

مِنْظَمَةُ الْعَالَمِ الْإِسْلَامِيِّ لِلتَّحْقِيقِ وَاللِّبَاقَةِ
ISLAMIC WORLD EDUCATIONAL, SCIENTIFIC AND CULTURAL ORGANIZATION
ORGANISATION DU MONDE ISLAMIQUE POUR L'ÉDUCATION, LES SCIENCES ET LA CULTURE

Under the high patronage of His Majesty King Mohammed VI
- May Allah Assist Him -

General report
International Conference
on the
Civilizational Values
in the
PROPHET'S SEERAH

« Towards a Future Vision for the Prophet's Seerah »

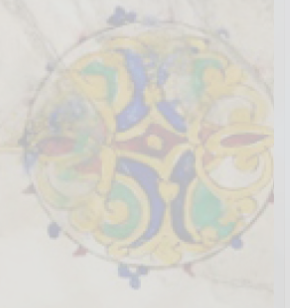
15 Shawwal 1442 / 27 May 2021

المملكة المغربية

الربطية العمومية للعلماء


رابطة العالم الإسلامي
MUSLIM WORLD LEAGUE

بسم الله الرحمن الرحيم
الحمد لله الذي هدانا لهذا
ما كنا لنهتدي لولا أن هدانا الله



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والصلاة والسلام على سيدنا محمد

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والصلاة والسلام على سيدنا محمد

Lineage of Prophet Muhammad (PBUH)

He is our master Muhammad (PBUH) son of **'Abdullah** son of **'Abdul-Muttalib** (who was called Shaybah al-Hamd) son of **Hashim**, (named 'Amr) son of **'Abd Munaf** (called Al-Mugheera) son of **Qusayy** (also called Majama' "He was called 'Qusayy' for leaving Makkah to live in the remote land of Quda'a before coming back to his homeland) son of **Hakim** son of **Murrah** son of **Ka'b** son of **Lu'ayy** son of **Ghalib** son of **Fahr** (who was called Quraysh and whose tribe was called after him) son of **Malik** son of **An-Nadr** son of **Kinanah** son of **Khuzaymah** son of **Mudrikah** son of **Elias** son of **Mudar** son of **Nizar** son of **Ma'ad** son of **Adnan**.

This lineage is unanimously approved by the scholars of Seerah, who refrained from approving the lineage going until Ibrahim (PBUH) and agreed that Ismail (PBUH) is the forefather of Adnan. This great lineage has been truly adorned with Muhammad (PBUH).

Read by **Dr. Abdelilah Benarafa**





His Majesty King Mohammed VI, May Allah Assist Him



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Address by His Excellency Dr. Salim M. AlMalik

Director-General
of the Islamic World Educational,
Scientific and Cultural Organization
(ICESCO)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Compassionate, Most Merciful, and peace and blessings be upon our prophet Muhammad, whom Allah Almighty praised saying:


“And you are truly 'a man' of outstanding character.”

“Nor does he speak of his own whims.”

Highnesses, Eminences, Excellencies,

Ladies and gentlemen,

In recognition of the greatness of Prophet Muhammad (PBUH), ICESCO holds the International Conference on the Civilizational Values in the Prophet's Seerah, under the high patronage of His Majesty King Mohammed VI, may Allah assist him, in cooperation with the Mohammadia League of Scholars and the Muslim World League. The Prophet's Seerah is abundant with the moral values that humanity needs at all times. Prophet Muhammad (PBUH) is truly a mercy for all humanity.



This Conference reflects our commitment to highlight the Seerah of Prophet Muhammad (PBUH) to dispel any misconceptions and respond to the individuals or institutions, which deliberately or unintentionally misunderstood the components of Seerah.

Such commitment certainly requires further efforts to publicize the treasures of the Seerah, which is a source of great pride for Muslims.

The Seerah is abundant with many instances of civilizational values since the beginning of Islam. Prophet Muhammad (PBUH) is a model of mercy, which was one of his great characters. Allah Almighty described him saying:

“We have sent you ‘O Prophet’ only as a mercy for the whole world.”

The Noble Prophet is a model of tolerance, which he revealed in his victorious return to Makkah. He forgave all those who had been hostile towards him. His famous expression, **“Go, you are free”** stands witness to his noble values and speaks volumes of his tolerance.

There are many world leaders, philosophers, celebrities, intellectuals and writers who have attested to the greatness of the Prophet’s Seerah. This Conference aims to highlight these testimonials.

ICESCO, in cooperation with the Mohammadia League of Scholars and the Muslim World League, announces the organization of this Conference on an annual basis and the launch of a set of key initiatives, namely:

- I- Dedicating an international day of the Prophet’s Seerah to be called, **“Day of Mercy”** and striving for its international proclamation.
- II- Launching a major award for best initiatives and research works on highlighting and promoting the civilizational values in the Prophet’s Seerah.
- III- Calling upon all international and civil society organizations to take the necessary measures to prevent any provocative acts towards the Prophet’s Seerah or any other prophet and messenger. Such measures would counter zealotry, extremism and fanaticism.

The Conference's Declaration will include a large set of initiatives and programs for the promotion of the civilizational values in the Prophet's Seerah.

In conclusion, the Prophet (PBUH) said: "He who does not thank the people is not thankful to Allah"

In this regard, I express my sincere thanks and gratitude to His Majesty King Mohammed VI, may Allah preserve him, for granting his high patronage to this major international conference. I also extend my thanks to the Mohammadia League of Scholars and the Muslim World League as well as the guests of honor, notably H.E. Muhammadu Buhari, President of the Federal Republic of Nigeria; Mr. Imran Khan, Prime Minister of the Islamic Republic of Pakistan; H.R.H. Prince Charles, Prince of Wales, H.R.H; Prince Hassan bin Talal, and their eminences the scholars and researchers taking part in this key event for their enriching contributions.

(1)

Wa salamu alaikum wa rahmatu Allah wa barakatuh.

(1) H.E. the Director General closed his speech with a poem written for the occasion



Concept note


The careful study of the human history unveils the decisive impact of Allah's messages and revelations on the upbringing, education and spiritual purification of humanity at large. The message of our Prophet Muhammad (PBUH) came to accomplish, perfect and seal the revelations of the previous prophets and messengers of Allah.

The prophethood of the last prophets, our beloved Prophet Muhammad bin Abdullah (PBUH), constitutes a quantum leap that has freed Mankind from all chains and dispelled his doubts thus enabling him to surmount the obstacles that discouraged him from bearing the trust and ensuring His viceregency rather than sovereignty on Earth thanks to the grace of Allah who has favored human over all other beings.

Allah Almighty revealed the seven often-repeated verses and the great Quran to our Prophet (PBUH) as a mercy for the whole world. Thus, Allah has bestowed upon Mankind, regardless of their race and origin, the means to uncover the mysteries of the soul and the universe. Researchers in the history of sciences have even acknowledged the profound transformation that the Quranic knowledge model made in the human thinking. This model provides a holistic vision on mankind and the universe that integrates revelation and reason, conscience and texts.

Contrary to the allegations of some skeptic parties, the religious legacy, comprising the Holy Quran and the Sunnah, has also proved that humankind can develop a knowledge that transcends the formal opposition between the determinants of faith and the foundations of reason. The long human experience wherein these determinants have been tested and never failed to find solutions to human issues in various contexts and different civilizational roles proved that the authentic religious texts and the reason are two sides of the same coin.





Knowing that the Sunnah is the second source of legislation in Islam, which clarifies, through words and actions, the rules established in the Holy Quran, the Seerah is considered as the ideal practical manifestation of the principles of Islam.

Given the central place that it occupies in the essence and purpose of Islam, Muslim scholars, since the first century of Islam, have thoroughly collected, recorded, classified, explained and summarized the Seerah. They wrote comprehensive books on the divine blessing and wisdom that Allah has bestowed upon his servants through sending His last messenger Prophet Muhammad (PBUH) in response to the supplication of Prophet Abraham (PBUH) in the Holy Quran: **“Our Lord! Raise from among them a messenger who will recite to them Your revelations, teach them the Book and wisdom, and purify them. Indeed, You “alone” are the Almighty, All-Wise”** (Al-Baqara: 129) and the promise of Jesus (PBUH) to the people of Israel in the Holy Quran: **“And “remember” when Jesus, son of Mary, said, “O children of Israel! I am truly Allah’s messenger to you, confirming the Torah which came before me, and giving good news of a messenger after me whose name will be Ahmad.”** (As-saf: 6). Thus, Allah the Almighty revealed Islam to our Prophet Muhammad (PBUH) who said: **“I am the supplication of my forefather Abraham and the promise of my brother Jesus”,** as Allah Almighty says: **“Indeed, Allah has done the believers a “great” favor by raising a messenger from among them—reciting to them His revelations, purifying them, and teaching them the Book and wisdom. For indeed they had previously been clearly astray.”** (Al’Imran: 164) Being inspired by the verse where Allah Almighty says: **“Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often.”** (Al-Ahzab: 21), the companions of the Prophet, may Allah be pleased with them, took the Prophet’s Seerah as a guidance as they were quite knowledgeable of the sources and various contexts of the Sunnah.

Similarly, their successors, followers and all venerable scholars followed suit. They meticulously kept all the details of the Prophet’s life (PBUH), recounting in detail the facts concerning his birth, lineage, life, prophethood, hijra and death. They extensively reported his qualities, virtues and behaviors, and provided evidence about his prophecy and miracles. The Seerah of the Prophet (PBUH) does not only show him as a genius and decent man, but it also shows him as the messenger of Allah, assisted by His revelation.

Several verses of the Holy Quran highlight the fundamental qualities of prophets and messengers, chiefly those of our beloved Prophet Muhammad (PBUH), the most perfect and seal of all prophets,. Allah Almighty says: **“Since We have sent you a messenger from among yourselves—reciting to you Our revelations, purifying**

you, teaching you the Book and wisdom, and teaching you what you never knew” (Al-Baqarah: 151), and also says: **“Always remember what is recited in your homes of Allah’s revelations and prophetic wisdom.1 Surely Allah is Most Subtle, All-Aware.”** (Al-Ahzab: 34). The Sunnah includes the quintessence of the Prophet’s biography; the scholars of Hadith have studied, explained and presented the words, deeds, decisions, physical characteristics and moral virtues of the Prophet (PBUH).

Throughout the Islamic history, Muslim scholars wrote comprehensive works, which related in detail the life of the Prophet Muhammad (PBUH), particularly works on the sublime virtues of the Prophet (Al-Shama’il Annabawiya), proofs of prophecy (Dala’il An-nubuwa), rules of battles and biographies (Al-Maghazi wa As-Siyar), qualities and virtues (Al-Khassa’is wa al-fada’il). There are also other works on genealogy (Kutub al-Ansâb), the history of the two Holy Mosques (Kutub al-haramayn), and the book of great personalities (Kitâb al-tabaqât). All these books tried to thoroughly record the life of the Prophet (PBUH). In this regard, we can cite the works of eminent biographers such as Muhammad Ibn Ishaq, Ibn Hicham, Ibn Habib, Al-Tirmidi, Ibn Hazm, Al Bayhaqi, Ibn Abdelbar, Taqi Al-Din, Ibn Ali Al-Fassi, Al-Cadi Ayyad, Al-Souhayli, Ibn Hubaych, Ibn Sayyed Al-Nass, Al-Dhabi, Masud Ibn Muhammad Ibn Ali Al-Sijilmassi Jamou’a Al-Fassi and many other renowned Muslim scholars.

A close review of the literature on the Seerah (Prophet’s biography) shows that the scholars of Hadith, Islamic history, battles and biographies, etc, were not the only contributors to this field since it also attracted the contributions of scholars of exegesis and interpretation, linguists, jurists, specialists in the foundations of religion (Usul), specialists in spirituality and Sufism, literary figures and poets.

Also, great contemporary Muslim scholars, orientalist and non-Muslim intellectuals contributed to the field of Seerah. All these remarkable works must be recollected, reclassified and reexamined with a view to finding answers to the current and unprecedented global issues.

The Seerah that deserves to be a source of guidance and inspiration and a true role model for people should be highly authentic and continuously transmitted, recorded and in line with the rules of Arabic grammar and historiography. Allah Almighty has preserved the Seerah from any falsification thanks to several generations of great and trustworthy scholars who have successively scrutinized and fixed its flaws before transmitting it to us in its perfect final version evidenced by its continuous narration. Actually, there is no other nation that is keen on the continuous transmission in recording sayings, information, events and biographies like the Muslim Ummah, which has even been called the civilization of transmission (Sanad).

Contextual developments

Upsurge in hate speech, extremism and the ensuing violence and terrorist acts that are based on the falsification and misinterpretation of the revealed texts;

Adequate application of the foundations of the Islamic law and its misapplication which is contrary to its spirit and purposes;

Anti-Islam campaigns, denigration of the Prophet (PBUH) and the threat such campaigns pose to world peace;

Spread of out-of-context literal interpretations that disrespect relevant traditions, customs and purposes;

The moral crisis of collapsing values that has affected family relationships, which ensure the continuity of the humankind;

Challenges relevant to the issues of identity, context and purposes in curricula.

The history of the Muslim Ummah has begun with the advent of the Prophet Muhammad (PBUH) who represents its model/example as Allah says: « Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often » (Al-Ahzâb: 21). Therefore, we can neither correct the misunderstanding and misapplication of the revealed texts, nor restore the flawless vision established in the Holy Quran, the Sunnah and the Prophet's biography without connecting methodologically with these three components. This is the way to address all the previous and new problems.

Moreover, there is no way to get rid of the ideological interpretation advocated by some political movements and organizations, which fragment the Seerah to the detriment of its moral purposes and its universal spiritual, aesthetic and cognitive characteristics, and break the cycle of actions and reactions that have mushroomed on the international scene in the last two decades unless we reconsider our approach to the Seerah in the light of the latest global developments and contemporary issues such as faith and reason, environment, health, religious and ethnic minorities, migration, women and

family, citizenship, human and humanity rights, conflict resolution, promotion of international peace, moral values system, respect for human dignity, and opening up a new human and spiritual horizon based on the constructive and perfect Mohammedan model.

The Seerah occupies a central place in Islam because of the centrality of the figure of the Prophet Muhammad (PBUP) in understanding the Quran and the ideals and precepts of Islam. Moreover, as illustrated by Muslim scholars, the Seerah states the situations, events, values and purposes that form a guide for those seeking solutions for life's problems.

The Prophet's biography should open up to new perspectives beyond preaching, which has very limited effects. The focus should shift to knowledge production that assimilates various human beliefs, cultures and races, and addresses the current and future global challenges under the guidance of Islam. In this context, **the Islamic World Educational, Scientific and Cultural Organization (ICESCO) in cooperation with Mohammadia League of Scholars and the Muslim World League (MWL), under the high patronage of His Majesty King Mohammed VI, may Allah assist him, will organize the International Conference on the Civilizational Values in the Prophet's Seerah, under the theme:**

« Towards a Future Vision for the Prophet's Seerah »

15 Shawwal 1442 / 27 May 2021





Objectives

Highlighting the human need
for the values of Islam

Developing a communication strategy to explore
the functional dimensions of the Seerah

Identifying the subjective and objective issues related to the
study of the Prophet's Seerah

Collecting and classifying the research works
on the Seerah

Developing a renewed and future-
oriented vision of the Seerah

Providing the organizations and bodies working in the fields of
education, culture, science and communication with the working
mechanisms and tools to develop action plans and expertise in
publicizing the Seerah

Themes



I- The Seerah and scientific efforts:

- ◆ Efforts of Muslim scholars in serving the Seerah: chronicles, sources, great figures, works, translation, etc.
- ◆ Methods of approaching the Seerah in the current world context.
- ◆ Situation of the Seerah in university curriculum.
- ◆ Efforts of Muslim institutions in serving the Seerah.
- ◆ Efforts of contemporary researchers in rewriting the Seerah.

II- The Seerah and the functional dimensions:

- ◆ The Seerah and life management.
- ◆ Arts and literature in the service of the Seerah (calligraphy, patterns, eulogies, etc.).
- ◆ The Prophet's way in building values among youth;
- ◆ The Prophet's way in crisis management and its impact in achieving reconciliation and social peace, and promoting citizenship.
- ◆ The Prophet's way in dealing with the Other.

III- The Seerah and contemporary issues:

- ◆ Methodological awareness of the Seerah and fight against anti-Islam campaigns and the denigration of the Prophet.
- ◆ Combatting extremism and violence and building a balanced personality in the light of the Seerah.
- ◆ Dissociating the Seerah from the interpretations of extremist groups and the narrow political and ideological manipulations.
- ◆ Human rights and humanity rights in the light of the Seerah.
- ◆ The Seerah: a source of historical events or a system of guiding values for mankind?

IV- Statements of international figures on the seal Prophet and his message.





Honorary session

Addresses by Guests of Honor





Address by His Excellency M. Muhammadu Buhari
President of the Federal Republic of Nigeria

**Excellencies, Heads of States
and Governments,**

Director-General of ICESCO,

Distinguished delegates,

Ladies and Gentlemen,

I would like to start by extending the greetings from the President of the Federal Republic of Nigeria, Muhammadu Buhari, and convey the sincere apology for his inability to join you here today. Mr. President has also requested me to extend his best wishes for a successful conference and fruitful deliberations.

The theme of the conference “towards a future vision for the Prophet’s Seerah” is relevant and apt considering the recent happenings in the world, particularly the disguise under Islam by some extremists to perpetuate terrorism. This heinous act by religious dissidents continues to stigmatise Muslims and threaten social-economic wellbeing of our people.

Your Excellencies,

This conference therefore, presents a unique opportunity for us to reaffirm measurable commitment to accelerating action towards a better understanding of the ways of life of the Prophet (PBUH) as well as the tenets of Islam.

Such commitment has become necessary as contemporary realities in the international system have revealed that, except we urgently address the current trajectory of fragmentary interpretations and misconception of the Prophet’s teachings, we will continue to witness unimaginable ideological rivalries in the Muslim world. Undoubtedly, these teachings have been misconstrued over time leading to the creation of different sects in the Muslim world, therefore, causing divisions among the adherents of Islam.

Your Excellencies,

There is no doubt that the task ahead of us is daunting, the preservation of a long lasting unity in the Muslim world requires enhanced cooperation and proper engagement of stakeholders (sects) with a view to shedding more light on Seerah of the Prophet and practices of Muslim as derived from the ways of life of the Prophet from which, in addition to the Quran and Hadith, most values of Islam were derived.

Nigeria, like many other countries, is a heterogeneous and multi-religious country, predominantly Christians and Muslims. Its large Muslim population has been relatively divided into various sects with ideological differences. We have witnessed a few clashes between members of same sects and against constituted authorities and other religious bodies. Therefore, there is an overarching need to intensify conscious efforts and proactive measures towards peaceful coexistence.

We must also factor in the issue of messaging. Often times, the media space is left in the hands of religious extremists who then use it to fan embers of conflicts and disunity. There is therefore, the need to counter the negative narratives of these extremists by moderate religious leaders whose services should be employed.

Ladies and Gentlemen,

As we are aware, religious tolerance and peaceful coexistence are panaceas to the sustenance of international peace and security. There is no doubt that no religious doctrine can advance in the state of war and wanton destruction of properties. We are therefore urged to discountenance any incitement or support for the act of terrorism, as Islam is a religion of peace. It is by so doing that we replicate on earth aljanna and make Islam an enviable religion for all.

I thank you



Address by His Royal Highness Prince Charles
Prince of Wales
United Kingdom

I warmly welcome the theme of this conference held under the gracious auspices of His Majesty King Mohammed VI of Morocco, a celebrated patron of scholarship. It has long been my concern that, in our modern societies, we neglect the spiritual side of life which can be so important in reinforcing our values and shaping our behaviours. I see this concern clearly reflected in the purpose of today's discussion: to identify the civilisational values to be derived from the life of the Prophet. As the agenda of this conference makes clear, this is not just a matter of respect for tradition, but has important practical implications. We can learn much from Islam.

I speak, of course, not as a scholar of Islam, but as someone who believes deeply that we too often underestimate the importance of faith and that we are the poorer for it. As I put it in a lecture, in 1993, on "Islam and the West" at the Oxford Centre for Islamic Studies, of which I am Patron, "what I am appealing for is a wider, deeper, more careful understanding of our world; for a metaphysical as well as a material dimension to our lives, in order to recover the balance we have abandoned".

I believe this spiritual dimension should lie at the heart of our efforts to resolve social problems in all our societies and to face up to the huge global challenges confronting us; not least the current pandemic with which we are struggling, and the fundamental threat posed by the degradation of our planet. I understand that, as co-Presidents, the United Kingdom and Italy are bringing together religious leaders and scientists ahead of the 26th

UN Conference of the Parties on Climate Change, in which communities of faith continue to play a crucial role in leading and encouraging action. We must also recognise the need to heal the divisions which afflict our societies if we are to mount the global effort required. I believe that our faiths can provide guiding principles which enable us to look beyond mere materialism.

Today's world is more interdependent than at any time in human history and this impels us to value understanding and mutual respect. These are principles that are enshrined in our religious faiths. Indeed, in another lecture in Oxford on "Islam and the Environment", in 2010, I set out a challenge that remains urgent today: "to mobilise scholars, poets and artists, as well as craftsmen, engineers and scientists who work with and within the Islamic tradition, to identify the general ideas, the teachings and the practical techniques within the tradition which encourage us to work with the grain of Nature, rather than against it". There is, after all, a welcome call to humility in Islam about our place on this Earth.

I would also argue that these are universal values not confined to one religion, but expressed in different ways in all our holy books. I believe this approach can encourage cooperation and a shared understanding. This is all the more important in the multi-cultural societies in which we live and in which I believe people of all faiths can play a particularly positive role.

In that spirit, I send you my warmest greetings and best wishes for the success of this conference.



Address by His Excellency Mr. Imran Khan
Prime Minister of The I.R. of Pakistan

IN THE NAME OF ALLAH THE MOST GRACIOUS AND THE MOST MERCIFUL

I want to thank Dr Salim and ICESCO for allowing me to speak about our holy Prophet Muhammad S.A.S, the greatest human who stepped on this earth.

Firstly the Prophet created the greatest civilization on earth and that civilization was based in State of Medina which the Prophet setup. The state of Medina was based on two principles; Number one was, rule of law. Our prophet said that, even if it is his daughter committed a crime she will be punished, and secondly he said that many nations before you have been destroyed who had one law for the powerful and rich and one law for the weak and the poor. in other words, nations which didn't have rule of law, who had the rules of the jungle, sooner or later be destroyed. Great nations always obey upon justice.

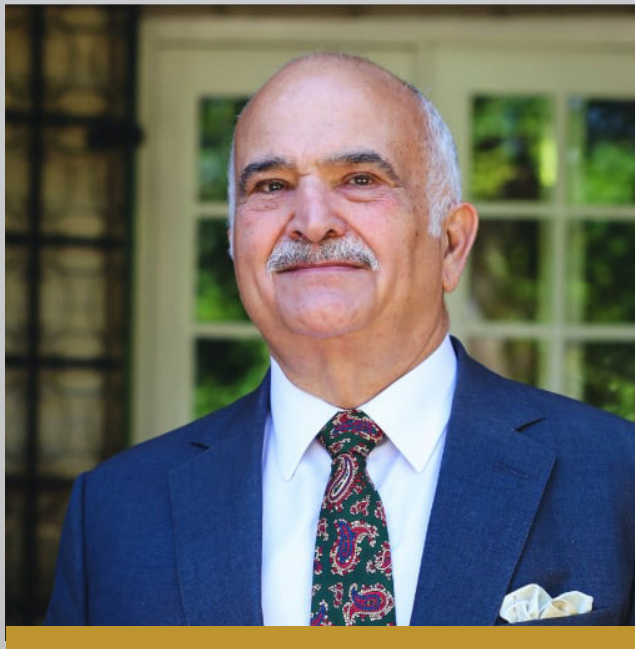
The second thing our prophet setup was the first welfare state in the history of Mankind, first time the start takes responsibility of the weak section of its society. The poor, the orphans and the widows even the elderly because the first time we heard of pensions was in the time of the second khalifa Umar has the state took responsibility of the old. So this was a unique state, first it took care of its weak. Secondly it brought the powerful into law, this, even today distinguishes a civilized society from what is called Banana Republic, and the societies that are closer to these principles are the one that are prospered and the other societies which do not have rule of law and which do not have compassion relegated from the doctrine of history.

We have seen the latest raising power of China. The Chinese took out over seven hundreds millions (700,000,000) people from poverty in thirty (30) years. In another word, they thought about the weak in the society and secondly over four hundred ministerial level positions, people were returning to jail for corruption. In other word, they brought the powerful in to law. This is in my opinion, the basics of a society which emerges and grows which ascends. And it was on these principles that, the State of Medina was based upon and in human history it was the most remarkable turnaround.

It was the most remarkable things in human history that within twelve (12) years the Romans had collapsed in front of this new revolution and in other year, the other super power, the Prussian had collapsed under this new ideology and it became the greatest civilization because on the rule of law, it liberated many human beings, there was meritocracy, there was compassion they led the world into science, for hundreds of years, they had the best scientists, the best thinkers and that was because of the foundation layed in the state of Medina and I hope that in the Muslims world, we will again go back to the basic principles because those basic principles are according to our great Iqbal, one of the greatest thinkers of this sub-continent, who said that, "whenever in history the Muslims have reasoned up, they always gone back to the old principles of Islam which were embedded by the prophet in the state of Medina."

Thank you.





His Royal Highness Prince Hassan bin Talal
President of Arab Thought Forum
Hashemite Kingdom of Jordan

In the name of Allah, Most Compassionate, Most Merciful, peace and blessing be upon Prophet Muhammad, his kith and kin

Your Majesty, my cousin King Mohammed VI, may Allah protect you,

The Prophet (PBUH) said: **“the best of faculties is the good character”**

Such great opportunity stresses the importance of studying the Seerah within the general framework of humanitarian action. It is the most pressing area in our modern time given what we all share as part of globalization such as the pandemics, crises and natural disasters due to the human actions in the past century. We should study the biography of the Prophet (PBUH), who has been the perfect example of mercy as Allah Almighty says, **“And We have not sent you, [O Muhammad], except as a mercy to the worlds”**. It is an inclusive mercy for all humanity.

Our study of the Prophet's Seerah should not be limited to a group of followers or an ethnic group that lived in the Arabian Peninsula one thousand and four hundred years ago because the Prophet (PBUH) was sent to the world as a whole. His teachings call for establishing a great human civilization in all ages to improve peoples' life conditions.

Ladies and gentlemen,


The Seerah is marked by its clear consistency between words and deeds. The Prophet (PBUH) used to embody all his sayings and teachings in his daily life.

The renowned German philosopher Goethe said “I have looked for the excellent model, I found it in the Prophet Muhammad”. Such statement should urge us to study the Prophet's Seerah in light of the purposes and aims of achieving justice and expanding the scope of common good for all humanity. Every community which cherishes

compassion, brotherhood and solidarity can constitute a universal model to be followed. The concept of Seerah englobes the life of the Prophet (PBUH) in all walks of life, including the advancement of the Ummah, educating people and building the society of thought capable of meeting present and future challenges.

Among the challenges facing the study of the Prophet's Seerah is the extremists, who take it as an excuse to justify their acts of killing innocents and families as well as some religious parties which adopt selectiveness in inference to justify violence, which ultimately entails the justification of hostility towards religion and Islamophobia. Moreover, the focus on reactions in tackling the Seerah and the religious traditions has increased the misunderstanding of the civilizational dimensions of the Prophet's Seerah. Here, I cite the problem of narrowing horizons and the hypothetical aspect and even narrowing the hypothetical horizon, which is one of the aspects of misinterpretation of the religious thought. This flaw is related to the literal interpretation of religion, the failure to use sound scientific approaches and the dominance of static analysis of religious tradition instead of the analytical and historical one. Resolving this crisis requires the development of new approaches likely to contribute to the religious studies and benefit from the advancement of religious and civilizational comparative studies in universities around the globe.

When talking about humans as one group called humanity and considering the phenomenon of migration, we perceive the importance of communication between all parts of the worlds. We can excel in our study of the Seerah by joining the doctrinal and miraculous approach and the causal and scientific approach while steering clear of egocentrism and embracing the civilizational diversity, which opens up wide prospects for brotherhood, cooperation and compassion.



As the British historian Amul Tundi stated: "those desiring to study the Prophet's biography have access to an immense number of narrated traditions, which is not available for researchers studying the lives of other prophets." However, not all the narrated traditions on the Seerah are authentic. There is a pressing need for an objective and scientific revision of a large number of narrated hadiths.

We should use the Prophet's Seerah in our future vision. This requires the expansion of our research resources in the Seerah instead of being limited to the books of Seerah and conquests. There are other administrative and educational details in the Prophet's Seerah that are accessible in the books of hadith, tafsir and qualities. We should also adopt scientific and interdisciplinary methods to uncover the treasures of the Seerah, such as finding solutions to crises, combating poverty and achieving development. Thus, the parties concerned should join efforts to launch interdisciplinary research works in fields such as education, economy, Seerah, management or good governance. Specialized institutions such as ICESCO and the Mohammadia League of Scholars should design a two-week training workshop for teachers of Seerah.

The International Committee of the Red Cross (ICRC) adopts this methodology; it holds workshops for the teachers of international humanitarian law. Thus, the public audience, who appreciates such conferences, yearns to discover the outcomes of such conferences, particularly studies on the Seerah to tackle issues such as poverty and dignity facing humanity as a whole.

In the field of investment, the Prophet (PBUH) valued the human capital. Countries should prioritize investment in their human capital instead of in weapons of destruction. I mean investment in constructive rather than in

destructive knowledge. Welfare does not include only sustenance, it also focuses on character-building as the Prophet (PBUH) treated his companions, who were called "Ahl al-Suffah", such as Abu Huraira, Julaibib and Di'bajadin.

In the context of political values, the Prophet (PBUH) approved many of the alliances that tribes had made to help the oppressed people such as the alliance of Fudul that the Prophet (PBUH) witnessed in the house of Abdullah ibn Jad'an and commended it saying: "I have witnessed in the house of Abdullah ibn Jad'an an invaluable alliance. If a similar one is called for in Islam, I would approve it." The Prophet (PBUH) showed his respect for religious plurality through his organization of the different components of society such as in the Document of Madinah, which represents a creative political achievement. The Document stresses that the responsibility of protecting the homeland is shared by all parties regardless of their faiths.

The social side of the Seerah calls for solidarity, brotherhood, social cohesion as the Prophet (PBUH) said "None of you truly believes until he loves for his brother what he loves for himself."

In the financial and economic side of the Seerah, the Prophet (PBUH) stressed the importance of handicraft and perfect work by linking work with good morals and moderate spending. He laid the principles of equality and rejection of oppression.

The Seerah shows the Prophet's capacity to manage the State collective affairs through shura before taking decisions. This is one of the bases for building a strong nation. Abu Huriaira said: "There has been no one who seeks advice from his companions more than the Prophet (PBUH)".

Taking the Seerah as a model and learning lessons from the Hijra of the Prophet (PBUH), amid the high increase of migrants and refugees, who are mostly from Muslim countries, call upon us today to take action and plan for the future to promote human dignity of current and future generations. The international humanitarian law should be put into effect to ensure internal and external peace.

May Allah help us follow the footsteps of the master of all creatures, Muhammad (PBUH).

I thank you and the Muslim World League, ICESCO and Mohammadia League of Scholars for your kind hospitality.



**Address by His Excellency
Dr. Muhammad bin AbdulKarim Issa
Secretary-General of the Muslim World League**

In the name of Allah, the Most Gracious, the Most Merciful. All praise is for Allah, Lord of the worlds and peace and blessings be upon our Prophet Muhammad, his kith and kin.

Excellencies,

Eminences,

Excellency, Dr. Salim M. AlMalik Director-General of the Islamic World Educational, Scientific and Cultural Organization (ICESCO),

Eminence, Dr. Ahmed Abbadi, Secretary-General of the Mohammadia League of Scholars,

Excellencies,

Ladies and gentlemen,

Assalamu alaikum warahmatu Allah,

On behalf of the Muslim World League and the Museums and Exhibitions of the Prophet's Biography and Islamic Civilization, hosted in Al-Madinah Al- Munawwarah, I am pleased to take part in this honorable gathering to discuss an important subject relating to civility and virtue in the biography of the Prophet (PBUH).

The Prophet's biography is a vivid testimony to these values. It is abundant in civilizational manifestations that introduce the moral virtue marking the ideal and participatory human society through faith and reason. This moral virtue has been highlighted by every impartial truth-seeker and even non-Muslim researchers in their encyclopedic writings depicting their fascination.

Ladies and gentlemen,

Islam has brought about a significant change standing as compelling evidence that the Prophet's biography is the epitome of civility and human enlightenment.


The Islamic civilization has not emerged abruptly but has thrived under the Umbrella of Islam, the Religion of Truth, without which it would not have spread its values of peace, munificence, tolerance, dialogue and mutual

understanding all over the world. It also calls for acknowledging difference, diversity and pluralism, and stresses the importance of peaceful coexistence among all people.

These values are enshrined in Islam and illustrated in the Prophet's biography through texts that exhort to righteousness and benevolence towards all. In this respect, the Prophet (PBUH) said: "The best of people are those that bring most benefit to the rest of mankind" and "A reward is given in connection with every living creature." Allah, the Exalted, says: **"And they give food, in spite of love for it, to the needy, the orphan, and the captive."** Although this captive had come for fighting Islam and Muslims, Allah commanded us to meet his offense with benevolence. Our religion sets an example for peaceful and civilized coexistence, which reflects the value of munificence that comes with no strings attached rather than just tolerance that implies reciprocity.

Islam was first revealed to the Arab tribes living in the desert presenting no manifestations of urbanism or civilization. Using its soft power, Islam taught them good manners and turned them into one strong, united Ummah. These manners are illustrated in the Quranic verses describing the Prophet's moral character, such as: **"And indeed, you are of a great moral character"** and **"It was thanks to Allah's mercy that you were gentle to them. Had you been rough, hard-hearted, they would surely have scattered away from you."** Islam encapsulates all lofty values and high morals, as the Prophet Muhammad (PBUH) said: "I have been sent to perfect good character."

The long-standing Islamic civilization mirrors our religion's well-established and timeless power deriving from faith and **Sharia'a**, a power that no attack, either from within or outside the Islamic world, could undermine. The Muslim World League carried out an extensive study which revealed that over 50% of Islamophobia is underpinned by causes emanating from within the Islamic world either due to ignorance or the use of Islam for material purposes. There are



undoubtedly causes emanating from outside the Islamic world, but we refrain from making accusations. Attacks on our religion likely come from people who do not understand Islam properly, however, we engage with them with tact and decency.

Islam has been subject to attacks from those pretending to be Muslim, but our religion triumphed over adversity as promised by Allah Almighty. Islam has also faced attacks from non-Muslims but handled them wisely and ended up triumphing over them. These attacks persist, but should never be reciprocated, as explained by Allah, the Exalted: **“Hold to forgiveness; command what is right; But turn away from the ignorant.”** The attackers’ behavior can change if their hearts are softened. **In this respect, Allah, the Exalted, says: “Nor can goodness and Evil be equal. Repel (Evil) with what is better: Then will he between whom and thee was hatred become as it were thy friend and intimate! And no one will be granted such goodness except those who exercise patience and self-restraint,- none but persons of the greatest good fortune.”**

These values formed the basis of our Prophet’s biography and paved the straight path taken by the past and current generations of Muslims.

Regrettably, some Muslims failed to adopt the Prophet’s approach of veering away from ignorants and responded to their provocation instead. This led to an escalation of tensions, which has been long-awaited by opponents of Islam.

Had Muslims adopted the Prophet’s approach, evil would have turned on its authors, as explained by Allah, the Exalted: **“the plotting of Evil will hem in only the authors thereof.”** Nonetheless, we wish everyone well. We are discussing ideas, not criticizing people. Despite their wrongdoing, Allah has honored human beings and bestowed dignity upon them. However, we are entitled to respectfully discuss their mistakes.

Ladies and gentlemen,

The civilizational values of Islam are summarized in the following Quranic verse: **“It is He Who hath produced you from the earth and settled you therein.”** In other words, Allah has commanded mankind to populate and develop the earth, which can only be achieved through lofty values, particularly common human values. We already mentioned that only ten percent (10%) of common human values can bring peace and harmony to our world and societies. Our religion emphasized the importance of justice, as Allah, the Exalted says: **“when you judge between people you judge with justice.”** Muslim scholars noted in this regard that where there is justice there is the true religion of Allah. Therefore, justice is a set of commonly embraced values despite religious, cultural, civilizational and ethnic differences.

Allah’s true religion and the Prophet’s biography warned us against corruption that can ravage all civilizational values. In this respect, Allah, the Exalted, says: **“And desire not corruption in the land. Indeed, Allah does not like corrupters.”** Islam has also emphasized the importance of adopting a peaceful approach when dealing with attackers, as Allah, the Exalted, says: **“And if they incline to peace, then incline to it.”**

The Charter of Medina, also known as the Constitution of Medina, which was signed by the Prophet (PBUH), testifies to his commitment to peaceful, inter-religious and inter-cultural coexistence. The Charter, established between Muhammad (PBUH) and the Medinan people of all religions and cultures, is the first document in the Islamic history that intends to instill values of fraternity, coexistence and cooperation.

This diversity of civilizations prompted Muslim scholars to create several material outputs that benefited all mankind for they are imbued with the morals of Islam and based on its principles. As our Prophet (PBUH) said: “The best of people are those that bring most benefit to the rest of

mankind”; he did not restrict such benefit to Muslims, but rather broadened its scope to include humanity as a whole.

Those pretending to be Muslim are constantly attempting to discredit Islamic values, particularly those enshrined in the Prophet’s biography, and which will be discussed during this conference. Nevertheless, words and deeds only represent their authors, not Islam. Intellectual writings and political works only reflect their authors’ opinions and do not represent our religion even if they claim that such understanding is part of Islam or one of its manifestations.

These attempts to discredit our religion can either be unfounded attacks or stem from grudge against Islam. Both can be obliterated using the truths of Islam, as Allah, the Exalted, says: **“Rather, We dash the truth upon falsehood, and it destroys it, and thereupon it departs.”** This affirms Islam’s persuasive power: Our religion only resorts to force when compelled to. In other words, Islam only uses force as a means of defense, not offense. All the Prophet’s battles were defensive and intended solely to end injustice and oppression. None of them intended to harm or force Islam on people. As a matter of fact, Islam was never spread by the sword.

There is absolutely no evidence that the battles led by Muhammad (PBUH) sought to spread Islam by force or reap any other profit. As Allah, the Exalted, says: **“Let there be no compulsion in religion”** and “To you be your Way, and to me mine.”

The previously mentioned Constitution of Medina instills the principle of respecting the other. The other is entitled to lead a dignified and peaceful life and their rights must be preserved. The Constitution of Medina, established between Muhammad (PBUH) and the Medinan people of all religions, testifies to this principle.

Forgiveness, clemency and mercy towards all, even the greatest sinners, are some of the most prominent civilizational values embedded

in the Prophet’s biography and Allah’s true religion as indicated in the following Quranic verse: **“And you will not cease viewing some treacherous (act) on their part, except a few of them. Yet be clement towards them and pardon; surely Allah loves the fair-doers.”** With all this compelling evidence, how can one dare say that Islam has been spread by sword?

By the grace of Allah, the permanent museums and travelling exhibitions of the Prophet’s biography have been launched worldwide to take Muslim and non-Muslim visitors on a journey to the Prophet’s noble biography. It is worth noting that prominent non-Muslim figures visited this historical project and were utterly impressed. State-of-the-art technologies are used in these museums and exhibitions which you will shortly have a glimpse of through a short video.

I will not further elaborate on this matter as eminent scholars will participate in this conference to discuss the subject in detail. I would like to emphasize that scientific contributions must be grounded on firm foundations to confidently take part in scientific and intellectual debates with both Muslims and non-Muslims. Solid, evidence-supported arguments are key to winning an argument with an incompetent opponent. Therefore, from this high educational rostrum, I would like to stress the importance of launching the Encyclopedia of Civilizational Values in the Prophet’s Biography and publishing new volumes, each year, of this encyclopedia that encapsulates the inspirational values of civility, munificence and tolerance.

In conclusion, I beseech Allah Almighty to help us follow in the footsteps of our Prophet Muhammad (PBUH). May Allah make the Prophet’s biography our guiding light and blessing in our life on Earth and our salvation in the Hereafter. Thank you for your attention.

Assalamu alaikum warahmatu Allah wabarakatuhu.



الملكة المغربية
الرياضة والتنمية للعلماء

**Address by His Excellency Dr. Ahmed Abaddi,
Secretary-General of the Mohammedan League of Scholars**

In the name of Allah, the Most Merciful, the Most Compassionate, peace be upon Prophet Muhammad, Prophet of peace, wisdom, miracles and enlightenment.

Peace be upon the Noble Prophet who brought love, harmony and accord to the world, and upon his kin and companions.

Highnesses, Excellencies, Eminences, ladies and gentlemen,

Excellency the Secretary-General of the Muslim World League, Dr. Mohamed Abdulkarim Alissa, may Allah preserve him,

Excellency Director-General of the Islamic World Educational, Scientific and Cultural Organization (ICESCO), the doctor, poet and intellect, Dr. Salim M. AIMalik,

Brothers and sisters,

I convey to you the greetings of the Academic Council of the Mohammedan League of Scholars and the entire staff members of its study and research centers, who live by and revere the Quranic verse, **“And We have not sent you, [O Muhammad], except as a mercy to the worlds”**. Indeed, there are many reasons for this reverence towards the Prophet, peace be upon him, as Al-Kadi Ayyad, may Allah rest his soul chanted,

**What nurtured my honor and fondness
That I almost touched the sky with joy
Is the relief of being a devoted servant
And the honor of having Muhammad
as my Prophet**


I am honored to be part of this glorious event dedicated to the Noble Prophet, an honor that grows with the knowledge that a descendant of Prophet Muhammad, His Majesty King Mohammed VI, Monarch of the Kingdom of Morocco, the Commander of the Faithful, granted his high patronage to this key conference.

We are gathered here today to discuss a key topic with well-defined nature and goals. We meet today to address the topic of civilizational values in the Prophet’s Seerah, in anticipation of a forward-looking vision to the Seerah that can be achieved by pooling the efforts of scholars’ organizations, starting with the Muslim World League and the Mohammedan League of Scholars, in true embodiment of Imam Bukhari’s teachings, who dedicated a full chapter in his famous book, “Al-Jami’ Assahih” to “knowledge”, reasoning that knowledge precedes word and action.

Muslim scholars state that this faith has two key components, one follows the other. The first component is that of glorification; the glorification of Allah Almighty, upholding and abiding by his commands. Then there is the component of beauty, which includes attachment to Prophet Muhammad and following his teachings, in reflection of Allah’s saying **“Say: “If ye do love Allah, Follow me: Allah will love you”**.

These two components are crucial as they lead to the sense of fulfillment, a sense that only exists in humankind, as Allah says **“O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women;- reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you”**. Today, this extended family is facing five pressing challenges, which we should discuss in this Conference.

■ **First challenge:** The evil that spread on this planet we call home, the only home we know so far. Perhaps in the future we would be able to find other habitable planets, but at this moment, Earth is the only abode we have. Allah says **“Evil has appeared in land and sea because of what the hands of men have earned”**. Our deeds caused this evil,



something Allah commanded us to refrain from, **“Do no mischief on the earth, after it hath been set in order”**. Therefore, how can we draw on the Prophet’s Seerah to redress what has been broken? What are the founding principles of this endeavor? The Prophet’s Seerah can indeed provide insight into ways to restore order.

■ **Second Challenge:** Fear. We fear one another. This weariness is translated into a race to armament, as the world annually spends three trillion dollars as direct expenditure on weapons and 14 trillion dollars as parallel expenditure, a whopping total of 17 trillion dollars. If we distributed this amount to the whole world population, every person would get about USD2,280. Imagine a family of ten in Somalia, or in a Latin American or Asian country with an annual revenue of USD22,000, would they be in need of healthcare, schooling, food? This is another issue we should focus on drawing on the Prophet’s Seerah to address.

■ **Third Challenge:** War concerns. There is always a concern about a war unleashing between world powers. Countries constantly exchange implicit threats, wrapped in talks about a concrete wall, never-seen-before weapons, and hints about conflicts arising. This brings back dark images from the past; World War II in 1944 and World War I in 1914. People in these eras were also doubtful that such implicit talks could lead to heinous events such as WWI and WWII, at a time when statistics show that 70% of these threats turn into something atrocious. As international organizations, we cannot afford to stand aloof and should capitalize on every forum to reflect on the global scene. This conference, which has the honor to be held under the high patronage of His Majesty, is an opportunity to ponder upon these issues.

■ **Fourth challenge:** Waste. Every year, 80 million theses are written around the world. We should seek the expertise of IT engineers to create algorithms to benefit from these research works to address pressing practical issues.

■ **Fifth challenge:** Addiction. The world situation requires ample wisdom, as Allah says **“Rehearse Thy Signs to them and instruct them in scripture and wisdom, and sanctify them”**. We need to seek Allah and Prophet Muhammad’s guidance so that we know when it is best to say no and when to say yes. We are determined to let our action speak for us, as we refrain from excessive talk.

His Excellency the Secretary-General of the Muslim World League talked about museums, which are the fruition of years of hard work, following meticulous and sound scientific methods. Likewise, the Mohammedan League of Scholars endeavors to develop its work and open up to new horizons by creating centers, writing papers and embracing the digital age, as we are dealing with a generation that spends an average of eight hours online. The League is also working on training courses for influencers on the contents of these papers.

In conclusion, values lie at the heart of all thoughts, representations, rules and achievements. They draw our thoughts and set the standards and rules for them, so as not to have the same faith as those Allah talked about, **“But this thought of yours which ye did entertain concerning your Lord, hath brought you to destruction, and (now) have ye become of those utterly lost!”**. Values are also reflected in action and are what steer us away from the same destiny as those Allah described, **“Say: “Shall we tell you of those who lose most in respect of their deeds?- Those whose**

efforts have been wasted in this life, while they thought that they were acquiring good by their works”.

We aspire to render these civilizational values at the heart of our approaches to address the challenges affecting the younger generations. These challenges require a positive discourse that can reach the youth, and trained, goal-oriented influencers who can successfully carry out this mission and achieve the desired positive impact.

Since it was agreed to hold this conference annually, it was decided to include a follow-up mechanism to measure the success of the trainings and work done, and monitor the actual and virtual visits to the museums.

This mechanism aims to spread these civilizational values across the globe, in consolidation of what the Quran reaffirms, **“And We have not sent you, [O Muhammad], except as a mercy to the worlds”.**

I beseech Allah to grant us success in our endeavors, seizing this opportunity to reiterate my sincere thanks to ICESCO, represented in its Director-General, Dr. Salim M. AlMalik, and all its staff members for hosting this major event.

I also extend my thanks to H.E. the Secretary-General of the Muslim World League, Dr. Mohamed Abdulkarim Alissa, for his endeavors to network, in order to pool the efforts of organizations with similar interests in research, education and culture.



Address of His Excellency Mr. Miguel Ángel Moratinos
High Representative for
the United Nations Alliance of Civilizations

**Your Excellency Dr. Salim Al Malik,
ICESCO Director General**

**Your Excellency Dr. Ahmed Abbadi,
Secretary General Moahmmadia League of
Scholars**

**Your Excellency, Dr. Moahmmmed bin
Abdulkarim Al-Issa, Secretary General
Muslim World League**

I am honoured to participate in this meeting.

As the High Representative of the United Nations Alliance of Civilizations, and as a man of faith, I wish to express my respect for Islam and my solidarity with its followers in these challenging times.

Across the world, we have been witnessing a rise in xenophobia, stigmatization and discrimination against communities based on their religion, belief, ethnicity or gender. Attacks on Muslims, Jews and Christians as well as other minorities have exacerbated during the global pandemic.

It is indeed deeply troubling to witness the sharp rise in Islamophobia and anti-Muslim hate perpetuated by individuals or radical groups that often harbor extremist ideologies and anti-Muslim prejudices.

Quite often, promoting twisted interpretation of holy texts trigger hateful responses that may spiral to extreme violence.

It is a fact that all faiths promote love, compassion, unity and solidarity.

The Abrahamic faiths have teachings that profess the importance of taking action to assist others and save lives. Doing the common good as in : "Love of God and Love of Neighbor" is at the heart of these 3 monotheistic religions.

■ The Bible encourages followers to : "show me your faith apart from your works, and I will show you my faith by my works".

■ The Quran tells us: "If anyone saved a life it would be as if he saved the life of the whole humanity."

■ In Judaism, the preservation of human life takes precedence over all other commandments, as emphasized in the Talmud.

Islam is a faith synonymous with tolerance and compassion. As the Prophet Muhammed, peace be upon him, said: **"None of you truly believes until he wishes for his brother what he wishes for himself."** The messages of Prophet Muhammed bin Abdullah, Peace be upon Him, complements the messages of previous prophets and messengers of God. This was reflected in his saying : **" I am the supplication of my forefather Abraham and the promise of my brother Jesus"**

**Excellencies,
Ladies and Gentlemen**

The United Nations Alliance of Civilizations was created fifteen years ago in response to the fall-out in relations between Muslim countries and the West after the 9/11 attacks and the terrorist attacks that followed in London, Madrid and Bali. The Alliance was launched as the UN Secretary General political soft power tool to address the root causes of polarization and radicalization and mobilize concerted actions towards a paradigm of mutual respect among diverse cultures and religions.

Despite progress made in building bridges of understanding through the promotion of intercultural and interfaith dialogue, manifestations of discrimination and racism targeting faith communities on the account of their religion or belief persisted and morphed into different forms.

When people are attacked, physically, verbally or on social media, because of their race, religion or ethnicity, all of society is diminished.

Such vile acts are an affront to international law and relevant human rights laws and the values of the United Nations and particularly the freedom of religion or belief.

Mutual respect, interfaith harmony and peaceful co-existence are attainable when there is broad space for everyone to practice the rituals of their religions or beliefs freely and safely.

Fighting discrimination, racism and xenophobia is priority for the United Nations. The United

Nations Plan of Action to Safeguard Religious Sites was developed by my office in 2019 to specifically address the rise in attacks on places of worship including synagogues, churches and mosques. The plan promotes interreligious and intercultural dialogue as the viable pathway towards building bridges of understanding and mutual respect among people.

Concluding, I commend your initiative to promote the true face of Islam through highlighting the values of the Prophet's Seerah so as to counter violent extremist philosophies and terrorist propaganda.

To live in a world of peace, we must nurture dialogue and mutual understanding and invest in making diversity a success.









Institution Addresses





His Eminence Dr. Shawki Allam
Grand Mufti of the Arab Republic
of Egypt

Today, more than ever, we are in dire need to capitalize and rely on the Prophet's Seerah to build the desired civilizational project and establish for a comprehensive, forward-looking civilizational approach with the aim of highlighting its civilizational values.



**His Virtue Sheikh-ul-Islam
Dr. Allahshukur Pashazadeh**
Grand Mufti of Azerbaijan
and the Caucasus

Cooperation, solidarity, helping the needy and nurturing hope for a better future are some of the main lessons that can be derived from the Seerah of Prophet Muhammad, peace be upon him.



**His Eminence Sheikh
Mohammed bin Hassan
Al-Asheikh**
Member of the Council of Senior
Scholars, President of the Custodian
of the Two Holy Mosques Complex
for the Prophet's Hadith,
Al-Madinah Al-Munawwarah

Prophet Muhammad, peace be upon him, is humanity's role model in attaining the true meaning of mercy, benevolence, righteousness, equity and equality among people. These lofty principles were perpetuated in the Prophet's Seerah and Sunnah as an approach to human interaction. The Prophet's Seerah is humanity's lifeline, after Allah Almighty, to lift it from the throes of conflict and discord to the shores of dialogue, understanding and cooperation to fight injustice and promote benevolence and mercy.





**His Eminence
Dr. Mustapha Benhamza**
President of the Scholars
Council of Oujda, member of the
Supreme Council of Scholars,
Kingdom of Morocco

The subject of the Prophet's Seerah evokes the issues of miracles. History has never witnessed a leader more glorious than Prophet Muhammad, peace be upon him, which deservedly makes him our role model and source of inspiration when it comes to values and lessons, all documented and preserved in his Seerah, to guide us and pave the way to civilization.



Dr Farhan Ahmad Nizami
Director of Oxford Centre
for Islamic Studies London
United Kingdom

"The Prophet elaborated on Quranic teachings regarding Man's relationship with God, society and the natural world. In his last sermon, he abolished birth, race, wealth and all man-made distinctions as the basis for organizing society and recognised taqwa (piety) as the only distinguishing factor among people. He defined and protected the rights of the individual, family and society and laid the foundation for a just and ethically based social order.



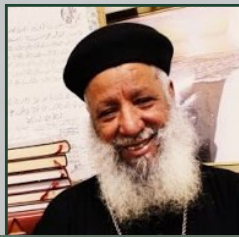
Dr. Amer Al-Hafi
Academic Consultant of the Royal
Institute for Inter-Faith Studies,
Al al-Bayt University, Hashemite
Kingdom of Jordan

The Seerah is the spark of justice and mercy that Prophet Muhammad ignited in his followers' souls, through which he managed to turn simple Arab tribes into advocates of compassion and equity spreading the teachings of Islam among nations and peoples. The Seerah does not document the life of an ordinary man who scored major strides in his life, but rather the life of a man who built a generation, a generation that created an Ummah and built a civilization.



Prof. James Patton
President of the International
Center for Religion & Diplomacy,
Washington D.C.

“Let us meet one another along that path that took the Prophet (PBUH) to the Kingdom of Aksum. A path paved with compassion, selflessness, and aspiration. Let us look to each other, in a world that is divided by human jealousies and prejudices, and not see our differences, but see the light of the divine at work in one another. I believe then we may do honor to the virtuous example set for us by the Prophet (PBUH) and upon you all.”



Anba Philotheus Faraj
Global Peace Ambassador,
Republic of the Sudan

We are ready to cooperate on achieving mutual respect. Love and fraternity between us are solid, as we both belong together as one united family. We worship what you worship and denounce what you denounce, one entity joining forces together to anchor the shared lofty spiritual values.



Dr. Joram J. van Klaveren
Board Member Islam Experience
Centre

« the Prophet Muhammad (PBUH) is the ultimate inspiration and his Seerah is life filled with examples for all of us, from the salesman to the judge, from the soldier to the family man (...) He was the complete human being; the only true universal man with the only true universal message.»



First Working session

Prophet's Seerah and Academic Efforts

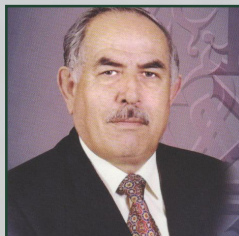




Moderator

Dr. Abdelilah Benarafa
Deputy Director-General
ICESCO

The modern age we live in today compels us to draw on the civilizational values in the Prophet's Seerah as they are shared values that should be spread across the globe. The global scene today compels us to reconsider our approach to the Prophet's Seerah and expand the scope of inspiration from its texts to promote peace and foster civilizational dialogue at the international level, as learning by example is one of the most effective ways to attain humanity's desired goals, and the Prophet's Seerah is a great source for achieving such noble ambitions.



Dr. Bachar Aouad Maarouf
Intellectual, historian and
heritage authenticator
Republic of Iraq

Deriving civilizational values requires the authentication of heritage books in this field and developing knowledge about references. I have worked my entire life on authenticating reference heritage books on the Prophet's Hadith as well as biographies and wrote a number of books on the subject. I also authenticated a large number of references, notably *"Tabthibu Al-Kamali Fi Asmaai Ar-Rijali"* by Al-Hafid Al-Mazzi, *"Siyaru Aa'lami An-Nubalaa"* by Al-Hafid Dahbi; and *"Al-Muwataa"* by Imam Malik Ibn Anas.



Dr. Mike Hardy
Director of Cultural Relations
Coventry University
United Kingdom

In a research that we've done recently in the west, we've looked at the impact that religious symbols can have on the behavior, on the acceptability and quality of dialogue. We can use a schema of three "E's":

When we first come across somebody of difference, I call that our **Encounter**. The second stage is when that encounter leads to some **Exchange** (when we share or discuss something), this is where we begin to develop awareness about each other. The final stage is **Engagement**, which is critical for peaceful coexistence.

Now, what better example is there other than the prophet (pbuh) in terms of his life story, the trust, the benevolence, the acceptance that has to take place in that phase of engagement.



Mr. Hassan Al Tayyar
 Writer and Poet
 Kingdom of Saudi Arabia

In the name of Allah, Most Compassionate, Most Merciful, peace and blessing be upon Prophet Muhammad, his kith and kin

“The poet expresses his sincere love to his beloved Prophet Muhammad (PBUH), desiring to earn his pleasure. He places him above any other beloved expected the One, Creator of all beings.”

The moderate Muslim community which lives by the Prophet’s morals can refute those destructive ideas and disseminate the Prophet’s Seerah everywhere. This is the mission of every Muslim, who truly believes that one day he will seek the intercession of Prophet Muhammad (PBUH). What would be his answer if the Prophet (PBUH) asked what have you done with my Seerah and Sunnah?



Dr. Aziz Bettioui
 Faculty of Sharia and Islamic Studies
 Qatar University

Do Arab and Islamic universities have a clear and well-established vision for teaching the Prophet’s Seerah?

Is there any strategy to upgrade the didactic level of the university course?


Has the subject of Seerah in our universities turned into a course of history and presentation of narrated traditions, chronicles and events?

Have we used the Prophet’s Seerah for mobilization purposes and extrapolate preconceived views and visions in the academic course?

Has the Seerah course been limited to providing knowledge rather than promoting behavior and upgrading skills?

In my opinion, the prominent issue that should be addressed is the challenges facing the course of Seerah in our universities.

I believe that we should tackle the course of Seerah in our universities through three basic approaches:



First: the epistemological approach, which questions the nature, philosophy, foundational contexts and the intellectual and methodological specificity of the Prophet's Seerah, with a view to classify this subject either under the science of Hadiths or historiography.

Second: the integrative research approach, which adopts a civilizational perspective that studies the Seerah based on the Quranic universal vision and through openness to human and social sciences. The course of Seerah rarely draws on modern scientific curricula of human and social sciences. The major problem consists in finding a way to promote the course of Seerah based on an integrative teaching methodology far from the fragmented and preferential methodology.

Third: the didactic method, which requires the professor to take into account students and turn knowledge into a learning and teaching opportunity.

MAJOR CHALLENGES

First, the Seerah is restricted to chronicles and events without any comprehensive analytical readings.

Second, the Seerah is not addressed as a project to build a new nation.

Third, the weak value-based approach and the lack of inspiration method in various fields; it is the most critical challenge.

Fourth, lack of awareness of the divine norms related to the Prophet's Seerah and values are inseparable from these norms.

Fifth, selective reading of the Seerah and emphasis on the military side.

Sixth, the reproaches to the Prophet's Seerah.

CONDITIONS FOR UPGRADING THE COURSE OF SEERAH:

First, complementarity of both curricula and science.

Second, objectiveness that goes beyond the historical narrative and tackle modern time issues.

Third, contemporary study of the Seerah to address current issues and respond to the needs of university students.

Fourth, the course of Seerah should be a source of inspiration to achieve development and prosperity.

Fifth, the course of Seerah should meet the requirements of a thorough goal-oriented reading that steer clear of the fragmented reading.

Sixth, the values which prove the role-modelling method based on the moderation of Islam.



Dr. Nicolas Roser Nebot
Malaga University
Spain

The historical documentation about the prophet Mohamad (pbuh) provides a considerable amount of information that we don't have about other major personalities in history... He is amongst the most significant men in history at practically any field of human activity.



Dr. Souad Al-Hakim
Lebanese University
Beirut

I am pleased to participate in this great conference, which features topics on faith, beauty, art, science, knowledge, history and the present.

There are hundreds of books and encyclopedias on the honorable biography of the Prophet (PBUH), from which they have drawn religious and life lessons for more than ten centuries. Yet the Prophet's Seerah still has many other operational dimensions. It certainly has timeless knowledge for every human generation on how to live a healthy and good.


Today, in order to counter the discourse of extremism and violence as well as the selective inference from the divine text, it becomes necessary to rewrite the Prophet's Seerah from a scientific perspective aimed at addressing the modern challenges and problems as the Seerah reflects the true image of Islam. The management of life in the Meccan society and its challenges are different from its counterpart in the society of Madinah.

First Prophetic Action: (Compliance with the social order prevailing in Makkah Al-Mukarramah) without any prejudice to the oneness of Allah and the Islamic moral system.

Second Prophetic Action: Compliance with the prevailing laws.

Third Prophetic Action: Preservation of the social security.

Forth Prophetic Action: Finding a new society for establishing the plural society of Islam.



These four prophetic actions highlight five prophetic rules or teachings:

First rule: compliance with the social order prevailing in the region where a person lives as long as it does not conflict with the religious teachings.

Second rule: compliance with the law of the society where a person lives.

Third rule: The social chaos, violence, destruction, wars and assassinations that affect civil peace have no basis or foundation in the Prophet's Seerah even in the pre-Islamic society.

Fourth rule: changing an unstable and grim social reality should be sustainable provided that change is peaceful through dialogue and persuasion.

Fifth rule: Islam is a monotheistic religion that is founded on faith, reason, honesty, trust, family values and noble morals.

Muslims in Abyssinia: the Prophet (PBUH) allowed Muslims in Makkah to immigrate to Abyssinia. This story in the history of Islam shows that Muslims can live in foreign countries. Today, there are Muslim minorities in European and American countries. After his migration to Madinah, the Prophet (PBUH) did not order the Muslims in Abyssinia to join him. A large group of Muslims remained in Abyssinia until the fifth year of Hijra. This is a permission for Muslims to live in a non-Muslim country.



Second Working Session

Prophet's Seerah and Functional Dimensions





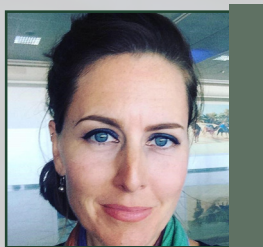
Ambassador Khaled Fateh Al-Rahman

Head of the Center of Dialogue
and Cultural Diversity
ICESCO

Moderator

“No words can sufficiently praise our Prophet’s greatness
To that abundant evidence bears witness

His greatness is celebrated in today’s International Conference on the Civilizational Values in the Prophet’s Seerah where cordiality, knowledge and gratitude pervade. This Conference seeks to introduce the world to principles enshrined in Muhammad’s (PBUH) biography that bears a message of mercy, pride, sagacity and glory. His noble biography is the cradle of prodigies and the gate to knowledge.”



Prof. Courtney Erwin

McGill University
Canada

We are working towards achieving this human and civilizational unity, but how are we to attain this end?

What lays at the core of unity? What element is vital to achieve this civilizational unity?

The Prophet (PBUH) endeavored to instill peaceful coexistence in multireligious and multicultural societies throughout his lifetime. By calling upon mankind to accept differences, he showed us how to embody the values mentioned in the following verse from Surah Al-Hujurat: “O you mankind, surely We created you of a male and a female, and We have made you races and tribes that you may get mutually acquainted. Surely the most honorable among you in the Providence of Allah are the most pious; surely Allah is Ever-Knowing, Ever-Cognizant.” Accepting differences yields mercy, harmony and complementary. But how are we to achieve this far-fetched civilizational unity? How can we make this dream come true?

This Conference provided the answer to this question: trust. Yes, trust. The Prophet (PBUH) built bridges of trust between people.

Now it rests with us to build trust among members of our international family by following in the footsteps of the Prophet (PBUH). So, are we prepared to embark on this adventurous journey?



**Dr. Abdel Aziz Hamdan
Shakir Al-Kubaysi**
Al-Ain University
United Arab Emirates

After the Quran, the Prophet's biography is the second most inexhaustible source of values. Along the lines of the Quran, Muhammad's biography shapes virtues and instills them in people by addressing their minds and hearts and forming their integrated personalities.

The Prophet's biography is a fount of values; it illustrates the Islamic value system in detail.



Dr. Younes Geoffroy
Strasbourg University
France


Imam al-Suyuti has explained that Allah has granted exclusively to the Prophet (PBUH) the ability to judge life, people and events from esoteric and exoteric perspectives.



Dr. Khalid Samadi
President, Moroccan Center for Studies and
Research in Education
Kingdom of Morocco

The following is a list we compiled of the objectives underpinning the educational curricula on the Prophet's biography:

- **Objective 1:** Highlighting the uniqueness of Muhammad (PBUH) as the Seal of Prophets.
- **Objective 2:** Introducing youth to the different phases of the Prophet's life.
- **Objective 3:** Drawing upon the values embedded in his biography and instilling them among generations.
- **Objective 4:** Projecting these values upon the current situation of learners and their educational, behavioral and affective needs.

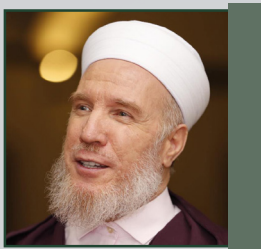


In contrast, we identified various obstacles that impede the integration of the Prophet's biography into educational curricula:

- I-** The multitude of integration approaches in the Islamic world.
- II-** The poor pedagogical supervision that determines the educational relevance of the Prophet's biography in school curricula.
- III-** The absence of entities in charge of facilitating educational experience and expertise sharing among countries of the Islamic world. For instance, the Mauritanian educational experience is different from the Moroccan, Saudi and Egyptian experiences.
- IV-** The absence of a writing method, targeting non-Muslim learners, that maintains Islam's civilizational specifications and discourse characteristics. This is particularly palpable in educational curricula adopted by some Western countries such as Belgium, France and Germany.
- V-** Prevalence of the traditional approach that overemphasizes history at the expense of values and concepts.
- VI-** The lack of educational research on the development of school curricula on the Prophet's biography and the implementation of their insufficient, mostly theoretical outcomes.

To avoid overemphasis of the historical aspect and develop new educational curricula on the Prophet's biography that lay greater focus on values, we suggest the following approaches:

- 1- The thematic approach:** Tackling a specific theme in his biography such as family or the Prophet's behavior and attitudes towards non-Muslims.
- 2- The value-based approach:** Developing curricula that discuss major values in the Prophet's biography, such as mercy, honesty, truthfulness, etc.
- 3- The integrated approach:** Providing general information on the Prophet's biography and values.



Dr. Mohamed Abou Al Houda Al Yakoubi

Syrian Scholar

I am honored to deliver an address at this Conference on the Prophet (PBUH) placed under the high patronage of his descendant, King Mohammed VI of Morocco, may Allah assist him.

This is a great occasion underpinned by a noble cause. Numerous are poems praising Muhammad (PBUH), including those of Dr. Salim M. AlMalik, who is also a poet. For my part, I crafted sixty poems in praise of the Prophet (PBUH), made up of over 5000 verses. My most recent poem is entitled "Alkafiyatu Lkafiya" and is made up of 160 verses.

You Lord has chosen you from among all creatures
Bestowing on you his last Message and revelation
You are the best of all prophets and messengers,
Your Lord disciplined you with the best of character
You are Allah's supreme creature and last messenger
You have sparkled in the sky of faith and righteousness
You are the crown of universe and the hub of righteousness
You owned all the keys to pride and glory
Oh Muhammad! your legacy is the path to guidance
Only those who follow your path will attain Salvation

The foundational pillar of Islamic faith is to wholeheartedly believe in the Message, advent and teachings of Muhammad (PBUH).

The Prophet's biography is a mosaic of arts. It is not the first of its genre in Islamic literature; the art of documentation has begun with historical accounts "AlMaghazi", such as Musa Bin Uqba's "Al-Maghazi", the earliest example of historical narratives.

Documentation has then spawned other genres of prophetic biography: Dala'il (the proofs of Prophethood), al-Mu'jizat (the miracles), al-Khasais (the Prophet's attributes) and Shama'il (the Prophet's virtues and noble character), which best describes Muhammad (PBUH).

Regrettably, many young people today simply read 100-day summaries of the Prophet's life that only emphasize his battles and expeditions. How can we reduce the eventful life of such a great man who lived peacefully among Muslim and non-Muslim young, adult and old people, into 100 days of battles? Battles were documented for scholars and jurists to draw the rules that military "Jihad" should adhere to. Foremost among these rules is that only a state leader can declare Jihad and only those he recruits may take part therein.

Emulating Muhammad's (PBUH) virtuous traits can help us overcome the challenges of violence, extremism and exaggeration, as the Prophet (PBUH) said: "Ruined are those who insist on hardship in matters of the Faith."



Dr. Cheikhould Zeïne Limam

Association of the Ulemas
of Mauritania and Africa

The Prophet's biography is a true prodigy. Muhammad (PBUH) is undoubtedly the greatest leader of all times. He is a role model for humanity and his noble biography and virtues should guide our way towards civilization.



Dr. Mohamed El Maghraoui

Mohammed V University in Rabat
Kingdom of Morocco

The Prophet's biography turned from a mere historical narrative tracing the movement of Muhammad (PBUH) and his companions to a source of scientific and spiritual inspiration. His biography has also inspired distinct artistic expressions that many seek blessings from.

- **Art inspired by the Prophet's Sacred Sandals** (Na'al) originated from a drawing of Muhammad's (PBUH) sandal in Al Madrasa Al-Ashrafiyya in Bilad al-Sham. Some people touch this art seeking blessings. It is now incorporated into architecture, clothing, manuscripts, murals, jewelry, etc.
- **The honorable ornament (Al-Hilyah al-Sharifah):** A calligraphic panel describing the physical and moral characteristics of Muhammad (PBUH).
- **Arrawd:** A work of art originally created and developed in Morocco, combining written prayers upon the Prophet and decorative patterns portraying his sandals, Sacred Chamber, etc.



Third working session

Prophet's Seerah and Contemporary Issues





Chairman

Dr. Abdessamad Ghazi

Director of the Center for
Monitoring and Foresight
Studies, Kingdom of Morocco

The original purposes of the Prophet's mission consist in establishing moral values as evident from the saying of the Holy Prophet (PBUH): **"I was sent to complete good morals"**. Likewise, the Prophet's graciousness and perfection are reflected in his great character **"And indeed, you are of a great moral character"**.



Dr. Ridwan Al-Sayyed

Lebanese University,
Republic of Lebanon

Throughout his life, the Prophet (PBUH) strived to establish universal human values, starting from the sayings of the Exalted One: **"Say, "He is Allah, [who is] One"** and **"Recite in the name of your Lord, who created"**, and based on the fact that all mankind are the descendants of Adam as he said in his farewell sermon: **"All mankind is from Adam"**, fostering the human value of equality, which promotes equal rights and opportunities regardless of gender, race and religion.



Dr. Katherine Marshall

Georgetown
University, USA

"A Kairos moment is a special time of grace and opportunity, a call to vision and the wisdom of prophets. This Kairos moment is an invitation to draw on the finest qualities of religious wisdom, core values, and traditions (...) the moment demands that core, long forged values and traditions are translated into practice, "walking the talk", going beyond words to action."



Dr. Hassan Bzaynyah
Professor at the Higher
Institute of Human Sciences
University of Tunis El Manar

The cartoons, published by the Danish magazine in September 2005, confirm the static Western vision regarding the image of the Prophet Muhammad and Islam despite the difference between the ancient and modern cultural patterns. Any intellectual who sincerely believes in intercultural dialogue would be stunned by some Western positions on freedom of expression. While a wide group of Western intellectuals defended the cartoons as being part of freedom of expression, the same group remains silent when it comes to criticizing Israel's civil policy.



Dr. Mohamed Mahmud Abdelal Hassan
Professor of Politics and Public
and Local Administration
Institute of National Planning,
Arab Republic of Egypt

We need to renew the methods of consideration, the systematic awareness of the sciences of the Prophet biography and the critical review of the concepts, methods and tools to evaluate the writing of the Prophet's biography to combine (meanings and facts), (message and messenger) and (revelation and history), in a manner appropriate to the honor of the Prophet and the position of the Prophet according to ideological, behavioral, moral and human foundations, to be a starting point for global values presented in a contemporary, interactive and inferential form.



Dr. Saïd El Maghnaoui
Professor of Higher Education,
University of Sidi Mohamed Ben
Abdallah, Kingdom of Morocco

The world nowadays is experiencing many crises, problems and phenomena, such as terrorism, religious fanaticism, understanding, coexistence, alliances between factions, consolidation of the culture of civil peace, security and community safety, strengthening and fostering the culture of citizenship in the face of separatist movements, Islamophobia and anti-Islam and other contemporary problems that disturb people's comfort and threaten their safety.

Are Muslims able to address these problems and similar contemporary issues through relying on the Prophet's guidance?



Ms. Leila Abouzeid
Mohammed V University,
Kingdom of Morocco

"The idea of writing a biography of the Prophet Mohammed in English came to me in 2005 after the publication of the Danish cartoons of the Prophet. I wanted to provide an introduction of Islam to non-Muslims seeking a better understanding of Islam through the Prophet's daily life."





Fourth working session

World testimonials about the Prophet
and his final message





Chairman

Dr. Ahmed Iharishi

(Translated poem)

Every beginning in this universe has an end
But this day doesn't
Just like the eclipsing moons
To bring the full moon

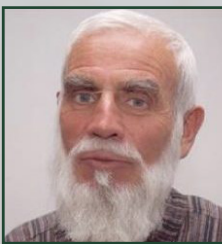
The Prophet's advent resembles a full moon
No matter what is said, His virtues and qualities are
boundless



Dr. Azza Karam

Secretary-General
of Religions for Peace, USA

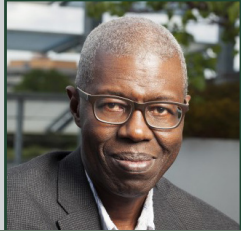
How do we apply the biography of the Prophet in our time? Through love and service to others, regardless of their religion and race. When we achieve this, we will be on the path of the Holy Prophet, disseminate his teachings and implement his will: religion is treatment.



Dr. Denis Daoud Gril

Professor at the University
of Aix-En-Provence, France

The presence of the Messenger (PBUH) in the lives of Muslims throughout history and their veneration for him is an extension of his life. Through the attachment of Muslims to him and their keenness to imitate his morals and follow his Sunnah, his life was extended throughout history after he joined the Supreme Companion.



Dr. Souleymane Diagne
Director, Institute of African
Studies Columbia University
USA

After the Holy Quran, the pure Prophetic Sunnah represents an inexhaustible resource and treasure for establishing and forming values and developing them in the soul. It goes hand in hand with the Quran in addressing the entire human being: their mind and heart, and it formulates personalities and achieves their integration.

The Holy Prophet's guidance included the Islamic value system with its many details and ramifications, with ample values in various forms. His Sunnah, (PBUH), was a major source for deducting values.



Dr. Yahya Pallavicini
President of COREIS, Italy

“/Sunna Muhammadia/ the model of the Prophet's life is a model of behavior and inspiration linking the meaning of the spiritual dimension of science in the science of life.”



Dr. Imad-Eddine Khalil
Author and historian,
Republic of Iraq

The time has come to invoke the civilized dimension of the era of the message, through adopting a comprehensive vision to anticipate the basic features of the era and the major characteristics of the Messenger (PBUH) and his honorable companions, God bless them. It is necessary to verify such a vision through relying on historians, interpreters, modernists, Jurisconsults, geographers, historian philosophers and writers to expand the scope of the era's knowledge space, so that the Quranic text and the correct Prophetic hadith altogether with the aforementioned specialists' point of view become the basic sources that complement each other to determine the features of the civilized project that Prophet's Sunnah promised, prepared, set its founding conditions and implemented some of its episodes.

Conference Scientific Committee



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Presenters



Ms. Majdouline Benchrif

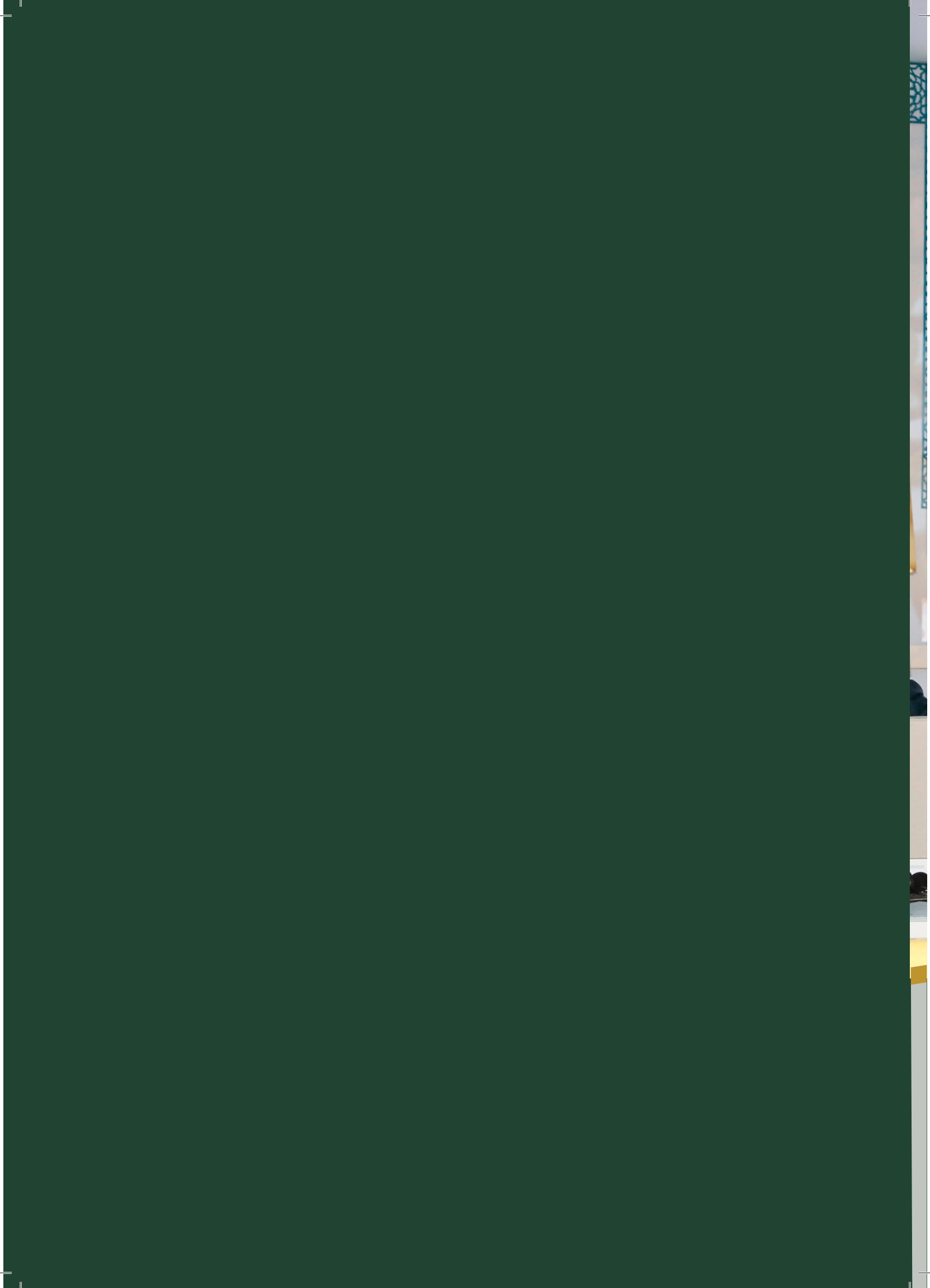


Dr. Ahmed Al-Harishi









تحت الرعاية الملكية السامية لصاحب الجلالة
الملك محمد السادس - نصره الله -

المؤتمر الدولي
حول
القيم الحضارية
في
السيرة النبوية

«نحو رؤية مستقبلية للسيرة النبوية»

15 شوال 1442هـ / 27 مايو 2021م

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Closing Session





Conference Declaration

Introduction

There is one truth that the Muslim Ummah, with all its various races, cultures, environments, and classes, agrees upon, which is the sanctity of Prophet Muhammad (PBUH) and the respect and reverence for his teachings and wisdom. This reality is completely different from the offensive stereotypes found in numerous western societies.

This blasphemous and distorted image dates back to the times of the Crusades. It then evolved with the colonial invasion and has taken its current shape with the spread of cross-border terrorism. This misrepresentation constitutes the source of the persisting misunderstanding between the Islamic world and the West, which incites hate and violence and undermines all the efforts geared towards harnessing intercultural and interfaith dialogue to anchor understanding, cooperation and harmony.

In contribution to redressing this situation, in a bid to bring peoples around the world together and anchor the culture of dialogue and peace, and in efforts to address the lack of knowledge about the Prophet (PBUH) and promote the heritage of wisdom and the message of mercy for all humanity,


We, the participants in the International Conference on the **Civilizational Values in the Prophet's Seerah**, declare as follows:

Muslims have two sources of jurisprudence: the Holy Quran and the Prophet's Sunnah. Any distinction between these two pillars is at odds with Allah's commands as the Holy Quran explicitly considers obedience to the Prophet as part of obedience to Allah, who says "He who obeys the Messenger, obeys Allah". Both the Quran and the Sunnah are revelations made to Prophet Muhammad (PBUH) as the Sunnah explains and clarifies the word of Allah. Thus, the Sunnah is indispensable for understanding the Quran because the latter clarifies the main religious matters and the overall aspects of Sharia while the Sunnah illustrates, specifies and clarifies those general matters and aspects established in the Quran.

Against this backdrop, Muslims have given utmost attention to the study of the Prophet's Seerah, which resulted in a methodological and meticulous approach in conducting historical research and fact-checking based on strict rules for both the text (Matn) and the transmission (Sanad), which are an unprecedented empirical practice unseen in any other civilization.

Studying the Prophet's Seerah has been part of the study of Sunnah. Scholars have accorded due attention to the Seerah in order to understand and clarify the texts of Shariah based on the acts and conduct of the Prophet (PBUH).





Considering the prominent status of the Prophet's Seerah as the practical embodiment of Islam's major principles, scholars throughout history have studied and drew on the Prophet's Seerah, resulting in an abundance of references addressing its specificities, characteristics, and values.

In our modern world, there is a dire need for the civilizational values enshrined in the Prophet's Seerah as they are human commonalities that need to be spread across the globe. The current global context compels us to revisit and further draw upon the texts of the Prophet's Seerah to promote peace and foster civilizational dialogue among all human nations.

For optimum civilizational benefit, drawing upon the Seerah must reflect reality, which entails carrying out necessary revisions to obsolete understandings and interpretations through renewing text analysis in accordance with the current historical reality. **The inability to understand sub-issues is due to the failure to understand the foundations.** The Islamic world is witnessing an intellectual juncture that prevents it from promoting the status of its religion due to two opposing factors.

First, imitative modernism, which projects situations that are foreign and alien to the reality of Muslim people with disregard to their specificities. Imitative modernism practices a sort of intellectual coercion to surrender to its prerequisite principles for the renaissance of the Islamic world. As a result, **they alienated people and fell short of perfection.**

The second factor is rigid religiosity, which ignores facts and remains detached from reality in disregard for human commonalities. This factor pushes its followers to use partial elements to judge the whole picture, in a baseless interpretation of texts, thus **straying from the right path.**

Another factor that adds insult to injury is the group of intellectuals, who list the good civilizational values in the western societies and take the trouble to find parallel values in the Islamic civilization. If that were the case and Muslims just copied their values from existing ones in other civilizations, they would have no specific values to which they may call on others to embrace. Moreover, these attempts will fuel western societies' tenacity and glorification of these values and feed their resolute to belittle their significance and completely deny their existence in Islam. Rather than covertly implying that Islam has the same sets of values as any other civilization, these intellectuals and decision makers should have redirected their efforts to demonstrating that the civilizational values humanity needs to thrive are only fully embodied in the message of Prophet Muhammad.

The major foundations that the Islamic civilization relied on to reach the peak of its glory in record time consisted of a set of lofty principles and key civilizational values. Such elements can be pinned down to the idea that humans are miracles rather than machines. This means that the human is not an indentured machine and a dead system of facts and tools, but rather a miracle that Allah created and revealed to him the truth about his existence in a set of values and intents. **for facts and tools are inherently objective and external while values and intents are subjective and internal.**

Stemming from our belief in the civilizational and human responsibility, and reaffirming the contents and orientations of the reference documents issued by regional and international

bodies on the promotion of civilizational values in the major human legislative foundations including the **Makkah Charter** and **ICESCO Declaration for Moral Solidarity**, along with many other relevant international documents.


We reaffirm that the civilizational values found in Islam, manifested in both the Quran and the Sunnah as embodied by the Prophet's Seerah, are based in the following foundations (Usul):

- **True religion** that has liberated humans from the shackles of worshipping pagan symbols and guided them to the right path;
- **Sound knowledge** that pushes humans to discover the universal laws and patterns governing their world, and guides them to the clear scientific approach to efficient goal achievement;



- **Comprehensive justice and true equality** between people regardless of their races and classes that include relatives and non-relatives, enemies and friends, believers and non-believers, and women and men alike;
- **Specified intents and outlined goals** that salvage people from doubt and confusion; bring them to the safety of certainty by answering questions about the secret of existence, life and death, different between good and evil, and the truth about reward and punishment; and guide them to assuming responsibility and endeavoring to do good deeds;
- **Human unity** and cooperation in benevolence as believers are like one person; if any limb aches, the whole body aches with sleeplessness and fever.

These foundations are the major pillars of the Islamic civilization and can be seen in clear examples of the Prophet's conduct documented in the Seerah.



We also reaffirm that these foundations are based on a number of values, notably **the scientific, social and rights values**. The three sets are further divided into a myriad of values.

First, scientific values are based on proof and evidence and cannot favor a person over another or be subjected to inherited aberrant traditions. The Islamic civilization is a scientific civilization based on critical thinking, reflection and reason. It has never stood against science as was the case in other civilizations; it rather taught Muslims to revere scientific facts, thus attributing a prominent status to science. The Islamic civilization also promoted the importance of science, has honored scholars among worshippers and mujahedeen, and considers knowledge as a path to Paradise, as stated in the hadith, «Whoever follows a path in the pursuit of knowledge, Allah will make easy for him a path to Paradise.»

Religion is a pursuit of knowledge, as the Creator cannot be worshipped without knowledge. Therefore, religion is a pillar of human civilization in general and the Islamic one in particular as Islam considered knowledge an **innate trait** that cannot be separated from the human. **There has been no nation throughout history without religion.**

Overall, religion can be **summed up in sound beliefs and keenness to uphold** good conduct. It is a set of responsibilities towards Allah, fellow humans and the human society.

The intended religion is the one revealed by Allah to his prophets to spread among people.

Perfection and benevolence are also scientific and practical prerequisites in any civilization, whether in concrete matters or abstract knowledge and sciences. These two traits are key to the success of industries, civil institutions and scientific advancements, for Allah made a perfect universe and commanded us to aspire for perfection and benevolence in knowledge and action.

Second, social values are founded on a number of key values such as **righteousness and moderation** in every aspect of life including worship. These two values call for striking balance between the daily life and faith matters, preserving the rights of people under care, and balancing between the body and soul. Islam is neither a purely spiritual nor physical religion; it is rather a religion founded on moderation and middle stance. **For there can be no worship without love, and no love without righteousness.**

The social values also include **love and affection**, which are manifested in fulfilling the rights of individuals, including women as mothers, wives, daughters or sisters. Islam has also established equal rules and rewards for both men and women, clarified the mutual rights and responsibilities of spouses and placed compassion and mercy between them. Love and affection are the base of many other values as without love a person cannot shoulder his responsibilities and duties. The love among believers stems from Allah's love for His servants. Scholars reaffirm that the love for Allah is the greatest form of love as it is the reason of the existence of all creatures. This love alleviates hardships and sacrifices, instilling in the hearts of believers a sense of achievement and altruism.

Moreover, loving the Prophet is part and parcel of the love for Allah. Prophet Muhammad (PBUH) is worthy of love given his outstanding morals and human perfection; Allah says in the Quran, "And indeed, you are of a great moral character". Love for the Prophet is a sign of Iman

(belief), as found in the Hadith, «**There are three qualities whoever has them, will taste the sweetness of Iman: To love Allah and His Messenger more than anyone else, [...]**». Love for the Prophet entails following his lead, believing in his message, following all his commands, as well as loving fellow believers who share this love for the Prophet (PBUH), who said «No one of you becomes a true believer until he likes for his brother what he likes for himself». This love includes humanity at large and entails benevolence and compassion towards all humans and creatures. Love is a key civilizational value, as there can be **no mercy without compassion**.


Another core social value in the Islamic civilization is the **value of mercy**, which consists in treating others with kindness. Mercy is among the great attributes and beautiful names of Allah the Most Merciful. It is also one of the qualities of Prophet Mohammad (PBUH), who was **sent to establish the morals of mercy** as Allah says "We have sent you "O Prophet" only as a mercy for the whole world" and as the Prophet (PBUH) said "I am an offered mercy". Mercy is the desire for establishing peace; it is a great civilizational value, which is inherent in all creatures as **there can be no peace without mercy**.

The social values in Islam also include the value of peace, which refers to seeking safety from any harm. The purpose of humankind in life is to establish goodness and ensure safety from any harm. Peace is the motto of Islam because it consists in obeying and surrendering to Allah and denying worship to anyone other than the Most-Merciful. Besides, Paradise is dubbed the Home of Peace in the Holy Quran and peace is the greeting of Muslims. The value of peace is one of the key civilizational values which go hand-in-hand with the human progress. With the current advances in lethal weapons, peace, more than ever, is vitally needed for our modern world. It is one of the intents of the Islamic civilization through which the other civilizational values are shared with other nations. A man once asked the Messenger of Allah (PBUH), «Which act in Islam is the best?» the Prophet (PBUH) replied «To feed (the poor and the needy) and to greet those **whom you know and those you do not know**.» Greeting is not limited to the closest friends and relatives; it is rather a universal behavior towards all creatures. Peace is the backbone of the human life as **there can be no coexistence without peace**.

Third, the Islamic civilization has laid down a set of sub-values which constitute the basis for preserving human dignity. Salient among these values are **documentation and codification** of all the rules, texts, principles and doctrines because each civilization needs such governing rules and foundations to manage their affairs as shown in the Holy Quran and the Seerah. The pillars of Islam are crystal clear as much as the five categories of assigned actions which pave the way for distinguishing halal (the permitted) from haram (the prohibited) as mentioned in the hadith **"I have shown you everything that may bring you closer to Heaven and keep you away from Fire."**

These rules do not mean that the Islamic civilization is stagnant and show no reaction to the emerging issues. On the opposite, the Islamic civilization is in line with the new contexts and develops itself by laying down the fundamentals of the **jurisprudence of reality** which is in line with both faith and reason.

These right-based values also include the **value of worshipping Allah alone** and obeying His orders. This worship is not limited to specific rituals in particular times and places; it is rather



a concomitant order for believers under different circumstances provided that every deed is started with good intention and made for the love of Allah.

These values also comprise the **sanctity of prophets and messengers** by believing their messages and obeying their commands. Islam urges people to show respect for all prophets, believe in their messages, refrain from their defamation and respect people's beliefs with regard to these prophets.

Another value pertains to the **right of parents and children towards one another, the mutual right of spouses and human rights**. Each person owes his fellow humans five rights: responding to greetings, visiting them in illness, accepting their invitation, observing their honor, blood and property, and following their funeral processions.

The right-based values in Islam also include **establishing justice** and preventing oppression and injustice. The Prophet (PBUH) said "O People! What destroyed the nations before you, was that when a noble person committed theft, they used to leave him (without punishment), but if a weak person among them committed theft, they would inflict the legal punishment on him. By Him in Whose Hand my soul is, if Fatimah bint Muhammad were to steal, I would cut off her hand.» Justice does not favor anyone for kinship or friendship. All people should be treated equally and justly without any discrimination or oppression with relatives or non-relatives, poor or rich, young or old, friend or enemy, and believer or non-believer.

Given the abovementioned, this Declaration highlights the civilizational values and fundamentals that honest people acknowledge through their common sense regardless of their religions, races or cultural backgrounds so as to prevent the exogenous readings of the Prophet's Seerah, including the following:

- Limiting the Seerah to the battles and Jihad as the case with the distorted readings of some organized movements, which fail to mention that Jihad has been established to prevent war and not to enforce Islam on other people;
- Adopting weak hadiths to forge new texts according to some backgrounds which have no connection with the Arab-Islamic cultural background.

Certainly, the righteous reading of the Prophet's Seerah requires publicizing the noble message of Prophet Muhammad (PBUH), which treats people equally with the values of Islam following Allah's saying in the Holy Quran "**We have sent you "O Prophet" only as a mercy for the whole world**". In order to give effect to the values of compassion between peoples and cultures, we call upon the United Nations to proclaim April 21st as the World Day of Mercy.

In conclusion, we urge the cooperating parties to spare no effort in achieving the noble objectives and lofty values as well as the outcomes and recommendations contained in this declaration through sustained joint action in such a way as to disseminate the civilizational values of the Prophet's Seerah as an abundant source for discovering the message of mercy and promote its status as a solid reference rather than just a narration of historical events or beautiful stories recorded by storytellers.

Outcomes and Executive Recommendations



1. **Establishing the Academy of "Mercy to the World"**, which is a multidisciplinary religious and human institution that brings together a host of trusted scholars and experts from various academies, universities, research centers, international research chairs; and fixing its headquarters. The Academy will be tasked with identifying the divine and spiritual roots of the Seerah, highlighting its potentials to propose solutions for the current global pressing issues. The Academy will also purify the Prophet's Seerah from all the baseless ideological penetrations, the historic reductions, conflicting terrorist allegations, the politicizing movements and all other deviations from the pure sources of Islam. The Academy can achieve these objectives through the following centers:

- **Research and expertise center** tasked with gathering all specialists and those interested in the Prophet's Seerah with a view to coordinating and orienting efforts towards the scientific and practical scope of the Conference;
- **International documentation center** and a data bank that include all the manuscripts, printed documents, audio and video recordings or any other media on the period from the birth to the death of the Prophet (PBUH). The data should be constantly updated through follow-up and assessment by an international committee of scientists, specialists and experts affiliated with the Academy.
- **Arts center** in charge of gathering the best creative people in poetry, fiction, theatre, music, singing, cinema and plastic art as well as critics who document the presence of the Prophet's Seerah in literary and artistic books and local popular arts, and coordinate projects and cultural and artistic programmes that highlight the aesthetics of the Seerah in form and content.

2. **Launching the Forum of "Al-Kholoq al-'Adhim" (outstanding character)** to gather a host of scholars, experts and academics, which rises above reaction and focuses instead defending the Prophet (PBUH) in words and deeds. It will be held periodically on the birth anniversary of the Prophet (PBUH) in the capitals of Muslim countries and abroad for further openness and to ensure the following:

- **Publicizing** the salient relevant efforts and initiatives;
- **Discussing** a particular and pressing issue and striving to show the right ruling on it based on the Prophet's Seerah;
- **Launching** the **programme** of **"Eternal Spiritual Holy Places"** to preserve the geographical, historical and architectural heritage of Makkah Al-Mukarramah and Al-Madinah Al-Munawwarah to discover the places where the Prophet (PBUH) lived with a view to exploring the authentic legal and moral jurisprudence;

- **Allocating** awards for the best innovative academic research and the best video on the Prophet's Seerah;
- **Holding** creative contests for children and young people on the best capsule or graphic novel on the Prophet's Seerah based on clear terms of reference with indicators and standards;
- **Setting** up an e-learning platform affiliated with the Forum for distance training and education with various languages to publicize the Prophet's Seerah for those interested from all over the world so as to counter anti-Islam campaigns in an academic manner that shuns controversies and reactions;
- **Concluding** academic partnerships with the institutions having common objectives with the Forum;
- **Issuing** a series of publications and periodicals.

3. Establishing an international translation institution named "Al-Isawa al-Hasana" (Good Example)

(it may be independent given its huge tasks or affiliated to the said Academy) specialized in translating the major books and various sources of the Prophet's Seerah. The institution shall fulfill the following:

- **Translating** the books of the Prophet's Seerah into various international and local languages;
- **Supporting and encouraging** the translation of academic research on the Prophet's Seerah into various international and local languages;
- **Supporting** and encouraging the translation of the documentaries on the Prophet's Seerah into various international and local languages;
- **Forming** an international committee of scholars and advisors to supervise the translation;
- **Selecting** the permanent headquarters of the institution to serve as a meeting place for experts and advisors.

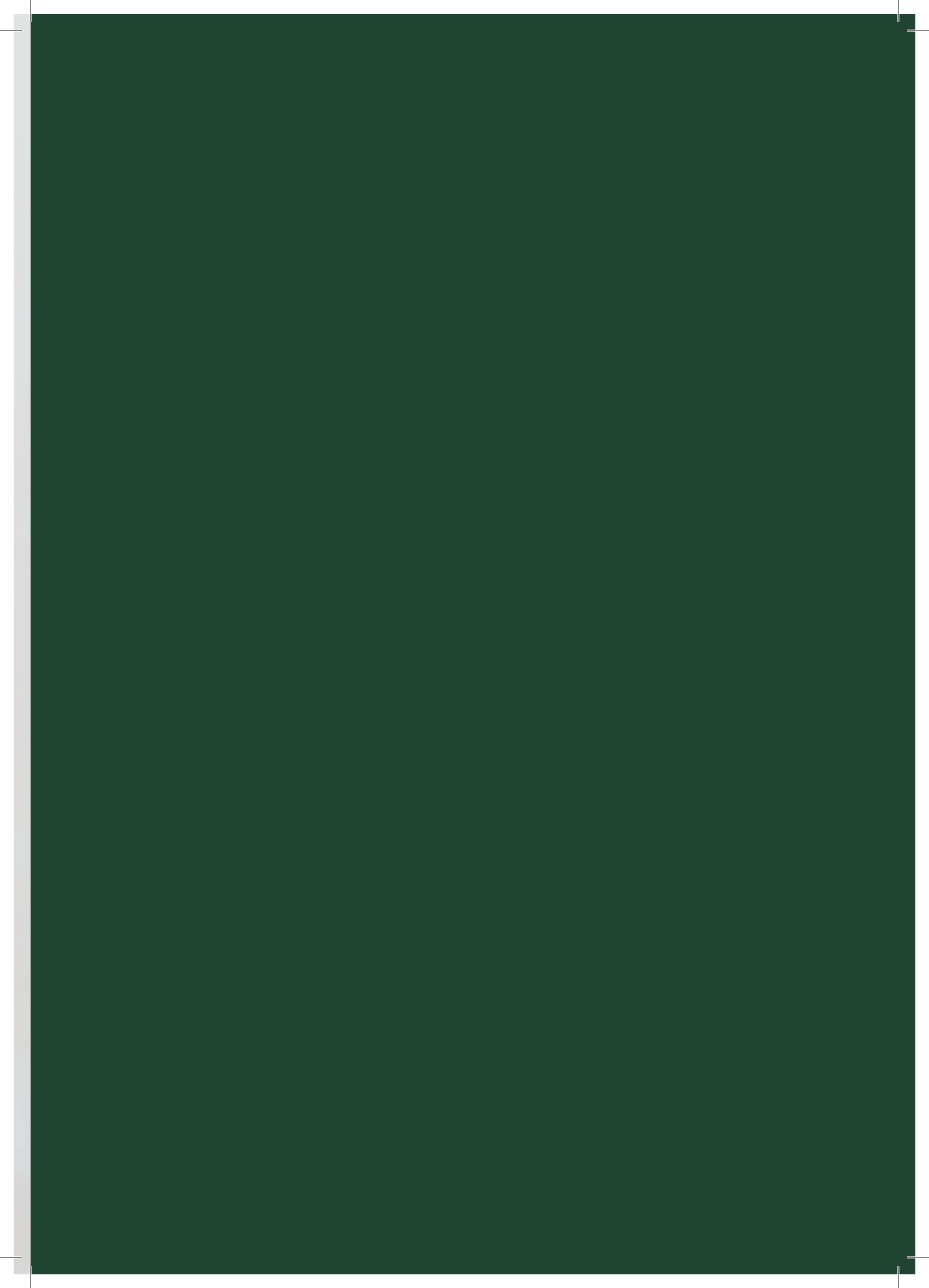
4. According due attention to the **ethical and moral system** rooted in the Prophet's Seerah and drawing on its events, viewpoints, jurisprudence and implementation in the following:

- Educational programmes: parallel courses and activities in schools and universities;
- Mosque discourse: Friday sermon, preaching and religious guidance to simplify things for the public;
- Social media networks and various digital platforms: posting short, creative, well-thought and comprehensible messages which can be easily shared among young people in various languages as a counter digital discourse to the discourse of extremism and terrorism.

5. Establishing "**Mustapha**" satellite channels group that presents creative, professional and modern materials to highlight the spiritual and aesthetic values of Islam which are mirrored in the Prophet's Seerah as shown in the books of Hadith which constitute the heritage of the Ummah.

6. **Networking and contacting** universities from various Muslim countries to orient the scientific research in postgraduate studies to serve the Prophet's Seerah, particularly the MA and PhD programs and the research and training laboratories.

7. **Launching the Programme of Young Ambassadors** from among those who are imbued with the noble values of Islam with a view to publicizing the civilizational values of the Prophet's Seerah and addressing young people with the lofty values of Islam which reflect the morals of Prophet Muhammad (PBUH) while providing the documents likely to protect them against false information and ambiguous contents.
8. **Mapping the prophetic paths** tracing the life of the Prophet (PBUH) from birth to death to promote year-round spiritual tourism, which plays an essential role in showcasing the greatness of Islam.
9. **Establishing** an observatory of the Prophet's Seerah to keep track of all the research works on the Prophet (PBUH) published in international languages and provide universities, research centers, bodies, institutions and organizations with such materials for developing projects and action plans that aim at publicizing the Prophet's Seerah.
10. **Issuing a "Dictionary of Books on the Prophet's Seerah"** in various international languages.
11. **Developing** a strategy to address the recurring defamation of the Prophet (PBUH) to persuade the United Nations to enact an international law criminalizing any act of defamation against all prophets.
12. **Calling** on the United Nations to proclaim April 21st as the **"World Day of Mercy"**, based on the civilizational values in the Prophet's Seerah in which mercy is considered a central value in the Prophet's teachings.
13. **Capitalizing** on the Conference's materials, papers and documents to develop outreach materials, to be published on different social networks, which draw from the Prophet's positions on contemporary issues such as human rights including the rights of children, women, minorities and migrants; health and environmental issues; the sustainable exploitation of natural resources; the ethical and moral system; conflict resolution and the promotion of international peace.
14. **Publishing** a handbook for teachers of Islamic education teaching the Prophet's Seerah;
15. **Authoring** a model reference textbook for developing school curricula in Islamic countries;
16. **Holding** periodic sessions of the conference on the Prophet's Seerah and dedicating each session to key contemporary issues.
17. **Issuing** the annual book on the Prophet's Seerah which includes the research works presented at the conference.
18. **Cooperation** between ICESCO, the Muslim World League and the Mohammedan League of Ulemas in hosting the exhibition of the "Prophet's Seerah Museum in Al-Madinah Al-Munawwarah" in the city of Rabat, hoping that this first travelling exhibition to be held outside Al-Madinah Al-Munawwarah as part of the programme of the Capitals of Culture in the Islamic World and beyond will be granted the high patronage of His Majesty King Mohamed VI, may Allah assists him.



تحت الرعاية الملكية السامية لصاحب الجلالة
الملك محمد السادس - نصره الله -

المؤتمر الدولي
حول

القيم الحضارية

في

السيرة النبوية

«نحو رؤية مستقبلية للسيرة النبوية»

15 يونيو

السلطنة المغربية
إمارة الشارقة للعلوم





Celebration

Media kit



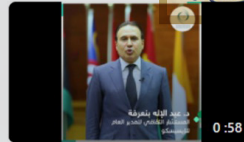
مؤتمر الإيسيسكو الدولي
القيم الحضارية في السيرة النبوية.
il y a 3 semaines - 11,5 K vues
73



مؤتمر الإيسيسكو الدولي حول
القيم الحضارية في السيرة النبوية.
il y a 2 semaines - 56,2 K vues
301



مؤتمر الإيسيسكو الدولي حول
القيم الحضارية في السيرة النبوية.
il y a 3 semaines - 80,4 K vues
856



الإعلان عن مؤتمر الإيسيسكو حول
القيم الحضارية في السيرة النبوية
il y a 4 semaines - 20,5 K vues
184



مؤتمر الإيسيسكو الدولي حول
القيم الحضارية في السيرة النبوية.
il y a 2 semaines - 71,7 K vues
231



مؤتمر الإيسيسكو الدولي حول
القيم الحضارية في السيرة النبوية.
il y a 2 semaines - 71 K vues
555



مؤتمر الإيسيسكو الدولي حول
القيم الحضارية في السيرة النبوية.
il y a 2 semaines - 31,8 K vues
Aziz El-Hajir et 118 autres personnes



مؤتمر الإيسيسكو الدولي حول
القيم الحضارية في السيرة النبوية.
il y a 3 semaines - 138,3 K vues
692



مؤتمر الإيسيسكو الدولي حول
القيم الحضارية في السيرة النبوية.
il y a une semaine - 137,7 K vues
666



مؤتمر الإيسيسكو الدولي حول
القيم الحضارية في السيرة النبوية.
il y a une semaine - 78,7 K vues
1 K



مؤتمر الإيسيسكو الدولي حول
القيم الحضارية في السيرة النبوية.
il y a une semaine - 41,6 K vues
304



مؤتمر الإيسيسكو الدولي حول
القيم الحضارية في السيرة النبوية.
il y a 3 semaines - 81,1 K vues
692



مؤتمر الإيسيسكو الدولي حول
السيرة النبوية
il y a 3 semaines - 65,9 K vues
238



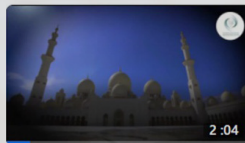
مؤتمر الإيسيسكو الدولي حول
القيم الحضارية في السيرة النبوية.
il y a 3 semaines - 57 K vues
1,5 K



مؤتمر الإيسيسكو الدولي حول
القيم الحضارية في السيرة النبوية.
il y a une semaine - 17,1 K vues
69



مؤتمر الإيسيسكو الدولي حول
القيم الحضارية في السيرة النبوية.
il y a une semaine - 33,3 K vues
232



مؤتمر الإيسيسكو الدولي حول
القيم الحضارية في السيرة النبوية.
il y a 3 semaines - 64,2 K vues
855



مؤتمر الإيسيسكو الدولي حول
القيم الحضارية في السيرة النبوية.
il y a 3 semaines - 221,6 K vues
1,5 K



مؤتمر الإيسيسكو الدولي حول
القيم الحضارية في السيرة النبوية.
il y a une semaine - 30 K vues
370



مؤتمر الإيسيسكو الدولي حول
القيم الحضارية في السيرة النبوية.
il y a une semaine - 8,5 K vues
56



مؤتمر الإيسيسكو الدولي حول
القيم الحضارية في السيرة النبوية.
il y a 3 semaines - 76,7 K vues
897



مؤتمر الإيسيسكو الدولي حول
القيم الحضارية في السيرة النبوية.
il y a 3 semaines - 143,1 K vues
5,5 K



مؤتمر الإيسيسكو الدولي حول
القيم الحضارية في السيرة النبوية.
il y a 3 semaines - 57 K vues
1,5 K

The Conference's video views on Facebook

The Conference videos on Facebook were viewed:
Two Million Three Thousand Five Hundred times

Video	Number of views
Conference announcement	20.5 K
BEST OF	65.9 K
Quran recitation	57 K
Address by H.E. Dr. Salim M. AlMalik, ICESCO Director-General	138.4 K
The Prophet's Lineage	64.5 K
Address by H.R.H. Prince El Hassan ben Talal	221.8 K
Address by Dr. Muhammad bin Abdulkarim Al-Issa	81.2 K
Address by Dr. Ahmed Abbadi	77.2 K
Prominent testimonials on the Prophet	562.8 K
Honoring Dr. Al-Issa and Dr. Abbadi	11.5 K
Address by Dr. Shawki Allam	56.2 K
Madih session	80.8 K
Address by Sheikh Al-Islam Allah Shukr Pashazadeh	71.7 K
Address by Sheikh Mohammed bin Hassan Al-Asheikh	71.1 K
Address by Dr. Farhan Nizami	31.8 K
Address by Dr. Amer Al-Hafi	137.9 K
First working session	78.7 K
Second working session	41.7 K
Manuscripts on the Prophet's Seerah with Dr. Mohamed El Ferran	17.1 K
Third working session	33.3 K
Fourth working session	41.5 K
Closing session	30.1 K
Letter of thanks and gratitude to His Majesty King Mohammed VI	10.8 K
Total views on YouTube	5952

Letter of thanks and gratitude to

**His Majesty King Mohammed VI, King Mohammed VI of Morocco,
May Allah Preserve and Assist Him**

Participants in the International Conference on

“The Civilizational Values in the Prophet’s Seerah”

Rabat on 15 Shawwal 1442 H / 27 May 2021

**In the name of Allah, Most Gracious, Most Merciful Peace and blessings be upon our
Prophet Muhammad, his kith and kin.**

Your Majesty,

Assalamu alaikum warahmatu Allah wabarakatuh.

The participants in the International Conference on “The Civilizational Values in the Prophet’s Seerah” held on Thursday, 15 Shawwal 1442 H / 27 May 2021, are honored to convey their heartfelt thanks to Your Majesty for granting your high patronage to this high-level Conference. We would like to seize this occasion to express our sincere appreciation of Your Majesty and our utmost gratitude for the tremendous support you graciously provided to the Conference and the participants therein.

Thanks to your Majesty’s high patronage, numerous international leaders and eminent personalities enthusiastically took part in this Conference and joined efforts with the outstanding and loyal elites represented by the Islamic World Educational, Scientific and Cultural Organization (ICESCO), the Mohammedia League of Scholars and the Muslim World League.

These parties, which represent the countries, peoples and ulama institutions of the Islamic world, reiterate the enduring attachment of the Ummah to the timeless virtues of our Prophet Muhammad, peace and blessings be upon him, especially in hard times.

We beseech Allah Almighty to grant Your Majesty long life and bestow his blessings upon you. May Allah assist you and all Muslim leaders in fulfilling your wishes of prosperity and progress for your countries. Allah is your Protector and the best of Helpers.

Assalamu alaikum warahmatu Allah wabarakatuh

Dr. Salim M. AlMalik

**Director-General
Islamic World Educational, Scientific and Cultural
Organization (ICESCO)**

