



Prophet's View Against Road Robbery

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Abstract

The aim of this study is to investigate the role of the Prophet (peace be upon him and his Household) in confronting the issue of banditry, which was a persistent problem in earlier eras of Islam. Banditry posed a significant threat to societal security and safety, both of which are fundamental elements in the construction of a stable society. Therefore, the Prophet (peace be upon him and his Household) diligently addressed this phenomenon by identifying its primary causes and adopting resolute legal and practical measures. His objective was to establish a safe and secure environment for all individuals.

The research structure encompasses an introduction, literature review, two sections, findings, footnotes, and a comprehensive list of sources and references.

The first section examines the Prophet's (peace be upon him and his Household) articulation of the legal texts pertaining to banditry. Meanwhile, the second section delves into the Prophet's approach in dealing with the issue of banditry during the days of the Islamic call. This investigation reveals that Islamic jurisprudence has enacted specific provisions that address the perpetrators of this crime, as exemplified by the verse of Warship. The Prophet (peace be upon him and his Household) implemented the prescribed measures against the wrongdoers, which involved four distinct penalties: execution, crucifixion, severing of limbs, and banishment. Nevertheless, in certain circumstances, forgiveness could be granted to a bandit who rectified their actions and fulfilled certain obligations. The Prophet elucidated his stance on this phenomenon through noble prophetic hadiths, and his implementation of a series of solutions played a significant role in effectively eradicating this issue. This wise approach serves as a valuable reference to combat similar phenomena in subsequent eras.

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Introduction

The Prophet (peace be upon him and his Household) placed great importance on ensuring security and safety for individuals, and he actively confronted any phenomenon that threatened these fundamental principles, including the issue of banditry. He appointed one of his companions to address this problem, delegating the responsibility to tackle its root causes and eliminate it.

This study presents a summary, an introduction, two main sections, and the findings. The first section focuses on the Prophet's perspective on the legal aspects of banditry. The results section encapsulated the conclusions drawn from the research.

To conduct this study, a range of authoritative sources were utilized, including historical books, hadith collections, and biographical accounts. These sources provide a solid foundation for the investigation.

Islam, as a comprehensive religion, introduced laws that emphasize justice, tolerance, and the sanctity of human life and property. Consequently, it became imperative for those individuals who engaged in roadblocking and targeted caravans and traders to reassess their actions and abandon their misguided approach. The farewell sermon delivered by the Prophet (peace be upon him and his Household) alluded implicitly to this matter in a broader sense, with specific reference to those involved in roadblocking. The Prophet stated: "Verily, your lives, your properties, and your honors are sacred to one another, as sacred as this day of yours, in this month of yours, in this land of yours until the day you meet your Lord."¹ He further emphasized, "Beware of wrongdoing and do not transgress, causing harm and corruption upon the earth² *." If someone has entrusted you with something, fulfill that trust." Moreover, the Prophet proclaimed: "All people are equal in Islam. The Arab has no superiority over the non-Arab, nor does the non-Arab have any superiority over the Arab. A white person has no superiority over a black person, nor does a black person have any superiority over a white person, except through piety."^{3 4 **} Hence, it is evident that Islam promotes equality, discourages backbiting, and prohibits the unlawful seizure of someone's life, property, or belongings except through rightful means and just transactions.⁵

1 Al-Waqidi, Muhammad bin Omar bin Waqid, Al-Maghazi, ed. Marsden Jones (D.M: Islamic Dance Publishing, 1405),**vol.** 2, p. 1111.

2 Al-Farahidi, Abu Abd al-Rahman al-Khalil bin Ahmad, Al-Ain, ed. Mahdi al-Makhzoumi and Ibrahim al-Samarrai, 2nd ed. (Qom: Dar al-Hijrah Foundation, 1409 AH), vol. 2, p.231.

3 Al-Yaqoubi, Ahmed bin Abi Yaqoub bin Jaafar bin Wahb bin Wadh, Al-Yaqoubi's History, ed. Abdul Amir Muhanna, 1st ed. (Beirut: Al-Alamy Publications Company, 2010 AD), vol. 1. P.440.

4 Ibn Al-Atheer, The End in Gharib Al-Hadith and Athar, ed. Zahir Ahmed Al-Zawy and Mahmoud Muhammad Al-Tanahi (Qom: Ismailian Foundation, 1364 Sh), vol. 3, p.129.

5 Al-Yaqoubi, The History of Al-Yaqoubi, vol. 1, p.441.

* Atho means corruption. See: Al-Farahidi, Abu Abdul Rahman Al-Khalil bin Ahmed. Al-Ain. Edited by Mahdi Al-Makhzoumi and Ibrahim Al-Samarrai. 2nd ed. Qom: Foundation Dar Al-Hijrah, 1409 AH. Vol. 2, p. 23.

** All individuals trace their origin to one common father, residing in a singular state of imperfection and deficiency, falling short of absolute perfection. Analogous to their deficiency is the metaphor of a vessel that only attains completeness when filled. Subsequently, it should be understood that differentiation among them is not based on lineage but on piety.

Section One: Prophet's Explanation for Islamic Literature of Road Robbery

The phenomenon of banditry is unequivocally condemned and warned against in both the Qur'an and the honorable hadiths of the Holy Prophet. The contents of these sources express strong disapproval of this crime, highlighting the severe consequences it entails in this world and the hereafter. The verses in the Qur'an shed light on the nature of the punishment for bandits and the prescribed methods of its implementation. The gravity of this offense and its detrimental impact on individuals and society necessitated a stern and emphatic discourse, ensuring that those who engage in such criminal activities fully comprehend the position of Islamic law regarding such phenomena within society.

The explicit text regarding the legislation of punishment for bandits is found in the verse known as the "verse of Haraba (warship)." It states, "The recompense of those who wage war against God and His Messenger, and strive to spread corruption in the land, is only that they be killed, or crucified, or have their hands and feet cut off from opposite sides, or they be exiled from the land. That is their disgrace in this world, and theirs is a grievous punishment in the Hereafter." Al-Maida, 33-34.

In the interpretations of this verse, it is explained that the term "inma" denotes that the recompense for bandits is solely this punishment. The phrase "those who wage war against God and His Messenger" Al-Maida, 33. refers to individuals who engage in hostilities against the allies of God and His Messenger, as they are treated as if they are fighting against God and His Messenger themselves^{6 7 8 9}. This offense has led to the prescribed punishment for banditry, which is one of the limits set by God. The act of waging war continued through plundering, and the mention of "cutting off the road" implies obstructing the passage of people and committing acts of robbery.¹⁰

These clear and explicit scriptural references underscore the severity of the crime of banditry and serve as a reminder of the consequences that await those who persist in such behavior.¹¹

In the verse, "And they strive to spread corruption in the land" Al-Maeda, 33, the Almighty employs this statement to emphasize the gravity of the crime and to establish the truth of its ex-

6 Al-Tabarsi, Al-Fadl bin Al-Hassan, Interpretation of Majma' Al-Bayan, ed. A committee of specialized scholars and investigators, 1st ed. (Beirut: Al-Alamy Foundation for Publications, 1995 AD), vol. 3, p.325.

7 Al-Tabarsi, Al-Fadl bin Al-Hassan, Interpretation of Al-Jawami Al-Jami, ed. Islamic Publishing Corporation, 1st ed. (Qom: Islamic Publishing Corporation, 1418 AH), vol. 1, p.495.

8 Al-Baydawi, Abdullah bin Omar bin Muhammad Al-Shirazi Al-Shafi'i, Anwar Al-Tazil and Secrets of Interpretation (Tafsir Al-Baidawi), prepared and presented by Muhammad Abd al-Rahman Al-Maraashli, 1st ed. (Beirut: Arab Heritage Revival House, 1998 AD), vol. 2, p. 125.

9 Al-Ardabili, Ahmed bin Muhammad Al-Maqdis, Concise Statements in the Provisions of the Qur'an, ed. and commentary by Muhammad Al-Baqir Al-Bahboudi (Tehran: Al-Murtazawi Library for the Revival of the Jaafari Antiquities, d.t), p. 664.

10 Mughniyeh, Muhammad Jawad, Al-Tafsir Al-Kashef, 3rd ed. (Beirut: Dar Al-Ilm for Millions, 1980 AD), vol. 3, p. 50.

11 Al-Baydawi, Anwar Al-Tanzeel, vol. 2, p.125.



istence¹². Here, corruption refers to roadblocking, and thus the crime of blocking the road encompasses various offenses, such as instilling fear and intimidation in innocent individuals, openly engaging in criminal activities, inciting rebellion against the established authority, looting wealth, shedding blood, and committing acts of humiliation. A spoiler refers to someone who employs violence to intimidate people through physical assault, murder, robbery, defamation, or dishonoring others, regardless of their religious affiliation

The punishment for banditry is outlined as follows: “to be killed, or crucified, or have their hands and feet cut off from opposite sides, or be banished from the land.” Al-Maeda, 33. These severe penalties serve as a deterrent and retribution for the offenders who perpetrate such heinous acts.¹³

God further states, “They will have disgrace in this world,” Al-Maeda, 33, indicating the resulting humiliation and ignominy they shall face, and “And they will have a grievous chastisement in the Hereafter.” Al-Maeda, 33. This confirms that the execution of these punishments does not absolve the offender of their disobedience^{14 15 16 17}. It is important to note that those who commit such crimes deserve severe punishment, and the implementation of these penalties does not necessarily absolve them completely. However, God, in His mercy, highlights an exception: “except for those who repent before you overpower them.” Al-Maeda, 34. Therefore, if a bandit sincerely repents before being apprehended, their repentance is accepted, and they are spared from these punishments. This exception aligns with the wisdom behind these penalties, which is to deter criminals from engaging in corruption. If an individual rectifies their actions voluntarily, the obligation of punishment no longer applies^{18 19 20}, although they are still liable for any rights due to the affected individuals.^{21 22 23 24}

There have been various opinions among scholars regarding the context in which the noble verse was revealed. Al-Tabari (d. 310 AH) has narrated several opinions on this matter:

12 Al-Ardabili, Al-Muqaddas, Zabadat Al-Bayan fi Ahkam Al-Qur'an, p. 665.

13 Mughniyeh, Al-Tafsir Al-Kashef, vol. 3, p. 50.

14 Al-Tabarsi, Interpretation of Jawami Al-Jami, Part 1, 496.

15 Interpretation of Majma' al-Bayan, Part 3, 326

16 Al-Baydawi, Anwar Al-Tanzeel, p. vol. 2, p. 125.

17 Al-Ardabili, Al-Muqaddas, Zabadat Al-Bayan fi Ahkam Al-Qur'an, p. 665.

18 Al-Tabarsi, Interpretation of Majma' al-Bayan, vol. 3, p. 326.

19 Interpretation of the Jawami Al-Jami, vol. 1, 496

20 Mughniyeh, Al-Tafsir Al-Kashef, vol. 3, p. 51.

21 Al-Tabarsi, Interpretation of Majma' al-Bayan, vol. 1, p. 469.

22 Al-Baydawi, Anwar Al-Tanzel, Part 2, 125.

23 Al-Muqaddas Al-Ardabili, Zubdat Al-Bayan fi Ahkaam Al-Qur'an, p. 665

24 Mughniyeh, Al-Tafsir Al-Kashef, p. 52.

1. It was revealed concerning a group of Al-Aranis, who were apostates from Bijila. They killed a shepherd, confiscated his camels, and terrorized the roads. In response, the Prophet punished them by cutting off their hands and feet, gouging out their eyes, and leaving them to die in the desert.

2. It was revealed concerning the polytheists.

3. It was revealed concerning crimes such as adultery, theft, murder, and the destruction of crops and livestock.

4. It was revealed concerning a group of people who had a covenant with the Prophet (peace be upon him and his Household), but violated this covenant by blocking the roads and spreading corruption in the land.²⁵

Despite the differing opinions regarding the specific reason for the revelation of the verse, most scholars assert that it pertains to bandits rather than the polytheists. Their argument is based on the following part of the verse: “Except those who repented before you overpowered them.” Al-Maeda: 34. The apparent meaning of this verse suggests that the repentance mentioned relates to blocking the road. If the verse were addressing the polytheists, their repentance would imply embracing Islam. Furthermore, the rulings pertaining to the People of the Book, apostates, and combatants are distinct, indicating that this verse addresses a separate matter.²⁶

It is important to acknowledge that there are narrations that attribute the act of gouging out the eyes to the Prophet. However, it is essential to approach such narrations critically and consider their authenticity and reliability.²⁷ Some of these narrations may be fabrications or distortions of the teachings of Islam. They align with the false notion that Islam is a religion of violence rather than one of reason and logic. These narrations are intended to defame and offend the Prophet.

Contrarily, there are narrations from the Ahl al-Bayt (peace be upon them)²⁸ and other reliable sources that deny the act of gouging out the eyes. Imam Ali bin Al-Hussein (peace be upon him) explicitly denied it, stating that the Prophet did not spare an eye and that the punishment was limited to cutting off the hands and feet²⁹. Furthermore, there is a narration from Imam Al-Sadiq (peace be upon him) that suggests the first person to introduce the act of gouging out the eyes as

25 Muhammad bin Jarir, *Tafsir al-Tabari Jami al-Bayan*, ed. Abdullah bin Abdul Mohsen al-Turki and others, 1st ed. (Cairo, no. Matt., 2001 AD), vol. 8, p.362, 383, 392, 393.

26 Muhammad bin Ahmad Al-Sherbiny, *Mughni al-Muhtaj to know the meanings of the words of the curriculum*, (Beirut: Dar Revival of Arab Heritage, 1958 AD), vol. 4, p.180.

27 Al-Tabasi, *Najm al-Din, Exile and Westernization in the Sources of Islamic Legislation*, 1st ed. (Qom: Al-Hadi Foundation, 1416 AH), 382-383.

28 Al-Tabasi, *Exile and Westernization*, 385.

29 Al-Shafi'i, *Muhammad bin Idris, Al-Musnad*, (Beirut: Dar Al-Kutub Al-Ilmiyyah, Dr. T), p. 315.

a punishment for lying was Anas bin Malik³⁰ * falsely attributing it to the Prophet.³¹

In another narration from Ahl al-Bayt (peace be upon them), it is mentioned that the verse in question was revealed in relation to a group of people from Bani Dabbeh. These individuals initially sought the Prophet's hospitality, but later, after regaining their strength, they betrayed the Prophet's trust by killing three shepherds and stealing camels. In response, the verse of warfare was revealed, and the Prophet chose to implement the punishment of cutting off their hands and feet from opposite sides.^{32 33 34 35}

There are four rulings based on the narration of Imam Al-Sadiq (PBUH):

First: If a bandit kills a person and takes money from him, the punishment is death and crucifixion.

Second: If the bandit kills without taking the money, the punishment is killing only.

Third: If the bandit takes money only, then his reward is to cut off his right hand and his left leg.

Fourth: If the bandit arouses fear only in the hearts of passers-by, then his reward is banishment.³⁶

The right hand is cut off for theft, and the left leg for the sake of fighting³⁷, and the imam must fight them without calling on them, just as it is obligatory for the Muslims to cooperate in fighting them, keeping them away and stopping their evil from the Muslims³⁸, for God has linked striving with corruption in the land, by killing a person, that Whoever kills any person wrongly, as if he had killed all of mankind, according to the Almighty's saying: "whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely." Al-Maida: 32.

The legislation and severe punishment for banditry in Islam serve the purpose of ensuring

30 Al-Zarkali, Khairuddin, Al-Alam, 5th Edition, (Beirut: Dar Al-Ilm Lil Malaieen, 1980 AD), vol. 2, p. 24-25.

31 Al-Saduq, Abu Jaafar Muhammad bin Ali bin Al-Hussein bin Babawayh Al-Qummi, Ill Al-Sharia', ed. Muhammad Sadiq Bahr Al-Uloom, (Al-Najaf Al-Ashraf: Publications of the Haidari Library and its printing press, 1966 AD) vol. 2, p. 541.

32 Al-Ayashi, Muhammad bin Masoud, Tafsir al-Ayyashi, edited by Hashim al-Rasooli al-Mahalati, (Tehran: Islamic Scientific Library, Dr. T), vol. 1, p. 314.

33 al-Kulaini, Abu Jaafar Muhammad bin Yaqoub bin Ishaq, Al-Kafi, edited by: Ali Akbar Al-Ghafari, 3rd edition, (Tehran: Islamic Book House, 1367 AH), vol. 7, p. 245.

34 Al-Ghadi Al-Maghrebi, Abu Hanifa al-Numan bin Muhammad bin Mansour, The Pillars of Islam, Mentioning the Permissible and the Forbidden, Issues and Rulings on the Authority of the Family of the Prophet (PBUH&H), edited by: Asif bin Ali Asghar Faydi, 2nd edition, (Cairo: Dar al-Maarif, Dr. T.), vol. 2, p. 476-477.

35 Al-Hurr Al-Amili, Muhammad bin Al-Hassan (T: 1104), Wasail Al-Shia Ila Tahsil Al-Sharia, edited by: Muhammad Al-Razi, (Beirut: Dar Revival of Arab Heritage), vol. 28, p. 311.

36 al-Tusi, al-Istibsar fi ma Ikhtalafa min al-Akhbar, vol. 4, p. 256.

37 Al-Golpaikani's Research, Report on Borders and Fines, vol. 2, p. 24.

38 Ibn Abd al-Barr, al-Kafi, p. 1087.

* Anas bin Malik bin Al-Nadr bin Damdam Al-Najari Al-Khazraji Al-Ansari, also known as Abu Hamzah or Abu Thumamah, served as a prominent figure in the narration of Hadith. A total of 2286 Hadiths have been narrated from him. Notably, he is recognized as the final companion to pass away, concluding his life in Basra in the year 93 AH.

the safety and security of every individual, their honor, and their wealth. It is the right of every Muslim to live in a state of tranquility and peace, and it is necessary to have a strong deterrent to protect this right and combat corruption.³⁹

The Hadiths of the Prophet clearly indicate that those who engage in banditry and acts of aggression cannot be considered true believers in Islam. He emphasized that anyone who deceives or takes up arms against the Muslim community is not part of it^{40 41 42}. The Prophet clearly announced: “Whoever raises his weapons before us, he is not one of us”.⁴³ These statements demonstrate the Prophet’s rejection of their affiliation with Islam and their actions that go against its principles. He also stated: “Whoever asks for weapons against us is not of us”.⁴⁴ He also stated: “Whoever fights a follower of mine, I declare war against him.”⁴⁵

The responsibility of ensuring the security and well-being of the Muslim community lies with those entrusted with authority and governance. It is their duty to establish safety and stability within society. The act of banditry is seen as an act of war against the approach of God and His Messenger (peace be upon him and his Household).

Islam explicitly warns those who unsheathe their weapons with the intention to harm others that their own blood will be shed. This serves as a deterrent and underscores the severity of the crime.⁴⁶

The Prophet (peace be upon him and his Household) emphasized the necessity of self-defense and the protection of people’s lives and wealth against those who aim to harm and rob them. He provided guidance on how to respond in such situations. He stated, “If someone fights you, fight back. If he kills you, you will be a martyr. If you kill him, he will be in Hell”.^{47 48}

The sanctity of a Muslim’s life is highly regarded and should not be violated except in specific circumstances, as mentioned by the Prophet (peace be upon him and his Household). He

39 Abu Rakhiya, Majid, et al., Lectures on the System of Islam, 3rd Edition, (University of Sharjah: College of Graduate Studies and Scientific Research, 2008 AD), pp. 222-223.

40 Al-Asbahi, Malik Malik bin Anas, Al-Mudawna Al-Kubra (Beirut: Arab Heritage Revival House, 1323 AH), vol. 2, p. 5.

41 Al-Bukhari, Abu Abdullah Muhammad bin Ismail bin Ibrahim, Sahih Al-Bukhari, (Dar Al-Fikr, 1981 AD), vol. 8, p. 37.

42 Al-Dhahabi, Muhammad bin Ahmed bin Othman, Major Sins, Reading, Commenting, and Grading Hadiths: Abu Obeida Mashhour bin Hassan Al Salman, 2nd edition, (Al-Furqan Library, 2003 AD), p. 60.

43 Al-Darimi, Abdullah bin Al-Rahman, Sunan Al-Darimi, (Damascus: Al-Haditha Press, 1349 AH), vol. 2, p. 241.

44 Ibn Majah, Abi Abdullah Muhammad bin Yazid Al-Qazwini, Sunan Ibn Majah, edited by: Muhammad Fouad Abdul-Baqi, (Dar Al-Fikr), vol. 2, p. 860.

45 Al-Dhahabi, Major Sins, p. 388.

46 Al-Tabarsi, Mirza Hussein Al-Nouri, Mustadrak Al-Wasail, edited by: Aal Al-Bayt Foundation, 2nd edition, (Beirut: Aal Al-Bayt Foundation, 1988 AD), vol. 18, p. 158.

47 Muslim, Abu Al-Hussein Muslim Bin Al-Hajjaj Bin Muslim Al-Qushairi Al-Nisaburi, Sahih Muslim, (Beirut: Dar Al-Fikr, Dr. T), vol. 1, p. 87.

48 Ibn Hazm, Abu Muhammad Ali bin Ahmed bin Saeed, Al-Mahalla, (Dar Al-Fikr, Dr. T), vol. 11, p. 308-309.

stated, "The blood of a Muslim who testifies that there is no god but Allah and that I am the Messenger of Allah is not lawful except for one of three cases: a married adulterer, a life for a life, and someone who abandons their religion"⁴⁹. He also stated, "It is not permissible to kill a Muslim who testifies that there is no god but Allah and that I am the Messenger of Allah, except in one of three cases: a married adulterer, a person who takes a life that warrants retribution, and a person who leaves Islam and wages war against Allah and His Messenger, and is subsequently killed, crucified, or exiled"⁵⁰.

The value of a believer's life is held in great esteem by God, to the extent that He considers taking their life a grave offense.⁵¹ Thus, we can comprehend the severity of the prescribed punishments imposed on highway robbers as a deterrent for their actions. It should be noted that killing is considered one of the major sins. The Prophet (peace be upon him and his Household) stated: "Polytheism, disobedience to parents, and killing others",⁵² and in another Hadith, he states: "Polytheism, disobedience to parents and killing a person are among the major sins".⁵³

It is reported that from the very beginning and since his interactions with the leaders and companions, the Prophet emphasized the importance of people's security and the preservation of their lives and property. He took their pledge to uphold certain principles, including refraining from the actions committed by bandits. Ubadah bin Al-Samit*^{54 55} narrated that they were in a gathering with the Prophet, and he said: "You pledge allegiance to me that you do not associate anything with God, do not commit adultery, do not steal, and do not unlawfully take a life, except in cases of justice. Whoever fulfills these obligations will have their reward with God".^{56 57}

In another narration, it is mentioned that Ubadah said: "I am among the leaders who pledged allegiance to the Messenger of God. We pledged allegiance to him that we do not associate anything with God, we do not commit adultery, we do not steal, we do not unlawfully take a life except in cases of justice, we do not engage in plunder, and we do not disobey..."⁵⁸

49 Muslim, Sahih Muslim, vol. 5, p. 106.

50 Al-Bayhaqi, Abu Bakr Ahmed bin Al-Hussein, Al-Sunan Al-Kubra, (Dar Al-Fikr), vol. 8, p. 283.

51 Al-Dhahabi, Major Sins, p. 96.

52 Al-Bukhari, Sahih Al-Bukhari, vol. 7, p. 71.

53 Al-Saduq, Al-Hidayah, edite by: Imam Al-Hadi Institute, 1st edition, Imam Al-Hadi Institute, 1418 AH, p. 298.

54 Ibn Saad, Muhammad, Al-Tabaqat Al-Kubra, Beirut, Dar Sader, vol. 7, p. 387

55 Al-Zarkali, Al-'lam, vol. 3, p. 258.

56 Muslim, Sahih Muslim, vol. 5, p. 127.

57 Al-Baladhuri, Ahmad bin Yahya bin Jabir, Ansab Al-Ashraf, edited by: Muhammad Hamid Allah, Egypt: Dar Al-Ma'arif, 1959 AD, vol. 1, p. 239.

58 Muslim, Sahih Muslim, vol. 5, p. 127.

* Ubada bin Al-Samit: He is Ubada bin Al-Samit bin Qais bin Asram bin Fahar, his nickname is Abu Al-Walid. He participated in the pledge of Al-Aqaba with the seventy Ansar, witnessed the Battle of Badr, and witnessed all the scenes with the Messenger Muhammad (peace be upon him and his family). He attended the conquest of Egypt, and when the Muslims conquered Sham, he went there and stayed until he passed away in the 34th year of Hijra.

Section Two: Prophets Compliance for Treating Road Robbery

Islam is not merely a theoretical ideology, but a practical system that aims to govern all aspects of life. It emphasizes the implementation of its principles and turning them into a tangible reality⁵⁹. This is evident in God's statement in the Quran: "But no, by your Lord, they can have no faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission". An-Nisa: 65.

The Prophet (peace be upon him and his Household) took on the leadership of the Islamic nation, overseeing the application of Islamic teachings and addressing various societal issues, including the problem of banditry. He actively implemented practical measures aimed at eradicating this phenomenon.

Islam brought about a revolutionary transformation in the lives of individuals and the Muslim community, challenging their previous behaviors and customs rooted in the era of ignorance. It aimed to reshape their worldview and attitudes towards life and people.⁶⁰ Consequently, societal manifestations and practices that lacked respect for human beings were eliminated, making way for new positive norms and behaviors that promote human dignity and peaceful coexistence.

Islam recognized the prevalent tribal system with its inherent divisions, rooted in bloody fanaticism and inter-tribal rivalries. It sought to refine these concepts and establish a framework based on the unity of the Muslim ummah (nation), built upon correct beliefs. Islam recognizes God Almighty as the legislator of state authority, with the Prophet (peace be upon him and his Household) serving as His successor on Earth. The Prophet is the ultimate reference and executor of God's commands, and the Quran serves as the primary source of legislation.

Islam emphatically proclaimed the equality of all individuals, regardless of their ethnic background, skin color, economic status, or social standing, except for the distinction of piety. As stated in the Quran: "Verily, the most honored of you in the sight of Allah is the most righteous among you". Al-Hujurat: Verse: 13. Islam promoted equality in rights and responsibilities, eradicating distinctions between free individuals and slaves.⁶¹

The gathering of Muslims in the mosque, where they listened to guidance and discussed their issues, fostered a sense of unity and solidarity among them⁶². Consequently, the mar-

59 Abu Rakhiya, Lectures on the System of Islam, p. 203.

60 Al-Amri, Akram Diya, Al-Sirah Al-Nabawiyah Al-Sahihah, 6th edition, Al-Madinah Al-Munawwarah: Maktabah Al-Ulum Wal-Hikmah, 1994 AD, vol. 1, p. 232.

61 Marwah, Muhammad Rida, Al-Su'alik fi Al-Asr Al-Umayyad, 1st edition, Beirut: Dar Al-Kutub Al-Ilmiyyah, 1990 AD, p. 13.

62 Al-Qazwini, Muhsin Baqir, Maqawimat Al-Aman Al-Ijtima'i fi Al-Islam Wal-Yat Atahqiquh, Ahl Al-Bayt University: No. Pubulisher, n.d., p. 22.

ginalized and impoverished segments of society were less inclined to rebellion or upheaval⁶³. The phenomenon of social dislocation diminished, and the state took on the responsibility of establishing justice and maintaining social order. Although the central government governed the tribes, they retained their social role, including the payment of blood money for their members and the impoverished. The Prophet acknowledged positive tribal practices that demonstrated cooperation and social integration.⁶⁴

Islam established a comprehensive set of social rules aimed at organizing and preserving the lives of individuals. One of these rules was the institution of zakat, which served as a means to address the issue of poverty in society. By legislating the right to zakat, Islam emphasized the importance of fulfilling the needs of the less fortunate and seeking justice. As mentioned in the Quran: "And in their wealth, there is a known right for the beggar and the deprived". Al-Ma'arij: 24-25.⁶⁵ Islam sought to solve the problem of poverty.⁶⁶

Zakat also had a profound spiritual impact. It educated the wealthy, reminding them that their wealth should be utilized to support their Muslim brothers and sisters in fulfilling their needs. It helped dissolve feelings of animosity and resentment that may have fueled aggressive acts among the poor⁶⁷. Consequently, this spiritual solidarity contributed to the prevention of social upheavals and revolutions.⁶⁸

Zakat played a significant role in restoring social balance among different classes⁶⁹, particularly benefiting the impoverished. It provided them with essential support, reducing the need to resort to unlawful means such as highway robbery.⁷⁰ Additionally, Islam emphasized the obligation of giving zakat, elevating it to the status of a pillar of the religion. Generosity in giving zakat was rewarded with great merit.

Furthermore, Islamic law specified various aspects for the lawful distribution of zakat, including the cause of God (in the broader sense of charitable causes) and supporting travelers in need. Islam, recognizing the importance of motivating the affluent to fulfill their duty of giving zakat, elevated it to the status of a fundamental pillar in the religion. It emphasized the significant reward awaiting those who fulfill this obligation.

63 Al-Qazwini, *The Components of Social Security in Islam and the Mechanisms for Its Achievement*, p. 13.

64 Al-Mousawi, Mohsen, *Dawlat Al-Rasul*, 1st edition, Beirut: Mu'assasat Dar Al-Bayan Al-Arabi, 1990 AD, p. 191.

65 Hasan, Hussein Al-Hajj, *Al-Nizam Al-Islamiyyah*, 1st edition, Beirut: Al-Muassasah Al-Jami'iyyah Lil-Dirasat Wal-Nashr, 1987 AD, p. 262.

66 Hasan, Hussein Al-Hajj, *Islamic Systems*, p. 265-266.

67 Hasan, Hussein Al-Hajj, *Islamic Systems*, p. 265-266.

68 Haykal, Muhammad Hussein, *The Life of Muhammad*, 14th edition, Cairo: Dar Al-Ma'arif, n.d., p. 531.

69 Hasan, Hussein Al-Hajj, *Islamic Systems*, p. 265-266.

70 Amin, Ahmed, *Al-Su'alikah Wal-Fatuwah Fil Islam*, Cairo: Hindawi Foundation for Education and Culture, 2021 AD, p. 56.

The Sharia, with its comprehensive guidelines, specifically outlines the areas where zakat should be allocated in a just manner⁷¹. Allah, the Most High, states in the Quran: “Zakat expenditures are only for the poor and for the needy and for those employed to collect [zakat] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah. And Allah is Knowing and Wise.” At-Tawbah: 103.

“Indeed, the charities are for the poor, the needy, those who work to collect them, those whose hearts have been reconciled, for the freeing of slaves, those in debt, those in the cause of Allah, and for the [stranded] traveler - an obligation [imposed] by Allah. And Allah is Knowing and Wise.” At-Tawbah: 60 The distribution of spoils acquired during defensive battles against polytheists⁷², as well as the fair distribution of inheritances among children and relatives, further contributed to reducing the incentives for engaging in banditry.⁷³

The Islamic system stands out from other systems by its emphasis on the value of work, as it encourages individuals to exert effort and be self-reliant. Islam recognizes the significance of lawful work and elevates it to the status of worship, deserving of rewards from God.⁷⁴

In contrast, Islam prohibits usury and condemns its detrimental consequences for both those in need of money and those involved in usurious practices. God states in the Quran: “Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, ‘Trade is [just] like interest.’ But Allah has permitted trade and has forbidden interest. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns to [dealing in interest or usury] - those are the companions of the Fire; they will abide eternally therein.” Al-Baqarah: 275.

Islam played a significant role in enhancing social cohesion and solidarity by advocating for the establishment of meaningful connections, mutual understanding, and empathy within society.⁷⁵ The Prophet emphasized the importance of fostering these bonds by imparting the following guidance: “Ask the scholars, mix with the wise, and sit with the poor”⁷⁶.

This guidance serves as a means to address and alleviate the animosity and resentments that may arise from mistreatment and social discrimination based on class distinctions. By encour-

⁷¹ Haykal, *Hayat Muhammad*, p. 530.

⁷² Marwah, *Al-Su'alikah fi Al-Asr Al-Umayyad*, p. 11.

⁷³ Amin, *Al-Su'alikah Wal-Fatuwah Fil Islam*, p. 56.

⁷⁴ A Group of Authors, *Islam and the Construction of Society*, n.p.: no Publisher, n.d., p. 50-51.

⁷⁵ Al-Hurr Al-Amili, *Wasa'il Al-Shi'a*, vol. 8, p. 540.

⁷⁶ Al-Majlisi, *Bihar Al-Anwar*, vol. 1, p. 198.

aging interaction and engagement between individuals from diverse backgrounds, Islam strives to cultivate a society where all members are valued and respected, thereby contributing to the realization of social security and stability.⁷⁷

The Prophet's directive to "ask the scholars, mix with the wise, and sit with the poor" underscores the significance of seeking knowledge, engaging in meaningful dialogue with those of wisdom, and empathetically connecting with individuals who may be less privileged in material possessions. Through these actions, Islam seeks to promote a sense of unity, understanding, and compassion among individuals, thereby fostering a harmonious and inclusive social fabric.

The objective of Islamic legislation is to organize people's lives, safeguard their interests, and protect them from harm. It seeks to establish a sense of peace and security in their lives, ensuring the preservation of their lives, souls, and dignity.⁷⁸ To achieve this, Islam establishes a comprehensive system that includes a penal system, which serves as a deterrent against deviant actions and safeguards the well-being of society. Punishment is considered a last resort for those who show no hesitation in committing acts of transgression. Islam places great emphasis on a just judiciary, entrusting the responsibility to the head of the state.⁷⁹ This approach has contributed significantly to the prevention of banditry and the maintenance of social order.⁸⁰

The rulers who succeeded the Prophet held the responsibility of maintaining law and order by controlling and disciplining the corrupt and delinquents. They were entrusted with enforcing the punishments outlined in God's Book, as elucidated by the Prophet. The Islamic legal system prescribed specific punishments for each transgression in proportion to the severity of the offense.⁸¹

Acts such as murder, theft, adultery, slander, alcohol consumption, apostasy, prostitution, and blasphemy were deemed aberrant behavior and grave sins. The Divine Legislator not only warned of God's wrath upon the perpetrators but also stipulated the appropriate punishments for such transgressions. This was done because the harm caused by these actions extends beyond individuals and affects the well-being of society as a whole.⁸²

Islam aimed to cultivate a societal mindset that would deter individuals from engaging in corrupt activities, thereby immunizing society against crimes and deviant behaviors (Munkar).⁸³ God states in the Quran: "And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful." Al Imran: Verse: 104. This approach followed the principle that Islam builds the individual, then constructs the society,

77 Al-Qazwini, *The Components of Social Security in Islam and the Mechanisms for Its Achievement*, p. 11-12.

78 Al-Kilani, Jamal Ahmed Zaid, *Aims of Punishments in Islam*, *Journal of Jamiat Al-Najah Lil-Abhath Wal-'Ulum Al-Insaniyyah*, Palestine: 2014 AD, issue 1, vol. 28, p. 92.

79 Al-Qazwini, *The Components of Social Security in Islam and the Mechanisms for Its Achievement*, p. 19-20.

80 Amin, *Al-Su'alikah Wal-Fatuwah Fil Islam*, p. 56.

81 Marwah, *Al-Su'alik in the Era of the Ummayyads: Their Stories and Poetry*, p. 12.

82 Al-Khawli, Jumah Ali, *Punishments in Islam*, *Al-Madinah Al-Munawwarah: Journal of Al-Jami'ah Al-Islamiyyah*, 1401 AH, p. 1-2.

83 Al-Qazwini, *The Components of Social Security in Islam*, p. 19.

and subsequently establishes the necessary boundaries for protection. It recognizes that establishing boundaries without providing guidance and support would be unjust to the offenders.⁸⁴

As a result, potential wrongdoers became reluctant to engage in deviant acts, knowing that there existed authority and consequences for their actions. Violating the sanctity of a Muslim's life was considered an infringement upon the sanctity of the Islamic message and a violation of the principles and values that Islam introduced to regulate society.⁸⁵

The perception of banditry underwent a transformation after the advent of Islam. It was no longer regarded as a source of pride, competition, or admiration, but rather as a cause for discontent and denial of Islam^{86 87}. The term "thief" replaced the term "tramp" in Islamic terminology, emphasizing that stealing is forbidden and unjustifiable, carrying severe punishments for those who engage in it.⁸⁸ This shift in language reflected a change in the meaning of al-Saalakah or outcast, which transformed from rebelling against the authority of the wealthy in pre-Islamic Arab society to rebelling against religion itself, its divine authority, and the state that possessed strong executive powers. Islam elevated the status of the poor and emphasized equality and justice, nurturing a sense of belonging and improving souls. This resulted in a reconnection between individuals and their societal environment, which had been absent in the pre-Islamic era on the Arabian Peninsula. The tribes of Daher*⁸⁹ that used to cut off access to the Prophet (peace be upon him and his Household) faced consequences. He would send troops to capture them, and upon their capture, he would release them, earning them the title of "the freed."⁹⁰

The Prophet (peace be upon him and his Household) corresponded with a group residing in Mount Tihama who were involved in robbing individuals from the tribes of Kinana, Muzaina, Al-Hakam, Al-Qarah, and their accompanying slaves. In his letter to them, he stated: "In the name of God, the Compassionate, the Merciful. This is a letter from Muhammad, the Prophet and Messenger of God, to the freed servants of God. If they believe, establish prayer, and pay zakat, then their servant shall be free, and their master shall be Muhammad. None of them shall be returned to their respective tribes, and they shall not be held accountable for any bloodshed or money they have acquired. Whatever debts they owed to others have been waived. They shall not be subject to any injustice or aggression. They are under the covenant of God and the covenant of

84 Al-Dhahabi, Muhammad Hussein, *The Impact of Fines on the Stability of the Society*, 2nd edition, Abidin: Al-Amal Company, 1986 AD, p. 15-16.

85 Al-Qazwini, *The Components of Social Security in Islam*, p. 10.

86 Hafni, Abdul Halim, *Poetry of Al-Su'alik: Its Method and Features*, n.p.: Egyptian General Authority for Books, 1987 AD, p. 98.

87 Saloom, Dawood, *The Islamic Poet Under the Authority of Caliphate*, Beirut: Maktabat Al-Fikr Al-Jami'i, Owaidat Publications, 1978 AD, p. 22-23.

88 Tarifi, Muhammad Nabil, *Diwan Al-Lusoof fi Al-Asrayn Al-Jahili wa Al-Islami*, 1st edition, Beirut: Dar Al-Kutub Al-Ilmiyyah, 2004 AH, vol. 1, p. 14.

89 Yaqt Al-Hamawi, Shihab Al-Din Abu Abdullah Yaqt ibn Abdullah, *Mu'jam Al-Buldan*, Beirut: Dar Ihya' Al-Turath Al-Arabi, 1979 AH, vol. 4, p. 63.

90 Malik, *Al-Mudawwanah Al-Kubra*, vol. 6, p. 471.

* Daher: referring to anyone who resided in the outskirts of Mecca.

Muhammad. Peace be upon you.”⁹¹

Furthermore, the Prophet (peace be upon him and his Household) emphasized the prohibition of attacking others and obstructing their activities on land or at sea. In a letter to Yahanna bin Ra’bah* ^{92, 93} he wrote: “In the name of God, the Most Gracious, the Most Merciful. To Ra’bah and the people of Aila** ⁹⁴, regarding their ships and land caravans, they are under the covenant of God and the covenant of Muhammad, the Messenger of God. The same applies to those who are with them from the people of the Levant, Yemen, and the coastal regions. It is prohibited to prevent their access to water, or to hinder their movement on land or at sea.”⁹⁵

An incident involving a delegation from Jaafi is also narrated. Two men from the delegation, Qais bin Salama and Salama bin Yazid, who were brothers, approached the Prophet (peace be upon him and his Household). Their mother, Malika bint al-Hilu, did not accept the authority of the Prophet (peace be upon him and his Household). They left in anger and encountered a man from the companions of the Prophet who had camels designated for charity. They tied him up and confiscated the camels. The Prophet heard the news and cursed the mother and her two sons.⁹⁶

In another account, a person named Habar bin Al-Aswad*** ^{97 98} was accused of intruding upon Zainab, the daughter of the Prophet (peace be upon him and his Household) during her journey from Mecca to Medina. The Prophet ordered his soldiers to apprehend Habar and burn him, but he declared: “No one punishes with fire except the Creator of fire.” Consequently, Habar’s hands and feet were amputated, and he was executed. However, he managed to escape on the day of the conquest in the eighth year of the Hijra. Later, he came to the Prophet (peace be upon him and his Household) in Medina, possibly during his stay at the “Scarab.”⁹⁹ Habar declared his conversion to Islam, and the Prophet (peace be upon him and his Household) accepted his declaration, instructing others not to harm him.¹⁰⁰

91 Ibn Saad, Al-Tabaqat Al-Kubra, vol. 1, pp. 258, 278.

92 Al-Waqidi, Al-Maghazi, vol. 2, p. 1031.

93 Ibn Hisham, Abu Muhammad Abd al-Malik, Biography of the Prophet, edited by Majdi Fathi al-Sayyid, 1st edition, Dar al-Sahaba lil-Turath, 1995 AD, vol. 4, p. 952.

94 Yaqt al-Hamawi, Mu’jam al-Buldan, vol. 1, p. 292-293.

95 Ibn Saad, Al-Tabaqat al-Kubra, vol. 1, p. 289.

96 Ibn Saad, Al-Tabaqat al-Kubra, vol. 1, p. 325.

97 Al-Tabari, Tarikh al-Tabari, edited by Muhammad Abu al-Fadl Ibrahim, 2nd edition, Egypt: Dar al-Ma’arif, 1968 AD, vol. 2, p. 470.

98 Al-Zurqani, Al-l’lam, vol. 8, p. 70.

99 Yaqt al-Hamawi, Mu’jam al-Buldan, vol. 2, p. 142.

100 Al-Baladhuri, Ansaab al-Ashraf, vol. 1, p. 357-358.

* Yahanna bin Ra’bah: the king of Ayilah who was made a truce treatise with the Prophet Muhammed (peace be upon him and his Household) and paid the jizyah

** Aila: a city located on the coast of the Red Sea, close to the Greater Levant.

*** Habar bin Al-Aswad: son of Abdul Muttalib bin Asad bin Abdul Uzza, died after year 15 AH.

Conclusion

It is concluded that :

1. Banditry is considered an act of fighting against God and His Messenger, highlighting Islam's emphasis on ensuring people's safety.
2. The Prophet (peace be upon him and his Household) effectively implemented measures to prevent and deter acts of blocking the way, serving as a deterrent for potential offenders.
3. The Prophet (peace be upon him and his Household) aimed to establish a just society characterized by good morals and a culture of hard work.
4. Job opportunities were provided to individuals, contributing to their integration into society and fostering a sense of belonging, which helps prevent them from resorting to blocking the way as a means of securing their livelihoods.

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