

## ABSTRAK

Disertasi ini merupakan kajian yang menyentuh tentang *Tarbiyyah Ḥarakiyyah* yang dilaksanakan oleh Rasulullah SAW di Mekah. Ia adalah tarbiah yang berasaskan kepada ayat-ayat *Makkī* di dalam al-Qur'an yang menjadi fokus kajian. Sejajar dengan itu, kajian ini membincangkan tentang *Makkī* dan *Madanī*, topik-topik utama ayat-ayat *Makkī* dan *Madanī*, definisi *Tarbiyyah Ḥarakiyyah*, ciri-ciri, objektif dan *manhaj Tarbiyyah Ḥarakiyyah* serta analisis *Tarbiyyah Ḥarakiyyah* berasaskan ayat-ayat *Makkī*. Hasil kajian ini, mendapati bahawa *Tarbiyyah Ḥarakiyyah* yang dilaksanakan oleh Rasulullah SAW adalah lengkap dan sempurna kerana ia bersifat Rabbani, syumul, seimbang dan sederhana, realiti serta amali. Metode pentarbiahan ini adalah paling berkesan kerana ia bersumberkan ajaran al-Qur'an. Malah melaluinya baginda SAW berjaya mewujudkan sebuah masyarakat Islam Mekah yang mampu menghadapi pelbagai rintangan dan halangan sebagai insan Rabbani yang beramal dan beristiqamah dengan perjuangan Islam.

## ABSTRACT

The study attempts to elaborate the form of education (*Tarbiyyah Ḥarakiyyah*) as implemented by the Prophet Muhammad SAW in Mecca based on the *Makkī* verses (the verses of the al-Qur'an bestowed at Mecca). In line with this, the study discusses the main topics of the *Makkī* verses, the definition of the *Tarbiyyah Ḥarakiyyah*, criteria, objective and the system (*manhaj*) used under *Tarbiyyah Ḥarakiyyah*, as well as the analysis of its methodology. This study is confined only to the Islamic education based on the *Makkī* verses of al-Qur'an. From the analysis, it was found that the *Tarbiyyah Ḥarakiyyah* implemented by Prophet Muhammad SAW is a complete and perfect based on the Divine spirit (Rabbani), covers all aspects of human life (*syumul*), balanced and moderate and practical. The methodology used in this teaching (*Tarbiyyah Ḥarakiyyah*) is found to be most effective since its resources is entirely based on the teaching of the al-Qur'an. In fact, the Prophet Muhammad SAW had succeeded in establishing a Meccan Islamic Society, whereby they were capable of facing various kinds of hindrances and difficulties as divine persons, who constantly practiced the teaching in their struggle for Islam.