

Received: December 2023 Accepted: January 2024

DOI: <https://doi.org/10.58262/ks.v12i2.226>

## The Concept of National Unity from an Islamic Perspective (The Prophet's Era as a Model)

Assistant Prof. Dr. Othman Mishaan Abd, <sup>1</sup>Dr. Bida Haider Ali<sup>2</sup>

### **Abstract**

*National unity is considered one of the pillars of the nation's components and the foundations of its development and progress. It is also almost the basis for its stability and growth, as sound national construction is based on it and constitutes the goal and first goal of political development. Therefore, it is necessary to shed light on this important aspect of the nation's entity, especially since Islam has paid great attention to it because of its effects on people in general. Therefore, this was a simplified study, which included several axes, namely unity in the Islamic concept and achieving it during the Hajj season. It also touched on the Prophet's migration and the achievement of Islamic unity in Medina. It also addressed the effects of the Prophet's migration, represented by brotherhood and the delegations of Arab tribes to Medina. The study also dealt with the morals of the Prophet, may God bless him and his family, and his tolerance in achieving unity in Medina, as well as at the conquest of Mecca, and his method, peace and blessings be upon him, in preserving that unity throughout his life. The study briefly dealt with the role of hypocrites in their effort to weaken unity and destroy it.*

**Keywords:** *Unit, Islam, Nationalism, Arabs, the Medina*

### **1. Introduction**

Before researching this topic, the term must be divided into two parts: The first is the concept of unity, which is defined idiomatically as the coming together of things or individuals within one group. As for patriotism, which emanates from the word homeland, it is the coming together of individuals under the roof of the nationality of one state and who owe it loyalty, belonging, and love. Man has known this. Since the dawn of history, societies have been formed that are based on interconnected collective living and the diversity of interests among members of society, which makes each one of them need the others. With the passage of time, the number of societies, their diversity, and the divergence of interests among them, every group living in a society must unite to ensure its security and stability, and so as not to become prey. For others. Hence, man has known national unity in its simple form since ancient times... and therefore the concept of national unity is only one aspect of human unity in general.

### **2. Unity in the Islamic Concept**

As for Islam's perspective on national unity, it derived it from its reality and the reality of the Arabs before its arrival. Islam emerged from a land dominated by the colors of tribal, racial,

---

<sup>1</sup> Aliraqia University, College of Arts, Iraq. Email: [osman\\_abd@aliraqia.edu.iq](mailto:osman_abd@aliraqia.edu.iq)

<sup>2</sup> Aliraqia University, College of Arts, Iraq. Email: [bayda\\_ali@aliraqia.edu.iq](mailto:bayda_ali@aliraqia.edu.iq)

and class conflict. Once the word of Islam triumphed, it created a society that rejected all racial, class, or tribal discrimination, and brotherhood prevailed among its individuals. One of its first examples was brotherhood between immigrants and supporters. The bloody conflict between the Arab tribes ended, the era of pre-Islamic slavery and exploitation ended, and the hands of the tyrants in that society were cut off.

The Islamic experience remained, despite all the deviation that befell it, playing its role during the eras following the mission in melting the different nationalities in the crucible of Islam after the bloody conflicts arose that divided the nation into fragments of evil. So that the balance of power has become the only barrier between the outbreak of devastating world wars. Therefore, it is necessary to return to the Islamic rule that was established and implemented by the Messenger of God, may God bless him and his family. Therefore, the best way to reach unity is to raise the intellectual level of Muslims and inform them of the views of Islam and its knowledge contained in the Qur'an and Sunnah. This is sufficient to address the problem and deprive the enemies of the ability to benefit from the factors of disagreement.

When Islam came, it paid great attention to national unity and worked to consolidate its foundations and strengthen its bonds, out of a desire for the Muslim community to be a close community based on interdependence, cohesion, compassion, tolerance, supporting the oppressed, taking the hands of the oppressor, defending the truth, and confronting and defeating falsehood. He created a concept for it in which judgment is derived from its legitimacy. Going beyond the legal concept that defines national unity as the union of a group of people in economics, society, history, and identity in one place and under the banner of one ruler, considering that religion is an essential component of national unity, and that the banner of one rule is not used for shade by any ruler, but rather he is protected by it in front of his allegiance.

The nation, according to the words of the Greatest Messenger, may God bless him and his family and grant them peace, (Whoever departs from obedience and separates from the community and then dies, dies a death of ignorance) (Al-Hajjaj, 1848) and must follow the stipulated religious conditions, which are colored by a set of factors that are considered postulates of national unity, such as affiliation, which is its basis. Love of the homeland, which works to advance it without fanaticism that prevents one from being open and getting to know others, in accordance with the Almighty's saying (O people! We have created you from a male and a female and made you into peoples and tribes that you may know one another. Indeed, the most honorable of you in the sight of God is the most fearful of you) (Surat Al-Hujurat, 13).

Likewise, community participation, the basis of which is what is achieved through sufficiency in what strengthens the group. God Almighty said (Cooperate in righteousness and piety, but do not cooperate in sin and aggression) (Al-Maida, 2)

There is no doubt that the innate meaning represented by the need for individuals to meet in a group is the meaning upon which Islam based its structure in managing people's relations with one another, according to the text of the Almighty's saying ((And do not be of the polytheists of those who divided their religion and were sects, each party rejoicing in what they have)) (Al-Rome. 32) And the Almighty says ((And hold fast to the rope of God all together and do not become divided)) (Aal Emran, 103).

It is noted that the term "homeland" did not exist among us as Muslims, and it did not appear in the Qur'an and Sunnah as a term with a special meaning, but it appeared in the language as

a word indicating a specific reality. It was mentioned in the Arab tongue: "The homeland" is the house in which we reside, and it is a person's homeland and place. He resided and homeland, meaning he took it as a homeland, and homeland took a place and residence. He resides there (Ibn Mazour, 1988). The word "citizen" was mentioned in the Holy Qur'an to mean a scene of war. God Almighty said (God has certainly given you victory in many places) (Al-Touba, 25). The basic principle is that the use of this word does not extend beyond the place of residence.

The history of Islam has witnessed the keenness to consolidate the foundations of national unity since its beginning, since the religion of Muhammad, may God bless him and his family and grant them peace, was revealed as a religion for all of humanity, and that the Arabs had the light of Islam emanated from them because they were the people most amenable to its principles and the most fit to carry the burden of preaching after Muhammad, may God bless him and his family and grant them peace. The message is the Seal of the Prophets, so his call must include the meaning of Islamic unity, and his speech must be to all people, not to the Arabs alone, even if it is in the language of his Arab people.

The noble verse indicates, "There has come to you a messenger from among yourselves, dear to him is what you have helped. He is anxious for you toward the believers, Compassionate and Merciful)) (Al-Touba, 128) and we find in this text, both specific and general, singles out the Arabs, saying that the Messenger is among themselves, the middle of them, and the most honorable of them, and that he, peace be upon him, is honored to let them go astray by continuing their paganism, and that he is keen for them to believe and lift from them the burden of ignorance... and it extends to all believers, as there is no difference between an Arab and a non-Arab, nor white or black.

Except with piety, because everyone fits the description of faith (Ibn al-Qayyim 1988), so mercy and compassion are for every believer, and it was reported in some narrations from the Prophet Muhammad, may God's prayers and peace be upon him and his family, that he said (Every prophet was sent to his people in particular, and I was sent to every red and black one, and that Bilal is the first of the fruits of Abyssinia and that Suhayba is the first of the fruits of the Romans) (Ibn Hisham, 1990:317-8). And when he migrated to Medina, he met the first fruits of Persia, Salman the Persian, about whom he said: "Salman is from among us, the People of the House." (Abdel-Wahed, 1979:492).

Our Messenger is not satisfied with declaring unity in its general Islamic form, but rather works to integrate people with one another as a servant, so Salman was, by virtue of being a servant of Muhammad, from the Household, and thus we find generality.

The call is in the tangible reality, and the written word or the audible speech is not limited to it, but rather the action is the fixed balance. The Prophet Muhammad, may God's prayers and peace be upon him and his family, did not only achieve unity through his call, but he established it, affirmed it, and strengthened it throughout his life, peace be upon him, through his contact, peace be upon him, with different countries. Ibn al-Qayyim (1988:90) mentioned five levels of the Muhammadan call, represented by prophecy, warning his closest relatives, warning his people, and warning a people to whom no warner had come before him, and they are Arabs as a whole, and Ibn al-Qayyim says that the most important of them is a warning to all those whom his call reached, from the jinn and mankind, until the end of time. He, may the peace and blessings of God be upon him and his family, remained for three years calling to God Almighty in secret.

Then the divine command was sent down upon him: ((So declare what you are commanded and turn away from the polytheists)) (Al-Hijr, 94) so he announced the call. He declared it to his people openly, but they met him with hostility, and the harm to him became severe until he was allowed to emigrate (Ibn Hisham, 1990:265).

As for the connection of the ranks that Ibn al-Qayyim assigned to comprehensive Islamic unity, we see that he began it with the prophecy in which Muhammad, may God's prayers and peace be upon him and his family, taught him to send to his elite, such as Ali bin Abi Talib, Lady Khadija, and the elite of his trustworthy friends and those who entered with him into the religion of God and had pure, sincere souls. They did not realize the truth once they were alerted to it, and they used to gather in the house of Al-Arqam bin Abi Al-Arqam, and it is said that their number did not exceed forty (Ibn al-Jawzi, 60) who represented the united Islamic community, and among them were Quraysh and from all the clans of Quraysh, and among them were non-Arabs, such as Suhaib Al-Rumi and Bilal Al-Habashi, and among them were the nobles, Kabi Bakr, Othman, and Talha bin Abdullah. Among them were the weak whom God Almighty tested with slavery that humiliated their bodies and souls, such as Suhaib, Bilal, Ammar bin Yasser, and his mother Sumaya, who were harmed for the sake of God to the point that when the Prophet, may the peace and blessings of God be upon him, passed by them, he would say (Patience, O Yasser, for your promise is Paradise) (Ibn Hisham, 1990:461). Those were the first community. Islam is a small society that depicts the large society after people entered the religion of God Almighty in droves and after the sun rose and set.

The second level is warning the clan and the closest ones in response to God's command, after two important things for spreading the call. The first is the formation of the group of disciples who used to hide their worship and did not announce it, even if they were certain, submissive, and faithful. They contributed to spreading the call so that it would be effective according to the year of progression, so it would be for the closest and then the closest, and its circle would expand until it encompassed the entire world.

The second matter is that starting with the clan does not negate that the first ones are the foundation of the call, even if there are weak ones among them. God Almighty said (And lower your wings to those of the believers who follow you) (Ibn Hisham, 464) and repeated it in more than one place to show, Glory be to Him, that the call is general and does not include nobles only, and that it is necessary to unite hearts in general and bring souls closer together as In His saying, may He be glorified and exalted, He said: "It is because of the mercy of God that you were kind to them, and if you had been stubborn and hard-hearted, they would have dispersed from around you." (Aal Emran, 159).

The third is a warning to his people. The people are the broader family, just as the clan is the closest family. Thus, the call progresses from the small family to the large, to unite discordant groups. In his call to his people from Quraysh, he unites the different and discordant groups, and in following some of these people, forgetting the disharmony of the first group, creating unity and uniting hearts.

The other level was the call to all Arabs who had been divided before Islam by conflicting tribal fanaticism, and it was necessary for him to meet the tribes and leave the area of Mecca to where the various tribes and disputes were (Ibn al-Qayyim, 1990: p. 90).

### **The Islamic Alliance and the Hajj Season**

Islam imposes national unity as a necessary and inevitable obligation. It imposes on every Muslim to work for the good of his country and to dedicate himself to serving it. Thus, a

Muslim is more patriotic than others, because this is imposed by the Lord of the Worlds. Based on that, the Noble Messenger, may God bless him and his family, intended to spread his call through exposure. To the different tribes during the Hajj season, he invites them to worship God alone, with no partner, and proves the sincerity of his call to the tribes, tribe by tribe. He says to each tribe (O sons of so-and-so, I am the Messenger of God Almighty to you. He commands you to worship him and not to associate anything with him, and to renounce those equals to him that you worship besides him, and to believe. And you prevent me until I explain from God what He sent me with" (Ibn Hisham, 265). While the Prophet was calling upon the tribes with the propaganda of God Almighty and addressing them with His call, there were those behind him who hindered them from the path of God, and at their head was his uncle Abu Lahab bin Abdul Muttalib. Therefore, the tribes such as Kindah, Bani Hanifa and others were completely estranged from his call, may God bless him and his family, but he did not despair, and despair was not among the The Messengers were sent as a mercy to the worlds that unite humanity, but rather he continued steadfastly judging with his call over pre-Islamic and preferential conflicts that divide but do not unite (ibid; Ibn Kathir, p. 473).

It is narrated in this regard that he came to Banu Amir ibn Sa'sa'a and summoned them to God Almighty and presented to them what he had been sent for. One of them said, "If I had taken this boy from Quraysh, I would have eaten the Arabs with him, since he was a master of chivalry, but he was not successful." He said, addressing the Messenger of God: "What do you think? We pledged allegiance to you for your command, then God Almighty made you victorious over those who disagreed with you. Will we have the command after you? He said, "The command belongs to God. He places it wherever He wills." The man said, "Shall we aim to attack us with the Arabs without you? If God makes you victorious, the matter will be up to someone else, so we have no need of your command." They refused. This was the answer from the man. It is indicative of divisive tribal fanaticism and Muhammad, may God's prayers and peace be upon him and his family, came to unite hearts. It is indicative of decisive influence and influence divides between loved ones and distances the two from responding to the truth (Ibn Hisham, 369).

Thus, the Prophet, in calling them to the tribes, wanted them to embrace the religion of truth, desired the unifying unity of the believers, and confronted fanaticism in its ties. By moving the call from the Quraysh region to all the Arabs with a general call to warn those words to whom no warner had come close to his time before him, and because he wanted to unite all believers on the message. There is no difference between a Quraysh and a non-Quraysh, and his cleverness spread far and wide to unite the beginning of the people of the Peninsula, whoever was close to the Romans and close to the Persians, and until the news of the Prophet reached them in a whisper or as a conversation between the people before the loud call came to them from the person of the Messenger, may God's prayers and peace be upon him and his family, and it is not hidden from everyone who has heart.

The path ahead of the Messenger was not easy, rather it was difficult, hampered by nervousness and selfishness. He called on the people of Taif and they supported him. He invited some of the newcomers to Hajj and mingled with the tribes in its markets. Some of them turned away and stayed away from him, and some of them adhered to the truth and realized the meaning and goals of the call and decided that kings do not accept such principles. So, they were cautious about answering because they had given Khosrau a covenant not to narrate a matter or respond to someone who spoke it unless it was presented to him. The Prophet explained to them that he was inviting him to do the same as theirs, and that it was a

general invitation because it was a message from God Almighty, and no controlling king could surpass it. Then they felt the bitterness of control and the loss of pride and chose free will (Ibn Kathir, 163-169).

The Prophet, may the peace and blessings of God be upon him, worked to bring together the dispersed, discordant, warring people. He, peace be upon him, remained calling on the Arabs in droves during the Hajj season for nearly two years or more, until the call became widespread, and the riders gathered for it, and its matter spread throughout the Arab countries with the flow of light (Ibn Kathir, p. 428).

With this call, the call for unity came from the Qurashi, whose tribe was above the tribes in pride and honor, but Muhammad the preacher sees everyone as equal before God and before him. There is no difference between a tribe and a tribe, and no difference between a king and a vulgar, nor between a noble and a weak, nor between a free man and a slave, nor between an Arab or a non-Arab.

Ibn Ishaq mentions: "The Messenger of God used to do that, as part of his command, whenever people gathered during the season, he would come to them, calling the tribes to God Almighty and to Islam, and presenting himself to them and the guidance and mercy he had brought from God Almighty. He would not allow an Arab coming to Mecca who had a name and honor to confront him, so he invited him." To God Almighty and offered him what He has. He, peace and blessings be upon him, was a God who did not just wait for the Hajj season, but rather tracked the arrivals throughout the year, and no one found anyone hearing the word among his people except that he met him to inform the nobles and the weak behind it, to gather the Arabs around the word of God Almighty, after he carried with him the first disciples (Ibn Hisham, p. 428).

### **3. Unity in Yathrib**

Those who opposed the Islamic call were more than those who agreed with it, and those who opposed it were stronger than those who supported it, but the people of Yathrib were quicker to believe than to oppose and object, because they were in division and division. An alliance to help the Quraishites defeat the Khazraj.

The Prophet Muhammad, may God's prayers and peace be upon him and his family, knew this, so he saw that they should listen to him instead of forming an alliance that would increase the enmity between them and inherit it rather than extinguish it. So, he called them to a unified Islam to gather them together and recited to them the Qur'an, which was revealed as a mercy and guidance to the worlds. He, peace and blessings be upon him, was anticipating the delegations of pilgrims and keeping company with those arriving from He will go to Yathrib and look forward to them. Ibn Ishaq says (When God Almighty wanted to show His religion and honor His Prophet, the Messenger of God went out at the season in which he met a group of Ansar, so he presented himself to the Arab tribes as he does at every season, and while he was at Aqaba, he met a group of Khazraj, God Almighty wanted. They said good to them, and the Messenger, peace and blessings be upon him, said to them: Who are you? They said, a group of Khazraj. The Messenger of God said, "Who are loyal to the Jews?" They said, "Yes," and he, peace and blessings be upon him, said, "Will you not sit down, and I will talk to you?" They said, "Yes," so they sat down, so he called them to God Almighty, and presented Islam to them, and recited to them the Qur'an (Ibn al-Qayyim, p. 52).



Ibn Ishaq mentions that God Almighty did something for them in Islam, that the Jews were in their country, and they were people of the Book and knowledge, and they were polytheists and adherents of idols, and they had invaded their countries, so if there was something between them, they would say to them, "A prophet has been sent now, and his time has expired. We will follow him, and we will kill you with him, like the people of Ad and Aram." When the Messenger spoke to those people and called them to God, some of them said to one another, "O my people, learn, by God, that he is the prophet whom the Jews promised you, so do not let them lead you to God." They responded to what he called for, believed him, and accepted from him what he offered them of Islam. They said to him, "We have left our people with the enmity and evil that is between them, and perhaps God Almighty will unite them with you." Then we will approach them and call them to your command. Show them what we have brought you to of this religion. If God Almighty unites them, there is no man dearer than you. They returned to their people, the Khazraj, and tried to contact their enemies from the Aws, because they came with a comprehensive command that does not differentiate between contemporaries, but rather to bring together brothers in Islam, so there will be no pre-Islamic call (Ibn Hisham, 343).

In the following season, the people of Yathrib, including the Aws and Khazraj, came, led by twelve captains. The Messenger, may God bless him and his family and grant them peace, pledged allegiance to them to adopt the principles of Islam. This pledge of allegiance was called the Pledge of Women, on the authority of Ubadah ibn al-Samit (I was among those who attended the first pledge of allegiance, and we were twelve, so we pledged allegiance to the Messenger. God has pledged allegiance to women before we are required to wage war, that we shall not associate anything with God, nor steal, nor commit adultery, nor kill our children, nor bring any slander that we fabricate before us, nor disobey Him in what is right.) And the Messenger says: (If you fulfill your duty, then Paradise is yours, but if you deceive yourself in any of that, then your command is to God Almighty. If He wills, He will forgive, and if He wills, He will punish (Ibn Katheer, 177).

It is called the pledge of allegiance to women because it is similar to what God demanded of women's pledge of allegiance after that in the year of the conquest. God Almighty said ((O Prophet, when the believing women come to you, they pledge allegiance to you on the condition that they will not associate anything with God, nor will they steal, nor commit adultery, nor commit adultery.) They kill their children and do not bring slander that they invent between their hands and feet, and they do not disobey you in what is right, so pledge allegiance to them and ask forgiveness for them from God. Indeed, God is Forgiving, Merciful) (Ibn Hisham, 431-3).

It appears from this that this name was not made at the time of the pledge of allegiance but came after that due to the similarity between the two pledges, because the pledge of allegiance to women was after the Hijra, as it was at the time of the conquest.

This pledge of allegiance was the path to the influence of Islam to Yathrib and the direction of its people towards it. He sent with them the Prophet Musab bin Umair to teach them Islam and its pillars and recite to them the Qur'an. Therefore, he was the first to be named a reciter, and Islam spread in Aws and Khazraj to the point that there was not a house among the houses of Aws and Khazraj without it entering Islam, so it was for Muhammad, may God bless him and grant him peace. May God bless him and his family and grant them peace, followers who claim his propaganda after they responded to his call (Ibn Hisham, p. 451).

And here we find the major phenomenon that God Almighty had mercy on the people of Yathrib, for they came together after separation, war, and conflict between the Aws and the Khazraj, so the light of Islam was reconciling the hearts and removing all pre-Islamic fanaticism, thus embodying the highest form of unity in its precise concept.

The Great Pledge of Allegiance came and was called that because it concluded contact with the people of Yathrib before the Prophet's move and migration to Medina, with the arrival of Musab bin Umair to the Messenger of God to obtain from him the provision of piety. The Ansar of the Muslims who believed in God Almighty and His Messenger left, and with them were pilgrims from their people who remained polytheistic, but The Muslims among them devoted themselves to meeting the Prophet, so he, peace and blessings be upon him, promised to meet them at Aqaba in the middle of the days of Tashreeq, and they were seventy-three (- Ibn Kathir, Al-Sira, 197).

He met with them, peace and blessings be upon him, and with him was his uncle Abbas bin Abdul Muttalib, who imposed on himself his protection from the harm of the Quraysh after his uncle Abu Talib had gone. With him, he was confirmed, and when the meeting took place, Al-Abbas was the first to speak (and he said, O people of the Khazraj and Aws, Muhammad is one of us, as you know, and we have prevented him from our people who are like our opinion of him, so he is in honor from his people and protected from his family, and he has refused except to side with you and follow you, so if you are You see that you surrendered him and abandoned him after he came out to you, and from now on we have returned, for he is in pride and protection from his people and his country. They said, "We have heard what you said, so speak, O Messenger of God, so take for yourself and your Lord what you like" (Ibn Hisham, p. 442).

So, the Messenger of God, peace and blessings be upon him, spoke and recited the Noble Qur'an and called to God Almighty and desired Islam. Then he said (I pledge my allegiance to you on the condition that you prevent me from doing what you prevent your women from) (Ibn Hisham,, 454) and Al-Bara' ibn Ma'rur, one of their elders, said: Yes, by the One who sent you with the truth, we will prevent you from doing what we prevent our women from, so give us the pledge of allegiance, O Messenger. By God, we are the people of wars, and we have inherited them, one generation after another (Judge Ayyad, 1902:145).

Abu al-Haytam al-Tayhan, who was one of their elders, said: O Messenger of God, there are cords between us and the men (by which he means the Jews) Is it possible that we did that and then God made you appear to return to your people and leave us? And you belong to me, I fight whomever you fight, and I make peace with whomever you make peace with." Ibn Hisham said, "It is said, 'Al-Hadim,' meaning, 'My protection is your protection, and my sanctity is your sanctity.'" (Ibn Burhan, 1945:256). He asked for twelve captains from among them, so those captains were brought out of them, and of the Khazraj there were nine because of their large number, and of the Aws there were three because they were less numerous in Hajj than they were in number. (Ibn Kathir, 195).

### **The Truth of Unity in The Prophet's Migration**

Human unity is not achieved in reality except within the framework of the divine message, because this message is capable of educating the individual and human society according to values and standards that eliminate all forms of material interest conflict between human beings. This does not mean that the divine religion aims to create a kind of reconciliation between the oppressor and the oppressed in the world. Human society, rather, it contemplates



injustice and the oppressors of society and creates among individuals' unity in thoughts and hearts, unity in purpose and path, unity in interests and ambitions, and this issue is not hidden from everyone who follows the goals of the divine messages brought by the prophets, not those fabricated by the churches, monasteries, and courts... and the short period of experience. Islam, represented by the Prophet's migration before the deviation of Islamic society, recorded in human history the most wonderful victory in creating a unified society in ideas, emotions, and goals.

Whereas the Prophet's migration was the beginning of the formation of a state, and the two pledges of allegiance were only a prelude to it. The first pledge of allegiance was to spread the Islamic systems upon which the building of a strong state was based, and the second pledge of allegiance was to form the virtuous state or the virtuous city that philosophers express. The state is based on self-protection and must have a firm and fighting corruption at home and the enemy abroad are the pillars for creating a strong and powerful state.

Migration was therefore a necessary matter, and it is one of the roles of Islamic advocacy and one of the roles of forming Islamic unity. All Muslims gather under the shadow of an Islamic state that is not ruled by pre-Islamic times, but rather is governed by the justice of Sharia rulings based on equality in rights and duties.

The Holy Qur'an has made it obligatory for every Muslim to migrate to an Islamic society that rules by the rule of God, not by the rule of a tyrant, and that Islamic minorities that are far from the unified Islamic society must migrate to it in order to be proud of its glory and to be strengthened by their inclusion and migration. God Almighty has said in this that He urges migration. (Indeed, those whom the angels took away, unjust to themselves, they said, "Why were you?" They said, "We were weak in the land." They said, "Was not the earth of God wide? So, they emigrated therein." For those, their abode is Hell, and it is an evil destination. Pardoning, Forgiving, and whoever emigrates for the sake of God will find on earth abundant and plentiful hardships. And whoever leaves his home as an emigrate to God and His Messenger and then death overtakes him, his reward has fallen upon God, and God is Forgiving and Merciful (Al-Nisaa, pp. 97-100).

This noble verse obliges the Muslim to migrate to the Islamic community, where there is victory and protection, so that he may live in its glory and be protected by its shade, and that he is unjust to himself if he does not migrate to where the Islamic community is, unless he is among the weak who are unable to help and are not guided to a way. The noble verse also indicates that whoever He went out migrating to God Almighty to support the Islamic community, then death overtook him. God rewarded him for his intention that was accompanied by the work, and rewarded him, Glory be to Him. It is the Islamic community and its government is the path of migration, and it is obligatory, and God Almighty says in that (and those who believed and did not migrate, you will have nothing of their guardianship until they migrate, and if they seek help from you in religion, then you must be victorious, except against a people with whom there is a covenant) (Al-Anfal, 72), and that the covenant must be understood. Protecting the Muslim. It is not for a Muslim ruler to conclude a pact with any Islamic group in which the believer will be surrendered or let down. Otherwise, he will renounce his covenant and return his covenant to him. The exception is so that the fighting does not occur before the covenant is reminded. If he does not abstain from oppressing the Muslim, his covenant will be returned to him, and the Muslim's victory will be returned to him. (The Muslim is the brother of the Muslim) He does not oppress him, does not let him down, or spares him. And whoever helps his brother, God will help him) (Muslim, 1996: No. 2580).

Hence, we find that the migration initiated by the Prophet, may God's prayers and peace be upon him and his family, was to gather Muslims under the Islamic state in order to protect the believer, to implement the rulings of God Almighty, and to remove the rule of the tyrant, strong and trustworthy.

The migration of the Prophet and the migration of those who followed him on the path to form Islamic unity and carry the banner of jihad was combined and supported by the spirit of God and the glory of unity that does not divide. Therefore, God Almighty called in the Noble Qur'an the believers to migrate to the place of victory. So, glory be to the one who said, "Those who believed and emigrated and strove in the path of God with their wealth and their lives." The greatest degree in the sight of God, and those are the winners. (Al-Touba, 20).

It has been mentioned in the narrations from the Prophet, may God's prayers and peace be upon him and his family, that he was forbidden from a Muslim residing among the polytheists. It was stated in the book *Zad al-Ma'ad* (The Messenger of God forbade a Muslim from residing among the polytheists if he was able to migrate and said, "I am innocent of every Muslim who resides among the backs of the polytheists." It was said, "O The Messenger of God, why? He said (You will not see their fire) and he, peace and blessings be upon him, said (Whoever is with the polytheist and lives with him is like him) (Ibn al-Qayyim, 56).

#### **4. Effects of the Prophet's Migration**

The first effect of the Prophet's migration was the gathering of Arabs and non-Arabs into one level united by Islamic unity. The Muslims were from different Arab elements from all of Mecca's clans. There were those who represented every clan of Quraysh, and among them were from the Arab tribes who entered Islam during the Prophet's presentation of his call to the tribes, so any Muslim from any tribe finds that the perfection of his faith is to live in the environment of Islam and the city of Yathrib, which has become the city of Islam and his society.

Non-Arab converts to Islam came to Medina, such as Salman Al-Farsi, a representative of the people of Persia, Suhaib Al-Rumi, from the fruits of Rum, Bilal, from the fruits of Abyssinia, and many others (Ibn Hisham, Al-Sirah, 502).

#### **Brotherhood among the Sahabah in Islam**

The other effect of the Prophet's migration is brotherhood, as it was necessary to bring together the various elements and mix them to emerge from those elements a mixture that is united in its properties and descriptions, different from the descriptions of each of the elements of that mixture, and the new descriptions of this mixture are an Islamic nation united in purpose, purpose, direction to God Almighty, and undertaking reform. On earth and to prevent corruption therein and to be the people of the virtuous city of humanity. The first act that he, may God's prayers and peace be upon him, did was to mix these elements with each other and create a harmonious force, including brotherhood between all Muslims, Arabs, and non-Arabs, white and black (Ibn al-Qayyim, *Zad al-Ma'ad*, 56).

Brotherhood was not merely for the sake of sociability between them, even if that was an intended purpose. Rather, what was meant by brotherhood was to lay the foundation for building an Islamic unity that was gathered, not divided, united, not divided, and united, not discordant. Above all, it involved spreading the spirit of assistance among those united by forming a religious brotherhood approaching relative brotherhood.

The Muhajireen and Ansar gathered in the house of Anas bin Malik, and Ibn al-Qayyim counted their number (Ibn al-Qayyim, 56). He said that there were ninety, of whom there were forty-five of the Muhajireen, and of the Ansar the same number. You should think that the count is approximate, not specific, because they are more than that. He united each of the Muhajireen with a brother from among them. The Ansar had a brotherhood that was like brothers by lineage. The Ansari brother used to share his money with his brother, and brotherhood had penetrated the soul to the point that some of the Ansar who had two wives decided to divorce one of them and marry her to his immigrant brother, as the biography books mention that this fraternization used to make the brother by fraternization inherit the rank of relative brothers (Al-Ghazali, 1955:140-1), and it continued. The status of inheritance remained like this until the verse of God Almighty was revealed (And those of kinship are more worthy of one another in the Book of God) (Al-Anfal, 75).

There are two narrations of fraternization. The first is that it was between the immigrants and the Ansar only, and it was not for the immigrants among themselves, nor among the Ansar among themselves. This narration makes that fraternization was localized between the Ansar and the immigrants in order to complete shelter and to fulfill the words of God Almighty regarding the Ansar and the immigrants (for the poor immigrants who were expelled from their homes and their wealth, seeking bounty. From God and Our pleasure, and they support God and His Messenger. Those are the truthful. And those who lived in the abode and the faith before them love those who emigrated to them, and do not find in their hearts any need for what they were given, and they prefer themselves, even if they are in poverty.

The second narration is that the Prophet, peace and blessings be upon him, is a brother among the Muhajireen and the Ansar, and a brother among the Muhajireen and the Ansar among themselves. This narration is inferred from the fact that he, peace and blessings be upon him, made Ali bin Abi Talib, peace be upon him, his brother. Whatever the intention, the goal is the same, which is to bring together Muslims under the banner of Islamic unity (Ibn al-Qayyim, 61).

### **Year of Delegations**

Delegations came to the Prophet, may God's prayers and peace be upon him and his family, from the center of the Arabian Peninsula and its outskirts, presenting the situation of its people, and the Prophet was kind to them in the meeting and showed mercy to them (Aal Emran, 159), according to the Almighty's saying (And it is because of mercy from God that you were kind to them, and had you been harsh and hard-hearted, they would have dispersed from around you.) (Ibn Kathir, 472) This was the consolidation of their hearts to guidance and Islam after a long period of discord, conflict, and fighting. This was in the ninth year of the Hijra, so it was called the Year of Delegations. This was after the Prophet's companies and raids battled them, and they felt that there was no refuge from God Almighty except in Him, especially since they saw that the Quraysh had converted to Islam, so they saw that They are peaceful and do not be stubborn, especially since Islam has begun to invade their hearts (Ibn Hisham, 1/540).

Ibn Ishaq says: "The Quraysh were the leaders of the people and their guide, the people of the House and the Sanctuary, and the clearest son of Adam, Ishmael and Abraham, peace be upon them, and the leaders of the Arabs do not deny that. It was the Quraysh that waged war on the Messenger of God, and when Mecca was conquered and the Quraysh approached him, the Arabs knew that they had no capacity for war with the Messenger of God or his enmity." So, they entered the religion of God in droves, approaching Him from every direction.

The delegations came from Arab tribes neighboring the Persians in the south and the Romans in the north, and the Prophet, may God's prayers and peace be upon him and his family, conveyed to them the meanings of Islam and composed them about the legal obligations and their adoption. He approached the quarrelsome people and softened the heart until he united the delegation and chose from among them someone to send to his people to unite their hearts.

It is worth noting that the Thaqif delegation from Taif, who were most violent in their opposition to the Messenger of God, peace and blessings be upon him, and his family, exaggerated their statements in explaining the legal rulings until some of them were included in it and they were transferred to their people. It was mentioned in the book *Zad al-Ma'ad* in describing Thaqif (Urwa bin Masoud Al-Thaqafi to the Messenger of God, may God's prayers and peace be upon him and his family, so the Messenger of God asked for permission, and their delegation came, including Kinana bin Abd Yalil, who was their head at that time, and among them was Othman bin Abi Al-Asi, who was the youngest of the delegation. Al-Mughirah bin Shu'bah said, O Messenger of God, let my people descend upon me, so I may honor them, for I am newly wounded among them, so the Messenger of God, may God's prayers and peace be upon him, said. May God bless him and his family and grant them peace (I do not prevent you from honoring your people but put them down where they hear the Qur'an).

One of the wounds of Al-Mughirah ibn Shu'bah among his people was that he was a servant of Thaqif, and they were coming from Egypt until he came along some way and attacked them while they were sleeping and killed them. Then he came to the Messenger of God with their money and said to him. The Noble Messenger, peace and blessings be upon him, conveyed peace and blessings to his family (As for Islam, we accept it, and as for money, we do not betray it).

The Messenger of God encamped Thaqif in the mosque and built tents for them so that they could hear the Qur'an and see the people when they prayed. When the Messenger of God delivered a speech, he would not mention himself, so the Thaqif delegation heard that, and they spoke. He commanded us to bear witness that he is the Messenger of God and to bear witness to it in his sermon. When that was reported to the Messenger of God, he said (For I am the first to bear witness that I am the Messenger of God) (Ibn Kathir, 501)

His Eminence, peace and justice, and their role in achieving Islamic unity.

The Prophet's morals were tolerant, he was accustomed to and composed, he influenced himself, so his morals in his dealings were the most evident of morals in them, and he never became angry with himself unless the sanctities of God were violated. The Bedouin who was harsh in speech asked for giving. The Holy Prophet was kind to him and gave him and repeated the giving until he was satisfied and asked from him with gentleness. After that, he would please his companions, peace be upon him, and the Jew who owed him his debt would be harsh in his words, and one of the Messenger's companions would try to kill him, and the Messenger would say, patiently and compassionately, "Will you command him to demand well and command me to perform well?"

(Tolerance attracts rebellious hearts, guides confused souls, and drives away wandering minds) This is the saying of the Messenger of God, may God's prayers and peace be upon him, embodying it in his creation. And alongside this tolerance was the justice that he imposed on himself from himself. He did not transgress against anyone, nor did he oppress anyone, and he presented himself to be retaliated against if he thought that he should be punished.

Retaliation (Ibn Hisham, 504). His tolerance and relief for the distressed person was not limited to his personal dealings, but rather it extended to all social and political transactions. Whoever hurts him does not have the position of a mighty avenger, but rather he is a merciful pardoner, and he is taken into account by the Almighty's saying (Embrace pardon, enjoin what is right, and turn away from the ignorant) (Al-A'raf \199) and His Almighty's saying (And do not be equal. Good or bad, repel with what is better. Then, behold, the one between you and him is enmity, he is not a close friend, and none will receive it except those who are patient, and none will receive it except those with a great share (Fusilat 34-35). Indeed, He does not like the wrongdoers, and whoever is victorious after his wrongdoing - it is upon them that there is no way. The way is only against those who oppress people and transgress unjustly in the land - for them is a torment. And for those who are patient and forgiving - that is for those who resolve matters. (Al-Shura\39-43) He, peace and blessings be upon him, used to follow these Qur'anic teachings in personal dealings. And in his treatment of the enemies of Islam, this was embodied in the Treaty of Hudaibiyyah and the conquest of Mecca.

## **5. The Conquest of Mecca and The Divine Unity**

The history of humanity has never known a victorious leader who treated the conquered in the same way as Muhammad, may God bless him and his family, treated the Quraysh and those who ally themselves with them, and they harmed him for thirteen years of constant abuse, in which they did not leave any door of abuse, abuse, and ridicule except that they took it until they were about to kill him, but God, Blessed and Most High, supported him, and it was great provision and the most generous conciliation.

The pinnacle of His Eminence was represented by the Messenger of God standing at the door of the House of God, and the Quraysh had filled the mosque in rows, looking at what was being done to them. He said, peace and blessings be upon him and his family: (There is no god but God alone, with no partner. His promise was true, and he gave victory to his servant, and defeated the parties alone, except for every exploit, money, or Blood is under my feet, except for the caretaker of the house and the watering of the pilgrims.) Then he directed his speech to the Quraysh, which was boasting about their lineage, saying (Indeed, God has removed from you the pride of the pre-Islamic era and its pride in patriarchy. People are from Adam and Adam is from dust.) (58) Then he recited the Almighty's saying (O people, we have created you. Of male and female, and We made you into nations and tribes that you may know each other. Indeed, the most honorable of you in the sight of God is the most pious of you. Indeed, God is All-Knowing, All-Aware (Ibn al-Qayyim, *Zad al-Ma'ad*, vol. 3/349)

Then he said to them (O people of Quraysh, what do you think I will do to you?)

They said the brother and nephew of Karim Karim

He, may God's prayers and peace be upon him, said: (For I say my word to you as Joseph said to his brothers: There is no rebuke against you today. God will forgive you, and He is the Most Merciful of those who show mercy. Go, for you are free) (Al- Rome, 13).

With this prophetic tolerance, the Islamic framework, and the meeting at the spiritual table of Islam, and with firmness, determination, gentleness, and forgiveness, hearts that were discordant came together, and souls that were far apart came together, and Arab unity was achieved, which was considered a miracle. It was Islamic unity within the borders of the Arabs since the matter had not departed from the Arab lands and no non-Arabs had entered. Under



the Islamic state, there are only a few people, and this synthesis is a miracle from the work of God. Therefore, God Almighty said (And if they incline to peace, then incline to it, and put your trust in God. Indeed, He is the Hearing, the All-Knowing. Even if they want to deceive you, then God is sufficient for you. It is He who supported you with His victory and with the believers and united their hearts if you spend what is in you. The earth as a whole has not united their hearts, but God has joined them together. Indeed, He is Mighty, Wise. (Ibn Hajar, 1978; Al-Anfal, 61-63) And reconciliation in all material matters is easy and easy, except for reconciliation of souls, which is difficult and difficult, especially if they are quarreling and fighting. It is true that this should be the work of God, the Almighty, the All-Conquering, above His servants, who rules and governs souls. Islam called for unity among the people of Islam, as God Almighty said (O you who have believed, fear God as He should be feared, and do not die except as Muslims, and hold fast to the rope of God all together and do not become divided. And remember the blessing of God upon you when you were enemies, and He united your hearts so that by His grace you became brothers. And you were on the brink of a pit of fire, and He saved you from it. Thus, God makes clear to you His signs that you may be guided and that there may be from among you a nation calling to good and enjoining what is right and forbidding what is wrong. These are the ones who will be successful. And do not be like those who became divided and disagreed after the clear proofs had come to them. Those will have a great punishment on the Day when faces will be white, and faces will turn black. As for those whose faces have turned black, you have disbelieved after you have believed. So, taste the punishment for what You used to disbelieve, but as for those whose faces were whitened, it is in the mercy of God that they will abide therein forever (Aal Imran \102-107)

All of these blessed verses give a clear and clear indication of Islamic unity. Holding fast to the rope of God, which is the Holy Qur'an, indicates that unity is based on adherence to the Book of God and enjoining what is right and forbidding what is wrong strengthens unity and makes it based on virtue and morality. Likewise, separation after clear proof has come comes with it humiliation, and with humiliation is punishment. This world, and with disobedience, the torment of the afterlife. Thus, the Holy Qur'an is the one that brings together all the meanings of unity and unifies its diaspora. It was not a national unity, but rather an Islamic unity, and the difference is clear between the two unities, because national unity closes the door on non-Arabs and does not make them organize themselves in its path. As for Islamic unity, it opens the doors to every Muslim. Therefore, the unity established by the Messenger of God was a Qur'anic unity. Accordingly, we find that the Qur'an does not call the Arabs with the title of Arabs, but rather it calls with the title of people and faith, and includes the Arabs among them, as it calls on the believers with the Almighty's saying, "O you who have believed," and includes the Persians, the Romans, and other races of the people of the earth if they believe in God, Glory be to Him, and whoever The signs of unity are that God Almighty has endowed the Arab countries with a great honor, which is the presence of the Sacred House of God in them. The Almighty said (Have they not seen that We have made a secure sanctuary and people are kidnapped around them?) (Al-Ankabot, 67) It cannot be said that Islam is Arab because it was revealed in an Arab land and its miracle is Arab and its source is Arab. Because there is no relationship between the specificity of the place or the specificity of the language and the fact that the call is general and the ruling is general because the Prophet, may God's prayers and peace be upon him and his family, and the Qur'an stated the generality of the message and the lesson in the generality of the call, not with regard to the place or the language. If the Arabic language has a place in unity, then it is not to specify Islam to the Arabs, but we say that it is the language that is a means. For all Muslims in the east and west of the earth, and it was the



language of Islam when there was comprehensive unity and they were separated from it, so the first manifestation of the dispersion of the Muslim word was the revival of the popular languages of the peoples who entered Islam in droves, and this does not mean that the Qur'an and Islam are for the Arabs alone and not for the rest of the people (Ibn Hisham, 1/502).

## **6. The Messenger's Method of Maintaining Unity**

The Holy Messenger protected the Islamic unity that God Almighty created by ridding Muslims of pre-Islamic fanaticism and pride in lineage and made it necessary to brag about good deeds. He said, "He is not among us who calls for fanaticism, and he is not among us who fights on fanaticism." And he, peace and blessings be upon him, said, "Whoever is killed under a blind banner call for fanaticism or fanaticism." He supports fanaticism, but it was killed by ignorance (65- Ibn Kathir, 510).

That is, he is in a state of blindness because of this ignorant fanaticism that does not know truth from falsehood, and the misguidance and jihad in it are clear evidence that is not hidden from a believer in God Almighty (ibid, 512). And his saying, may the best of prayers and peace be upon him, is (like a prophet who helps his people Injustice is like a camel that staggers on its back. It is swayed by its sin.) The Messenger of God was asked about the meaning of fanaticism, which is forbidden, and he said ("fanaticism is to help your people against injustice.") This does not mean that the Messenger of God forbids loving people or loving homelands, because love in all its forms is something that is loved in the group. It begins with love for the family and the clan, then for the community in the homeland, then for the great community in Islam and humanity. Higher degrees do not cancel out what is below them, but what is forbidden is love that leads to division and division and incites injustice, which is pre-Islamic fanaticism. Ubayy ibn Ka'b asked the Prophet: Is fanaticism safe for a man to love his people, so the Prophet said. (No, but fanaticism is to support his people against injustice) as he said (The best of you is the one who defends his clan as long as he has not sinned, and sin only occurs in transgression and injustice) (Ibn Hisham, 302) And the Prophet, in order to establish unity and establish its cause, forbade Muslims from fighting one another, and he, may God's prayers and peace be upon him, said On him and his family in that. If two Muslims confront each other, then the killer and the killed are in Hell. It was said, O Messenger of God, this killer, so what about the killed? He said, "He was keen to kill his friend." And he said, "Cursing a Muslim is immorality, and fighting him is blasphemy." Among his commandments, peace and blessings be upon him, is, "Do not return to infidels after me by striking the necks of one another." (Ibid., 320).

### **Hypocrites in the era of the Prophet**

The Arab is, by nature, frank and clear-headed. If faith enters his heart, the light of insight meets within it. And if the Bedouins are hypocrites, as the Holy Qur'an states: (The Bedouins are more severe in disbelief and hypocrisy, and more likely not to know the limits of what God has revealed to His Messenger, and God is All-Knowing, All-Wise) (Al-Touba, 97) then that was the nature of the pre-Islamic period that existed. Before the screen of Islam mixes with their hearts, God Almighty said (The Bedouins said, "We believe." Say, "You do not believe." But say, "We submit." And when faith enters your hearts, and if you obey God and His Messenger, He will not deprive you of any of your deeds. Indeed, God is Forgiving and Merciful.) (Al-Rome, 14), when the Prophet moved to Medina and mingled with the Jews, he In Medina, next to the Jews, there were polytheists who did not convert to Islam with their

people. Rather, they refused and denied until the Muslims were victorious at Badr, and they gained power to be reckoned with. Then among these were found hypocrites who said with their mouths what was not in their hearts. God Almighty has described them.

(When the hypocrites come to you, they say, “We bear witness that you are the Messenger of God, and God knows that you His Messenger, and God bears witness that the hypocrites are liars. They have taken their faith as a shield, so they have turned away from the path of God. Indeed, evil is what they used to do.) (Al-munafiqun (The Hypocrites), 1-2) And these hypocrites were waging war against the unity that the Prophet had established, and they were stirring up enmity wherever they found a place for influence for their words. They were causing clashes between the Muhajireen and the Ansar, but God Almighty was responding. Their plots are in their throats, and the Prophet, peace and blessings be upon him, works to protect Muslims from their evil and to protect the Islamic unity that has escaped from their plots, but he does not kill them or harm them in order to preserve the appearance of unity, and their actions are what warn the believers. Whenever there is a war between Muslims and others, they fail the army of faith, and the weak in faith and the Prophet were deceived by them. He attacks them and perseveres with them, and they do not find an opportunity to differentiate between the believers, the Muhajireen and the Ansar, but they seize it and widen the gap, perhaps destroying the building blocks of that solid foundation of Islamic unity (Ibn Kathir, 2/520) And in order for unity to remain standing in its reality and appearance, the Prophet would not touch a hypocrite or obtain any gain from him, knowing that He discouraged the Muslims and let them down. He knew, as stated in the Holy Qur’an, that they were sick with the disease of hypocrisy and there was no way for them to be believers, but despite that, he was kind to them and asked God’s forgiveness for them until God Almighty forbade him and the Almighty revealed his saying (Ask forgiveness for them or do not ask forgiveness for them. If you ask forgiveness for them seventy times, God will not forgive them.) (Al-Touba, 80) The Prophet used to do this to win over the hearts and because he hoped that from among their descendants would emerge someone who would worship God, and because they had relatives among the sincere believers who were suffering from harm...but kindness did not prevent them from their transgression and did not bring them closer to their souls, because hypocrisy is a disease that, if it afflicts the heart, cannot be cured, and the companionship of the Prophet in Politics, wars, and the company of believers with him increased the disease of hypocrisy in them (in their hearts was a disease, so God increased their disease) (Al-Baqarah, 10).

## 7. Conclusion

The life of the Prophet Muhammad, may God’s prayers and peace be upon him and his family and companions, is full of wonderful examples in which the effect of unity and interdependence between Arab and non-Arab Muslims is evident, as he was keen to educate Muslims in this sense of love, interdependence, and brotherhood. Anyone who follows Arab history realizes that the Arabs were people of ignorance. The strong kill. The weak and the rich eat the poor, and there are many examples of this, including the conflict of the Aws and the Khazraj, where they remained for many years in hatred, enmity, and enmity. With the advent of Islam, they were transferred from what they were into the best condition, as it equated them with their brother, and set the most wonderful examples of achieving unity in all its aspects at the hands of the greatest Messenger, may God bless him. May God bless him and grant him peace, represented by his noble morals of love and tolerance even with his enemies, the polytheists and hypocrites, striving to achieve Islamic unity, which was the basis for

strengthening the structure of the Arab Islamic state throughout his life in Medina, as well as when he conquered Mecca, may the best prayers and peace be upon him.

## 8. References

The Holy Quran

- Ibn Burhan, Ali bin Burhan al-Din al-Halabi, (1945). *Al-Sirah al-Halabi*, Dar al-Ma'rifa, Beirut
- Ibn al-Jawzi, Abu al-Faraj, Abd al-Rahman (d. 597 AH), (1935) *Inculcating the Understandings of the People of Athar*, Al-Rashidiyah Library Press, Delhi,
- Ibn Hajar, Ahmed bin Ali (852 AH). (1978). *Al-Isaba fi Ta'izim al-Sababab*, Al-Saada Press, Cairo.
- Al-Ghazali. Muhammad. (1955). *Jurisprudence of Biography*. Dar Al-Kitab Al-Arabi, Egypt, 1955
- Al-Qadi, Ayyad, Abu Al-Fadl bin Musa (d. 544 AH). (1902). *Al-Shifa* by defining the rights of the Chosen One, Verified by Abd al-Salam al-Bakari, Nizam al-Yaqubi Private Library, Bahrain
- Ibn al-Qayyim, Muhammad bin Bakr bin Ayyub bin Qayyim al-Jawziyyah (d. 751 AH), *Zad al-Ma'ad fi Huda Khair al-Ibbad*, Al-Resala Foundation, Kuwait, 1998.
- Ibn Kathir, Abu Al-Fida Ismail bin Omar bin Kathir Al-Qurashi (d. 774 AH), *The Beginning and the End*, edited by Mustafa Abdel Wahed, Dar Al-Ma'rifa, Beirut, 1979.
- Muslim, Abu Al-Hussein Muslim bin Al-Hajjaj Al-Naysaburi. (1848). (d. 261 AH), *Sahih Muslim, Book of Emiration, Hadith*.
- Ibn Manzur, Muhammad bin Makram bin Ali (d. 711 AH). (1988). *Lisan al-Arab*, Arab Heritage Revival House, Beirut.
- Ibn Hisham, Abd al-Malik bin Hisham bin Ayyub al-Himyari (d. 218 AH). (1990). *The Biography of the Prophet*, edited by Omar Abd al-Salam, Dar al-Kitab al-Arabi.