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THE CONTRIBUTION OF SHEIKH AHMAD NABHAN'S PREACHING OF ISLAM IN ARABIAN PENINSULA (A BIOGRAPHICAL STUDY)

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ABSTRACT:

Allama Nabhan (May God have mercy on him) is one of the most well-known Sufis and scholars. He feasted harmony and respect in the whole community. The descriptive style of the article shows that Allama Nabhan (May God have mercy on him) made the principles of preaching his purpose in life because he did not offend any human being. He was also a great advocate of the rights of non-Muslims. As a result, it has been made clear that living things should be treated with kindness.

INTRODUCTION:

Sheikh Abu Ahmad Muhammad ibn Ahmad ibn Nabhan (May God have mercy on him) and Nabhan (May God have mercy on him) ibn Khidr are known as Allama Nabhan (May God have mercy on him), Allama Nabhan (May God have mercy on him) and he was also known as Ghanim because of his generosity. His mother is Amna Kushman, and Kushman is a branch of the descendants of Imam Musa Kazim⁽¹⁾.

1 Al-Alusi, Hisham Abdul-Karim, "Al-Sayyid Al-Nabhan", Al-Kholood Press, Baghdad, 1992, p: 11.

Nabhan (May God have mercy on him)'s Birth

Allama Nabhan (May God have mercy on him) was born in the Syrian city of Aleppo on 8 Rabi al-Awwal 1318 AH and 5 July 1900 AD. From the beginning, he loved human perfection and adopted honesty, honor, and high morals. ⁽²⁾

Objectives:

- Benefiting from the golden principles of Allama Nabhan (May God have mercy on him)'s preaching
- Treat non-Muslims well
- Promoting peace and security in the society
- Make endurance and tolerance a part of the life

METHODOLOGY:

The descriptive and narrative style is adopted in this article to describe endurance and tolerance during the preaching of Islam. The preaching principles of Allama Nabhan (May God have mercy on him) have been explained in this article.

His Father's business :

Allama Nabhan (May God have mercy on him)'s father was the leader of his tribe, the owner of a lot of wealth and he loved his father very much, he was the eldest of his five brothers his father gave his business management to his son Nabhan (May God have mercy on him), and He worked with his father for about five years, and he loved to lend to the needy. Had it not been for the opposition of his father, he would have divided this wealth between lending to the needy and charity⁽³⁾

A Holy Night:

Once upon a time, there was midnight of Sha'ban - which is a blessed night, and Muslims ask for forgiveness, supplications and remembrance in it. Allama Nabhan (May God have mercy on him) also went to the mosque for worship. Many people were engaged in worship. That night, Allama Nabhan (May God have mercy on him)'s life changed, and he turned from business to acquiring knowledge, at that time he was eighteen years old.⁽⁴⁾

Nabhan's Education :

Allama Nabhan (May God have mercy on him) was naturally isolated from other children, he did not like to be free and roam like other children. From an early age, he was interested in household chores and his father's business, as well as his passion for reading and writing.

2 Al-Alusi, Hisham Abdul-Karim, "Al-Sayyid Al-Nabhan", p: 11.

3 Muhammad Farouk, Nabhan, Sheikh Muhammad al-Nabhan: "Shakhasiatuhu, Fikaruhu, Atharuhu", Dar Al-Turath Library, Aleppo, p. 23.

4 Muhammad Farouk, Nabhan, Sheikh Muhammad al-Nabhan: "Shakhasiatuhu, Fikaruhu, Atharuhu", p. 23.

Departure towards Madrasa Khosrowia :

Allama Nabhan (May God have mercy on him) went to the Khosrowiya Madrasa in Aleppo, which was the home to fans of knowledge and mysticism from all over the world, who enjoyed the honor of piety. They were the best of that time in knowledge, asceticism, piety and piety. Among them:

- Sheikh Muhammad Asad Al-Abaji who was the principal of the school,
- Sheikh Najib Siraj
- Mufti Shafi'i
- Sheikh Abu Fazl Tayyar,
- Hafiz Sheikh Ahmed Abu Taj,

All of them were teachers of Allama Nabhan (May God have mercy on him) .
(5)

As soon as he started studying, his mother became upset and sent a complaint to Sheikh Najib Siraj, Allama Nabhan (May God have mercy on him)'s teacher, to persuade him to return to business, but Allama Nabhan (May God have mercy on him) refused. He said that there is a big difference between trade and knowledge. Now I want to acquire knowledge in every situation . (6)

Sheikh Najeeb Siraj, the teacher of Allama Nabhan (May God have mercy on him), appreciated his interest in learning and prayed for blessings and increased his desire and said: O my son, pray to Allah and say: O my Lord, give me useful knowledge. God will give you useful knowledge and will please your father. So, he adhered to the advice of his sheikh and prayed behind him for five years, until he broke the fruit of knowledge.(7)

Worship and piety :

As soon as Allama Nabhan (May God have mercy on him) entered knowledge, he became isolated from the other people. He withdrew himself from his friends and relatives because their contact hindered him from gaining knowledge. He avoided going out of town except at night. Every day, between sunset and dinner, he would make time for personal matters and calculations.

He excelled in the Qur'an and the Hadith of the Prophet (peace and blessings of Allah be upon him). He gained knowledge in both Arabic and Turkish languages. Imam Shafi'i's belief was his first priority. He appeared as a beacon of piety, politeness, sincerity, knowledge and love. He received the blessings of his teachers and contemporaries and was a source of honor for his family . (8)
He studied in Aleppo for six years, then packed his books and belongings and went to Baghdad to pursue higher education. His father persuaded him to go on

5 Gybestan: "Mufradah Jibсах wajameuh Jibs wahu fi Allahjat Alhalabiiti", melon and is known in Iraq as sophistication, P: 65.

6 Gybestan: "Mufradah Jibсах wajameuh Jibs wahu fi Allahjat Alhalabiiti", P: 17.

7 Al-Alusi, Hisham Abdul-Karim, "Al-Sayyid Al-Nabhan", p: 65

8 Gybestan: "Mufradah Jibсах wajameuh Jibs wahu fi Allahjat Alhalabiiti", P: 17.

Hajj. And the first Hajj of Allama Nabhan (May God have mercy on him) took place with his brother in 1342AH. ⁽⁹⁾

Nabhan's Death:

Allama Nabhan (May God have mercy on him) passed away on 6 Shaban 1394 AH and 24th August 1974. The next day, on the afternoon of August 25, the funeral was at his last shrine in the Kaltaviya Mosque.

Allama Nabhan's style in preaching:

Allama Nabhan (May God have mercy on him) was endowed with all the abilities and perfections of Da'wah, apart from knowledge. He was firm in words and deeds, high in rank and morals. He spent his time in the service of God to the people by which he tried to attract every atheist or skeptic to God Almighty. It can be said that:

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ⁽¹⁰⁾

This (arrival of the Holy Messenger [blessings and peace be upon him] as well as his spiritual benevolence) is Allah's bounty which He grants whom He likes. And Allah is Most Bountiful. ⁽¹¹⁾

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ⁽¹²⁾

My capability comes only from Allah's (help). So I have put my trust in Him alone and I turn towards Him alone.

Allama Nabhan's belief in Tawhid

He does not see himself as a benefactor but as a source of benefit. The real benefactor, the giver of blessings and the giver of benefits is God Almighty. When Allah bestows a blessing, one should give thanks to Him, as in the Qur'an. ⁽¹³⁾ It is said in the Holy Quran:

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ⁽¹⁴⁾

And proclaim (well) the bounties of your Lord.

Speaking According to People's Intellect:

The standard of the intellect of every human being in us is different from other human beings. Some people understand deeper meanings and some take on superficial meanings. This contradiction of human intellects and attitudes is

9 Sheikh Muhammad Adib: "Hassoun, Alaa Al-Rahman Ali Al-Arif Al-Nabhan", Dar Al-Turath, Aleppo, p: 54.
10 Holy Quran, Al-Jumu'ah, 62 : 4
11 Holy Quran, Al-Jumu'ah, 62 : 4
12 Holy Quran, Hūd, 11 : 88
13 Sheikh Muhammad Adib: "Hassoun, Alaa Al-Rahman Ali Al-Arif Al-Nabhan", p: 54.
14 Holy Quran, Ad-Duhā, 93 : 11

obvious to us. In this situation, rationally superior people should always show an open heart. So, show compassion to them and talk according to their mind .
(15)

The Style of Response :

Allama Nabhan (May God have mercy on him)'s way of answering people's questions was also very unique. There was a balance in that:

- How to answer people's questions?
- The ratio between the question and the questioner should be maintained.

He said the ratio between the question and the questioner is whether the question is from the questioner or someone else. Allama Nabhan (May God have mercy on him) says that many people come to us with a question, but the answer may not be the same for all people because care is taken between the question and the questioner. Allama Nabhan (May God have mercy on him) says that if the questioner is not aware of his question, then how will he be able to understand the answer. (16)

To explain the relationship between the question and the questioner, Allama Nabhan (May God have mercy on him) has presented the medical principle and said: There is also a difference in nature, some are warm-natured and some are cold-tempered. And they bring the same disease to the doctor, their natures are different, and if he gives them one medicine, it is wrong, because their natures are different.

Allama Nabhan (May God have mercy on him) has given another example to explain the relationship between the question and the questioner, the tailor and the customer. A tall, broad and fat man comes to the tailor, another week, thin and short, so how can his clothes be one? Therefore, an accurate measurement is required.(17) Now we can sum up that no one can be cured by the apparent meaning of Shari'ah.

Principles for a Preacher :

The Holy Qur'an has laid down many golden rules for those who perform the duty of preaching and guidance, some of them are as follows:

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ (18)

O our Lord! Raise up from amongst them the (Last and the Exalted) Messenger (Muhammad [blessings and peace be upon him]), who shall recite to them Your revelations, and teach them the Book and wisdom (logic and good judgment, making them gnostic of the divine secret), and purify and sanctify (their hearts and ill-commanding selves). Certainly, You alone are All-Mighty, All-Wise ' .

15 Sheikh Muhammad Adib: "Hassoun, Alaa Al-Rahman Ali Al-Arif Al-Nabhan", p: 54.

16 Sheikh Muhammad Adib: "Hassoun, Alaa Al-Rahman Ali Al-Arif Al-Nabhan", p: 65.

17 Sheikh Muhammad Adib: "Hassoun, Alaa Al-Rahman Ali Al-Arif Al-Nabhan", p: 43.

18 Holy Quran, An-Nahl, 16 : 125

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ
عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ⁽¹⁹⁾

(O Glorious Messenger!) Invite towards the path of your Lord with wisdom and refined exhortation and (also) argue with them most decently. Surely, your Lord knows well the one who strayed away from His path, and He also knows well the rightly guided.

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ⁽²⁰⁾

(O Glorious Beloved!) Say: ‘This is my way. I invite towards Allah. I am (firm and committed to) my vision and insight, I and also he who complies with me. And far Exalted is Allah, and I am not of the polytheists.

فَلَذِكْ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ
اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ⁽²¹⁾

So, keep calling them to this (Din [Religion]), and hold fast (to it) as the command has been given to you. And do not give any heed to their desires and say (this): ‘I believe in every Book that Allah has revealed, and I have been commanded to do justice between you. Allah is our Lord as well as your Lord. For us are our deeds and for you are your deeds. There is no debate and dispute between us and you. Allah will gather us all together and to Him is the return (of all).

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ⁽²²⁾

Surely, a (Glorious) Messenger from amongst yourselves has come to you. Your suffering and distress (becomes) grievously heavy on him (blessings and peace be upon him). (O mankind,) he is ardently desirous of your (betterment and guidance. And) he is most (deeply) clement and merciful to the believers.

فَبِمَا نَفْسِهِمْ مَبِيتًا قُهُمْ لَعَنَاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ
وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ⁽²³⁾

Then We laid Our curse on them because they breached promise (i.e., they were deprived of Our mercy), and We made their hearts callous (i.e., they were deprived of guidance and susceptibility. So,) they change the Words (of Allah’s Book) from their (right) places, and have forgotten a (major) portion of that (guidance) which they were urged upon. And you will continue being informed about one or the other of their treachery, except a few of them (who have embraced faith). So, pardon them and forbear. Indeed, Allah loves the benefactors.

19 Holy Quran, An-Nahl, 16 : 125
20 Holy Quran, Yūṣuf, 12 : 108
21 Holy Quran, Ash-Shūrā, 42 : 15
22 Holy Quran, At-Tawbah, 9 : 128
23 Holy Quran, Al-Mā'idah, 5 : 13

Explaining the methods of preaching and guidance, Allama Nabhan (May God have mercy on him) says that the one who abuses should be treated kindly and the enmity should be killed with service and sincerity, i.e., the enmity should be removed, the enemy should not be killed. The disbelief of the disbeliever should be killed. Because the Qur'an dislikes the killing of infidels, the principles of the Qur'an are true. Anyone who contradicts the Qur'an, contradicts the truth.
(24)

Persecution of Non-Muslims:

The Holy Quran and Hadeth of the Holy Prophet (peace and blessings of Allah be upon him) said about the Persecution of non-Muslims:

مَنْ أَجَلَ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَهُمْ رَسُولُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعَدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ. (25)

On account of this, we prescribed (this commandment in the Torah sent down) to the Children of Israel that whoever killed a person (unjustly), except as a punishment for murder or for (spreading) disorder in the land, it would be as if he killed all the people (of society); and whoever (saved him from unjust murder and) made him survive, it would be as if he saved the lives of all the people (of society, i.e., he rescued the collective system of human life). And indeed, Our Messengers came to them with evident signs. Yet, even after that, the majority of these people are certainly those who commit excesses in the land.

وَعَنْ أَبِي بَكْرَةَ: - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: فِي خُطْبَتِهِ يَوْمَ النَّحْرِ بِمِنَى { إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ [وَأَعْرَاضَكُمْ] عَلَيْكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا } مُتَّفَقٌ عَلَيْهِ. (26)

Narrated Abu Bakra (RA): In his Khutbah (religious talk - sermon) on the Day of Sacrifice at Mina, the Prophet (ﷺ) said: "Your blood and your property and your honor are forbidden for you to violate, like the sacredness of this day of yours, in this month of yours, in this city of yours".

عَنْ أَبِي ذَرِّ الْعَفْصَارِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " لَيْسَ الرَّهَادَةُ فِي الدُّنْيَا بِتَحْرِيمِ الْحَلَالِ وَلَا فِي إِصْاعَةِ الْمَالِ وَلَكِنَّ الرَّهَادَةَ فِي الدُّنْيَا أَنْ لَا تَكُونَ بِمَا فِي يَدَيْكَ أَوْ تَقَ مِنْكَ بِمَا فِي يَدِ اللَّهِ وَأَنْ تَكُونَ فِي ثَوَابِ الْمُصِيبَةِ إِذَا أَصِيبَتْ بِهَا أَرْغَبَ مِنْكَ فِيهَا لَوْ أَنَّهَا أُبْقِيَتْ لَكَ " (27)

24 Mahmoud Mahawish al-Kubaisi, Tuhfat al'ikhwan min Fuyudat Alshaykh Nabhan, Scientific Library, Beirut, p: 132.

25 Holy Quran, Al-Mā'idah, 5 : 32

26 Al-Bukhari: Al-Jami' "Al-Jaame Al-Sahih" Author: Abdul-Mohsin Bin Hamad Bin Abdul-Mohsen Bin Abdullah Bin Hamad Al-Abbad Al-Badr Publisher: The Islamic University of Madinah Edition: Second Year - Fourth Issue Rabi' Al-Thani 1390 AH Number of Parts: 1, Book of Haj, Hadeth No. 1454.

27 An-Nasa'i, Abu Abd al-Rahman Ahmad Ibn Shuaib Ibn Ali al-Khorasani, An-Nasa'i (died: 303AH), "Sunan al-Soghra for An-Nasa'i" Author: Investigation: Abd al-Fattah Abu Ghuddah Publisher: Islamic Publications Office - Aleppo Edition: Second, 1406 - 1986 Number of Parts: 9 (8 and a volume for indexes), The Book of Al-Qasama, chapter on glorifying the killing of institutes, Hadeth No. 474.

It was narrated from Abu Dharr Al-Ghifari that the Messenger of Allah (ﷺ) said: "Indifference towards this world does not mean forbidding what is permitted, or squandering wealth, rather indifference towards this world means not thinking that what you have in your hand is more reliable than what is in Allah's Hand, and it means feeling that the reward for a calamity that befalls you is greater than that which the calamity makes you miss out on."

Allama Nabhan (May God have mercy on him) says, I swear by God I do not hate anyone, not Europeans, not communists, not rude, not wicked, not robbers. I think of myself as a doctor, and I don't hate anyone. Some say I hate Gamal Abdel Nasser, and some say I hate communists, what do I have in it? I am a servant whom God has raised to serve mankind, whether he be a Jew, a Christian, a Magian, an infidel, a polytheist, a drunkard, or a robber. These positive thoughts of Allama Nabhan (May God have mercy on him) are corroborated by the following arguments.

Love and Affection:

The Holy Qur'an and the hadiths of the Holy Prophet (peace and blessings of Allah be upon him) describe love and affection as follows:

”إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ.” (28)

The truth is that (all) believers are brothers (to one another). So make peace between your two brothers and always fear Allah, so that you may be shown mercy.

The other place is God's instruction

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ (29)

And hold fast to the rope of Allah, all of you together, and do not generate dissension and factions. But call to mind the blessing of Allah upon you when you were enemies (one to another). Then He created the bond of love amongst your hearts, and by His blessing you became brothers. And you (had reached) the brink of a pit of the Fire (of Hell) but He rescued you from it. That is how Allah elaborates His signs to you that you may take guidance to the right path. The Prophet (peace and blessings of Allah be upon him) said:

”لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه.“ (30)

Narrated Anas: The Prophet said, "None of you will have faith till he wishes for his (Muslim) brother what he likes for himself."

28 Holy Quran, *Al-Hujurat*, 49: 10

29 Holy Quran, *Al-i-Imran*, 3 : 103

30 Al-Bukhari: Al-Jami' "Al-Jaame Al-Sahih", Hadeth No. 13.

”لن تدخلوا الجنة حتى تؤمنوا ولن تؤمنوا حتى تحابوا أو لا أدلكم على شئى لو فعلتموه تحاببتم ،
أفشوا السلام بينكم.“ (31)

Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said, "By Him in Whose Hand is my life! You will not enter Jannah until you believe, and you will not believe until you love one another. Shall I inform you of something which, if you do, you will love one another? Promote greetings amongst yourselves."

”مثل المؤمنين في توادهم و تراحمهم و تعاطفهم كمثل الجسد إذا اشتكى عضوا تداعى له سائر
جسده بالسهر و الحمى.“ (32)

Numan bin Bashir (May Allah be pleased with them) reported: Messenger of Allah (ﷺ) said, "The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever".

Abhorrence and Hate:

The Holy Qur'an and the hadiths of the Holy Prophet (peace and blessings of Allah be upon him) describe hatred and malice as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَرُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ. (33)

O, believers! Let no community ridicule another community. It is likely that they may be better than those (who ridicule). Nor should women make fun of other women. They may likely be better than those (who make fun). And do not offend or find fault with one another, nor call each other names. Calling someone wicked or indecent after (he embraces) faith is an extremely evil name. And those who do not turn to Allah in repentance, it is they who are the wrongdoers.

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْنَاهُ وَأَتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ (34)

O, believers! Avoid most conjectures. Indeed, some conjectures are sins (liable to punishment in the Hereafter). And spy not (on someone's unknown matters or secrets), nor backbite one another. Would any of you like to eat the flesh of his dead brother? You would hate it. And fear Allah (in all such matters). Indeed, Allah is Ever-Returning, Ever-Merciful.

31 Muslim ibn al-Hajjaj Abu al-Hasan al-Qushayri al-Nisaburi (died: 261 AH) "Saheehul Muslim" Investigator: Muhammad Fouad Abd al-Baqi Publisher: House of Revival of Arab Heritage - Beirut Number of parts: 5 [The book numbering is in agreement with the publication, and it is part of the graduation service, and the text is linked to the explanation of al-Nawawi and al-Suyuti], Chapter: No one will enter the jinn except the believers, Hadeth No. 213.

32 Al-Bukhari: Al-Jami' "Al-Jaame Al-Sahih", Hadeth No. 6034.

33 Holy Quran, Al-Hujurat, 49: 11

34 Holy Quran, Al-Hujurat, 49: 12

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ
الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ⁽³⁵⁾

Satan seeks only to breed enmity and spite amongst using wine and gambling, and hinder you from remembering Allah and observing Prayer. Will you abstain (from these evil-generating temptations)?

CONCLUSION:

Allama Nabhan (May God have mercy on him) is one of the most eminent Sufis and scholars, he is a respecter of humanity. He is the one who spreads the love of Allah Almighty because this love has reached us from the Prophet (peace be upon him). Allama Nabhan (May God have mercy on him)'s purpose is to prevent life from the evil, to persuade the good and to help the needy. He is a great supplicant and Imam who was given wisdom which he put in the hearts of his followers

RESULTS AND FINDINGS:

- Allama Nabhan (May God have mercy on him) was a great scholar and preacher
- A preacher must be patient and wise
- No wicked Muslim should be harmed or despised.
- Service to the people should be generalized

SUGGESTIONS AND RECOMMENDATIONS:

- Allama Nabhan (May God have mercy on him) was a great scholar, so his scholarly achievements can be researched.
- A complete essay can be written on the principles of preaching and the characteristics of a good preacher.
- The rights of non-Muslims in Islam are an important topic for research.