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Prophetic Dialogue in Medina: its Foundations and Trends

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ABSTRACT: The research focuses on the mechanism of dialogue in the Prophet's (ﷺ) After his migration to the city, and how the dialogue shifted in methods according to the new situation in the city, the first section dealt with the mechanism of forming the new group that would be the base of the Muslim state through the principle of brotherhood as a new bond in which other bonds dissolved, such as the bond of the tribe and alliances. The second section dealt with the directions in which the dialogue proceeded for the purpose of guiding the individual himself through self-discipline and strengthening faith, and guiding him within the group through social dialogue directed to everyone and what it contains of personal and social benefits, including solving social problems that are remnants of ignorance and activating the principle of equality among individuals.

INTRODUCTION:

After choosing and preparing the appropriate ground to embrace the call, through the meetings that preceded the blessed migration, the Messenger of God migrated to Medina. Upon his arrival, he took a set of measures through which the goals of the message could be achieved. A tribal system governing the actions of different groups of Muslims, hypocrites, polytheists, Jews, and Christians, with each group carrying different values, could not be under one banner immune to strife unless it was dealt with wisely and knowledgeably. Therefore, the language of dialogue with the Prophet (ﷺ) It redirects the compass of ideas in each group to suit the new situation.

FIRST TOPIC: THE MECHANISM OF PROPHETIC DIALOGUE IN FORMING THE MUSLIM COMMUNITY IN MEDINA

The Prophet sought (ﷺ) To adopt the language of dialogue to establish a new social system based on the bond of faith instead of the bond of tribe or nationality⁽¹⁾ It takes the place of the tribal system in managing social and political life; it does not abolish it, but rather takes precedence over it.

The Prophet focused (ﷺ) At this stage, the focus is on changing people from within and pushing them towards harmony and solidarity. On the other hand, the focus in the organizational aspect is on shaping the features of the state and its future, and on ensuring that individuals are under the umbrella of belonging to one nation, by adopting the principle of citizenship regardless of the orientations of its members from other groups.

To achieve that goal, the Prophet (ﷺ) Through dialogue, the names of those groups were reformulated to merge them into one entity under the banner of the Islamic nation. The first step was to apply the term "immigrants" to the group of Muslims who migrated to Medina, whether they were free people, slaves, rich, or...The poor, Arabs or non-Arabs, and likewise the term Ansar was applied to the second group, who were the inhabitants of Medina from the Aws and Khazraj tribes who believed in Islam and pledged allegiance to the Prophet (ﷺ) They supported the victory, and they became a single bloc after having been

divided. Later, they began to take pride in this title before the Muslims, more than in their lineage and achievements, so one of them would carry the title of Ansar alongside the title of the tribe.

To avoid differentiation between the two groups, the Muhajireen and the Ansar, the Prophet established (9A strong bond existed between them, which was brotherhood. He said to them: "Be brothers in God, two by two." Then he took Ali bin Abi Talib by the hand and said: "This is my brother."⁽²⁾ Hashim Marouf Al-Husseini pointed out⁽³⁾ He said: "The aim of the story of brotherhood is to strengthen and confirm the bonds between Muslims through that brotherhood established by the Prophet (9) among them in Mecca and Medina, and the gist of it is that the Prophet (9After his migration to Medina, he established brotherhood between the Muslims, the Muhajirun (immigrant) and the Ansar (helper), binding them together with the bond of faith and Islam. He considered this bond stronger than those of race, blood, or alliance. Through this brotherhood, he affirmed their unity of purpose and goal, such that they would love, hate, be pleased, or be angered only for the sake of God and in His cause. He wanted each individual to view the other as he would his blood brother, sharing his feelings, his pains, and his joys, and participating with him in times of ease and hardship. Others have pointed out...⁽⁴⁾ The fact that brotherhood was established to achieve social balance, dissolve class differences, and create cooperation and harmony among the various groups within society demonstrates the wisdom of the Prophet (9His foresight in assessing matters is evident, especially when we consider the attempts by hypocrites to sow discord between the Aws and Khazraj tribes and between the Muhajireen and the Ansar. Therefore, the purpose of brotherhood cannot be limited to the Muhajireen's need for the necessities of life, such as housing and food, as many of the Muhajireen were well-off, as Al-Baladhuri mentions.⁽⁵⁾ Abu Bakr emigrated with five thousand dirhams, and Uthman left with seven thousand dirhams.

Brotherhood has an important social significance, which is that the relationship between the immigrants and the Ansar (helpers) should not be that of an ally with a full member of the tribe, and thus tribal rules of differentiation between the two groups should not apply, with the immigrants being of a lower status and having fewer rights than the Ansar.⁽⁶⁾ Indeed, the brotherhood system worked to eliminate the differences between the Muhajirun (immigrants) themselves, and between the Ansar (helpers) themselves, especially considering the existing disputes between the Aws and Khazraj tribes. These social, tribal, cultural, psychological, and emotional differences, and even differences in the depth of belief and level of commitment, all these differences disappear through building society on the basis of brotherhood.⁽⁷⁾ Brotherhood is a phenomenon that represents moderation and rejects extremism with all the noble human values it embodies.

Brotherhood was not a new phenomenon, as sources have mentioned⁽⁸⁾ that the Prophet (9He established brotherhood among his companions in Mecca before the Hijra, between a man and his equal, so that they might strengthen one another in faith and support, and he chose Ali (AHe had a brother.

Furthermore, the language of dialogue used by the Prophet (9It emphasizes the bond of brotherhood between Muslims, as when a Muslim speaks, he describes the brother of another Muslim, as in his saying: "Love for your brother what you love for yourself."⁽⁹⁾ And his saying: "A Muslim is the brother of another Muslim; he does not wrong him, nor does he abandon him."⁽¹⁰⁾ And many other dialogues that conveyed the meaning of brotherhood among Muslims.

Then he made the distinction between them not based on lineage, status, or wealth, but rather on piety, explaining this in many situations, relying on the words of God Almighty: "Indeed, the most noble of you in the sight of God is the most righteous of you."⁽¹¹⁾ (12) Adopting principles other than those in the relationship between Muslims will have serious repercussions that conflict with the values of Islam, affect the unity of Muslims, and fail to achieve the social justice that the message seeks.

Then the Prophet faced (9Through dialogue, he addressed the bad tribal customs that prevailed before Islam, which he placed within the term "Jahiliyyah" and its derivatives. This meaning was mentioned in several verses of the Holy Quran.⁽¹³⁾ These bad habits were described in terms such as "the rule of ignorance," "the ostentation of ignorance," "the zealotry of ignorance," and others. Thus, every bad behavior that contradicted the teachings of Islam from that stage was considered a departure from the norm and an extremism that was rejected by the Islamic community.

The Prophet also established (9In his dialogue, he referred to collective responsibility and solidarity, which makes Muslims like a solid structure, as mentioned in the noble hadith: "Each of you is a shepherd and each of you is responsible for his flock..."⁽¹⁴⁾ And his saying (9The believer is to the believer like a building, each part strengthening the other.⁽¹⁵⁾

All that we have mentioned has made the teachings of Islam the ruler over tribal customs, and not the other way around. Therefore, it has become possible to apply Islamic values more easily in society. We do not say that the new situation has completely abolished tribal customs, but rather they remain as a social system surrounded by a new moral framework that encouraged the good ones, rejected the bad ones, and refined some of the others, and loyalty has become to the faith and not to lineage.

SECTION TWO: TRENDS IN PROPHETIC DIALOGUE WITH MUSLIMS

Generally, the Prophet's dialogue (ﷺ) With Muslims, it proceeds in two directions according to its benefits. The first direction is the individual, the personal faith, which aims to purify the soul, reform the self, and free it from the constraints of ignorance. The second is the general direction, under which fall several doors that would organize society and correct its behaviors in a way that serves the safety and unity of Muslims.

FIRST: FAITH-BASED (SELF-) DIALOGUE

The Prophet relied (ﷺ) The simple style of dialogue that addresses the souls of Muslims, with gentleness and gradualness in presenting the idea clearly and deeply at the same time.

The Prophet wanted (ﷺ) To show Muslims that striving against one's own desires, purifying the soul, maintaining a sound heart, and persevering in obedience and avoiding disobedience, as well as fighting against one's whims and Satan, is more difficult and takes precedence over enduring the blows of swords and the thrusts of spears. Furthermore, the state of inner confrontation within a person must be ever-present, as it is what governs their actions. We mention one of the important lessons in this regard: the sending of the Prophet (ﷺ) One day they went secretly, and when they returned, they felt elated by their victory and expected the Prophet to receive them. ﷺ The Muslims welcomed the victorious and rewarded ones, for there is no reward beyond which there is no reward. The Prophet (peace be upon him) welcomed them. ﷺ He said: "Welcome to a people who have completed the lesser jihad and the greater jihad remains." It was said: "O Messenger of God, what is the greater jihad?" He said: "The jihad against the self."⁽¹⁶⁾ The Messenger of God chose the opportune moment, coinciding with their return from jihad, so that they might grasp the meaning of his words more deeply. He wanted to build the human being from within and without, so he placed the two builders within a single framework, calling them the lesser jihad and the greater jihad, indicating the interconnectedness of the two. Muhammad Baqir al-Sadr points out...⁽¹⁷⁾ This Islamic concept means that the inner building of a person must go hand in hand with the outer building, and neither can be separated from the other, otherwise the outer building will remain shaky and crumbling. This is why Islam called the process of building the inner content, if it is directed in a good direction, the greater jihad, which is the foundation, and called the process of building the outer, if it is directed in a good direction, the lesser jihad, and linked the lesser jihad to the greater jihad, and that if the lesser jihad is separated from the greater jihad, it loses its content, its substance, and its ability to bring about real change on the historical and social scene.

The Prophet's dialogue aims to (ﷺ) The trends in Muslim thought, and how to liberate it from the constraints of inclination towards desires and pleasures, it is mentioned that a young man came to the Prophet (ﷺ) He asked him to give him permission to commit adultery, so the people came to him rebuking him, and the Prophet said (ﷺ) He said: "Bring him closer," so he drew near to him and sat down. The Prophet said to him (ﷺ) Would you like it for your mother? He said: No, by God, may God make me your ransom. He said: Nor do people like it for their mothers. He said: Would you like it for your daughter? He said: No, by God, O Messenger of God, may God make me your ransom.- And so he asked him, "Would you like it for your sister, your aunt, and your maternal aunt?" And he answered the same as he had answered the previous times - then the Messenger placed (ﷺ) He placed his hand on him and said, "O God, forgive his sin, purify his heart, and protect his chastity." After that, the young man never looked at anything else.⁽¹⁸⁾ The Prophet did not rebuke (ﷺ) The Prophet (peace and blessings be upon him) did not speak harshly to the boy, but rather asked him to come closer so that he would feel at ease and comfortable. He then engaged him in gentle dialogue, using both intellectual and emotional persuasion, portraying adultery from a different perspective. By changing the boy's line of thinking, he helped him realize the truth and reject the idea he had come for. He employed a questioning style, posing several questions that made the boy aware of the abhorrence of this phenomenon and linked the act to its consequences for those closest to him. Then the Prophet (peace and blessings be upon him) ﷺ He placed his hand on the boy and prayed for him with his blessed prayer, ruling

out punishment in all its forms and avoiding extremism. Such a successful and convincing dialogue only came about through gentleness, showing interest and love, and a simple explanation to make the interlocutor understand. Therefore, its results were successful.

SECOND: SOCIAL DIALOGUE

In this section, we will attempt to address narratives in which dialogue transcends the realm of personal (psychological) influence and enters the realm of social influence, becoming broader and more beneficial. Some of these dialogues reflect the dream of the Prophet (ﷺ) His patience, his far-sighted thinking, and his wisdom in action and management. These dialogues have an immediate dimension, which Muslims see with their own eyes and perceive with their senses, and they emulate them. They provide lessons at the time of their occurrence, due to the review of speech and exchange of opinions. At the same time, they have a future dimension, as they inform about future events, find solutions for them, or determine important and fateful positions regarding the future of the nation and the challenges it faces in matters of legislation and politics. We will address them in due course.

We mention one of the Prophet's dialogues (ﷺ) The incident, which had both an immediate and a future dimension, occurred with a Muslim man named Dhu al-Khuwaysira al-Tamimi.⁽¹⁹⁾ The man who objected to the distribution of spoils in one of the battles, said to be the Battle of Hunayn, said to the Prophet (ﷺ) "Be just," said the Prophet (peace be upon him). 9-: Here, I have failed and lost if I do not act justly. So Umar said: Let me, O Messenger of God, kill him. He said: "No, this has companions who will emerge when there is disagreement among the people. They will recite the Qur'an, but it will not go beyond their throats. They will pass through the religion as an arrow passes through its target. You will consider your prayers insignificant compared to theirs, and your fasting insignificant compared to theirs. Their sign is a man among them whose hand is like a woman's breast, and it is like a piece of flesh that is being chewed."⁽²⁰⁾ This incident occurred in front of a group of Muslims, and the Prophet (ﷺ) In a moment of triumph and power that would have enabled him to deter this man, he acted with unparalleled wisdom and patience, giving the man more than he deserved. The Prophet (peace be upon him) refused to... 9 When Umar ibn al-Khattab suggested killing the man, he did not take a harsh stance that would lead to bloodshed or justify violating human sanctity, regardless of one's beliefs. This stance, which rejects extremism, is found in all of the Prophet's positions. 9 Whether with Muslims, hypocrites, or others.

It becomes clear from the events of the narrative that the Prophet (ﷺ) He informed us about a group of Muslims who deviated from the teachings of the religion, and he identified them with a precise description. Therefore, the Prophet's dialogue (ﷺ) It transcended the timeframe of that incident and became a criterion for distinguishing between right and wrong in another era. Narrations mention that this description applied to the Kharijite group, whom the Commander of the Faithful, Ali, fought. 9 In Nahrawan, that man was an informant for that group, and he was killed with them in the same battle.⁽²¹⁾

Among the dialogues that had significant social impacts during the time of the Prophet, giving the Muslim individual a prominent and effective social role, is the incident of Abu al-Aas ibn al-Rabee', as mentioned in the sources.⁽²²⁾ Zainab's husband, the stepdaughter of the Messenger of God (ﷺ), who was in a caravan returning from Syria to Mecca, and it fell into the hands of the Muslims. Abu al-Aas fled at night to his wife Zainab in Medina, and she was a Muslim. She went out in the morning and called out in the mosque, "O people, I have granted protection to Abu al-Aas bin al-Rabee'." The Messenger of God (peace be upon him) heard this and said, "O people, did you hear what I heard?" They said, "Yes." He said, "By the One in Whose Hand is the soul of Muhammad, I did not know anything about this until I heard what you heard. He grants protection to the Muslims, even the lowest among them."⁽²³⁾ We can learn several lessons from this situation; the Prophet (ﷺ) Islam made renting a right for every Muslim, after it was limited before Islam to the elite of the people with influence and money, which raised the value of the individual in society. It also established the right of renting for women, and this is clear evidence of honoring women, raising their status, and giving them a wide space in Islamic society that they did not enjoy before Islam. Adherence to the right of renting for every Muslim contributes to expanding the space for dialogue and providing a greater opportunity to solve social problems, and reduces the space for extremism and violence, and achieves social justice, and promotes peace, and calls for adherence to covenants, and it has an aspect of mercy and winning hearts, especially since the principle of mercy does not contradict the principles of Islam.

Then the Prophet replied (9Abu al-Aas returned his money and the money he had entrusted to the Quraysh, and he went back to Mecca, returned the entrusted items to their owners, and told them that he had converted to Islam. Then he joined his wife in Medina.⁽²⁴⁾As a reward for the Prophet's (9The healer is with him.

Therefore, the Prophet's action (9In that incident, he achieved many results. He approved the right to rent for all Muslims without class distinction, and he approved it for men and women alike, thus achieving social justice. He also gained a new individual for Islam and contributed to spreading the culture of tolerance and mercy.

Regarding the Prophet's interest (9He was very close to his companions, often conversing with them and asking about their well-being. Jabir ibn Abdullah narrated⁽²⁵⁾Upon returning from one of the raids at night, he says: "The Messenger of God (9At the back of the group, he would push the weak along, give them a ride, and pray for them. Then he came to me, and I said, "Oh, Mother, we still have a camel driver!"⁽²⁶⁾He was in a bad mood, so he asked, "Who is this?" I replied, "I am Jabir, may my father and mother be sacrificed for you, O Messenger of Allah." He asked, "What is the matter with you?" I said, "My camel is exhausted." He asked, "Do you have a stick?" I said, "Yes." So he struck it, then sent it on, then made it kneel and placed his hand on its foreleg and said, "Ride." So I mounted and rode alongside it, and my camel kept ahead of it. That night, he asked forgiveness for me twenty-five times. He asked me, "What children did Abdullah leave behind?"—meaning his father. I said, "Seven wives." He asked, "Does your father have any debts?" I said, "Yes." He said, "When you arrive in Medina, make a deal with them. If they refuse, then when your date harvest is due, inform me." He asked, "Are you married?" I said, "Yes." He asked, "To whom?" I said, "To so-and-so, the daughter of so-and-so, a widow."⁽²⁷⁾She was in the city. He said: Why not a girl to play with and be played with? I said: O Messenger of God, I had some clumsy women with me - meaning his sisters - and I disliked bringing them a clumsy woman. So I said: This one is more complete and not difficult. He said: You have done well and been guided. He said: How much did you buy your camel for? I said: For five ounces of gold. He said: Sell it to me and you can have it back to Medina. When he arrived in Medina, I brought him the camel. He said: O Bilal, give him five ounces of gold to help him with the debt of Abdullah, and add three more, and return his camel to him...⁽²⁸⁾Then he paid off his debt from the harvest of his date palms. The Messenger of God (9He was keen on every Muslim, and we observe in the narration the high level of leadership responsibility in the Prophet (9When he walks at the rear of the army, ensuring their safety, and learns about their conditions through friendly and appreciative conversations that strengthen his companions' resolve, increase their faith, and win their hearts—this is the Prophet (peace be upon him)9He is extremely humble in his dealings with his companions, teaching us how a leader can be caring and compassionate towards his subjects. This gives an important lesson to those in leadership positions, which strengthens the cohesion of society.

The Prophet's dialogues (9 Important social problems in Arab society, and among these intractable and deeply rooted problems is the problem of social class, which cannot be solved by dialogues alone, unless it is accompanied by practical applications. It is a social tradition among Arabs not to accept a man if he proposes marriage, unless he is equal to the wife's family in terms of noble lineage, money and influence.

We will review examples of the Prophet's confrontation (oRegarding this social phenomenon, it is narrated that the Prophet (peace be upon him) saw Miqdad ibn al-Aswad ⁽²⁹⁾He was worried, so he asked him about his condition, and Al-Miqdad replied: "I was sitting with Abd Al-Rahman bin Awf ⁽³⁰⁾He said to me: What prevents you, Miqdad, from getting married? I said: Marry me to your daughter. He spoke harshly to me. Then the Messenger of God (peace and blessings be upon him) said:oBut I will marry you to Dhuba'ah, the daughter of Al-Zubayr ibn Abd Al-Muttalib.⁽³¹⁾ "⁽³²⁾Al-Miqdad was neither of noble lineage nor wealthy, but the Prophet (9He married his cousin, who was of noble Hashemite lineage, thus breaking the pre-Islamic tradition of boasting about ancestry and making piety the basis of a Muslim's worth. This situation was repeated with Juwaybir.⁽³³⁾The Prophet asked him, who was one of the poor people for whom a shelter had been built in the city under which they lived.9One day, he said: "O Juwaybir, if you were to marry a woman, you would protect your chastity and she would help you in this world and the hereafter." Juwaybir said: "O Messenger of God, may my father and mother be sacrificed for you, who would desire me? By God, I have no lineage, no ancestry, no wealth, no beauty. What woman would desire me?" The Messenger of God said: "O Juwaybir, God has, through Islam, humbled those who were noble in the pre-Islamic era, and through Islam, He has honored those who were lowly in the pre-Islamic era, and through Islam, He has exalted those who were humiliated in the pre-Islamic era, and through Islam, He has removed the arrogance of the pre-Islamic era and its boasting about its tribes and lofty lineages. All people today, white and black, Qurayshi, Arab, and non-

Arab, are from Adam, and God created Adam from clay. The most beloved of people to God on the Day of Resurrection are those who are most obedient and pure to Him. I do not know, O Juwaybir, of anyone among the Muslims having any advantage over you today except for those who are more pious and obedient than you. Go, O Juwaybir, to Ziyad ibn Labid."³⁴ **He is of the noblest lineage among the Banu Bayadah, so tell him: I am the messenger of the Messenger of God to you, and he says to you: Marry Juwaybir to your daughter, al-Zulfa'.**"⁽³⁵⁾ The marriage took place as the Messenger of God (peace be upon him) wished. ⁹The narration contains high values established by the Prophet (⁹Through his dialogue with his believing companions, he elevated their status in society, and to make people aware that there is no distinction between people in creation and origin, but rather³⁶They all originate from Adam, whom God Almighty created from clay, and the standard of piety in Islam rises above all standards, applying those ideas to himself before others, so that his dialogue has real value that no rational person can deny.

CONCLUSION:

1- The Prophet walked (⁹From the very first steps of the message, the principle of dialogue in spreading the call was adopted by the prophets who preceded Islam. Following the religion is only possible through persuasion that generates faith in souls, and establishing the sound principle upon which the nation will proceed after him.

2- The migration to Medina was a new transformation to a region with different geographical characteristics and demographic composition, with the addition of a new element to the city, namely the followers of the Prophet (⁹ from among the immigrants with their differences, therefore it was required that there be controls that link these groups and prevent the causes of difference between them, so dialogue was the only method that generates intellectual convictions for that bond that began with brotherhood that provides spiritual cohesion and solidarity between the groups.

3- The Prophet sought (⁹ To raise Muslims according to Islamic principles, by purifying souls and calling for noble morals, solidarity, and collective participation in solving problems, and activating these frameworks through constructive dialogue.

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- [22] Abu al-Aas: He is Hushaym ibn al-Bayya' ibn Abd al-Uzza ibn Abd Shams. He married Zaynab, the stepdaughter of the Messenger of God, before the mission. Zaynab believed and separated from him and emigrated with the Prophet. He witnessed the Battle of Badr with the polytheists, then embraced Islam in the year 6 AH and died in the year 12 AH. See: Ibn Sa'd, Al-Tabaqat al-Kubra, vol. 8, p. 33; Ibn Mandah, Ma'rifat al-Sahabah, p. 926.
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- [25] Jabir ibn Abdullah ibn Amr ibn Haram al-Ansari, whose nickname was Abu Abdullah, was among those who witnessed the Second Pledge of Aqaba. He participated in nineteen battles with the Prophet (peace be upon him). He witnessed two rows with Ali (AHe narrated many hadiths from the Messenger of God (peace be upon him). He died in 68 AH, at the age of seventy-four. See: Al-Baghawi, Mu'jam al-Sahabah, vol. 1, p. 438; Ibn 'Abd al-Barr, Al-Isti'ab fi Ma'rifat al-Ashab, vol. 1, p. 220; Al-Mizzi, Tahdhib al-Kamal fi Asma' al-Rijal, vol. 4, p. 453.
- [26] The term "al-Nadhh" refers to a camel used to draw water from wells for irrigation purposes. See: Al-Farahidi, Al-Ayn, vol. 3, p. 106.
- [27] The word "aym" refers to a woman who has not married or whose husband has died. See: Ibn al-Sikkit, Islah al-Mantiq, vol. 1, p. 241; Ibn Manzur, Lisan al-Arab, vol. 12, p. 40.
- [28] Abu al-Sheikh al-Isfahani, The Prophet's Morals and Manners, Vol. 1, p. 454; al-Baghawi, The Lights on the Characteristics of the Chosen Prophet, Vol. 1, p. 313; al-Tabarsi, Noble Morals, Vol. 1, p. 55.
- [29] Al-Miqdad ibn al-Aswad: He was al-Miqdad ibn Amr ibn Tha'labah ibn Malik ibn Rabi'ah. He was known as Abu Ma'bad and was an ally of al-Aswad ibn Abd Yaghuth al-Zuhri during the pre-Islamic era, who adopted him. He was called al-Miqdad ibn al-Aswad until the verse was revealed: {Call them by their fathers' names} (Al-Ahzab: verse 5), after which he was called by his father's name. He migrated to Abyssinia in the second migration and participated in the Battle of Badr. He died in the year 36 AH at the age of 90, or it is said 70. See: Ibn Sa'd, Al-Tabaqat al-Kubra, vol. 3, p. 161; Al-Baghawi, Mu'jam al-Sahabah, vol. 5, pp. 299-293.

- [30] Abd al-Rahman ibn Awf: ibn Abd Awf ibn Abd ibn al-Harith ibn Zuhrah al-Qurashi, known as Abu Muhammad. His name in the pre-Islamic era was Abd Amr, and it was said Abd al-Ka'bah, so the Messenger of God named him (oAbd al-Rahman was born ten years after the Year of the Elephant. He was among the first emigrants, migrating first to Abyssinia and then to Medina. He was one of the six members of the consultative council (Shura) to whom Caliph Umar ibn al-Khattab appointed the caliphate. He died in 31 AH, or it is said, in 32 AH, at the age of approximately 78. See: Ibn Sa'd, al-Tabaqat, vol. 3, pp. 92-93; Ibn Abd al-Barr, al-Isti'ab, vol. 2, pp. 844-850; Ibn al-Athir, Usd al-Ghabah, vol. 3, p. 475.
- [31] Duba'ah bint al-Zubayr ibn Abd al-Muttalib ibn Hashim, the cousin of the Messenger of God (oHer mother was Atika bint Abi Wahb from the Banu Makhzum. See: Ibn Saad, Al-Tabaqat Al-Kubra, vol. 8, p. 38; Ibn Al-Athir, Usd Al-Ghaba, vol. 7, p. 176.
- [32] Ibn Saad, Al-Tabaqat Al-Kubra, Vol. 3, p. 120; Al-Baghawi, Mu'jam Al-Sahaba, Vol. 5, p. 296; Ibn Asakir, Tarikh Dimashq, Vol. 60, p. 173; Al-Dhahabi, Tarikh Al-Islam, Vol. 3, p. 419.
- [33] Juwaybir: He was a short, ugly man from the people of Yamamah who came to the Messenger (peace be upon him)oHe embraced Islam, his Islam was good, and he was martyred in one of the Prophet's battles.oSee: Al-Kulayni, Al-Kafi, Vol. 5, pp. 340-343; Al-Khu'i, Mu'jam Rijal Al-Hadith, Vol. 5, pp. 149-150.
- [34] Ziyad ibn Labid: Ibn Tha'labah ibn Sinan from the Banu Bayadah, he witnessed the Second Pledge of Aqaba with the Ansar and stayed with the Messenger of God (oHe lived in Mecca until he emigrated, and he emigrated with him, hence he is called (the Emigrant Ansar). The Messenger appointed him governor of Hadhramaut, and he died at the beginning of Muawiyah's caliphate. See: Ibn Saad, Al-Tabaqat al-Kubra, vol. 3, p. 448; Ibn Abd al-Barr, Al-Isti'ab fi Ma'rifat al-Ashab, vol. 2, p. 533.
- [35] See: Al-Kulayni, Al-Kafi, Vol. 5, pp. 339-342; Al-Allamah Al-Hilli, Tadhkirat Al-Fuqaha', Vol. 2, pp. 605-606; Al-Majlisi, Bihar Al-Anwar, Vol. 22, pp. 118-119.

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