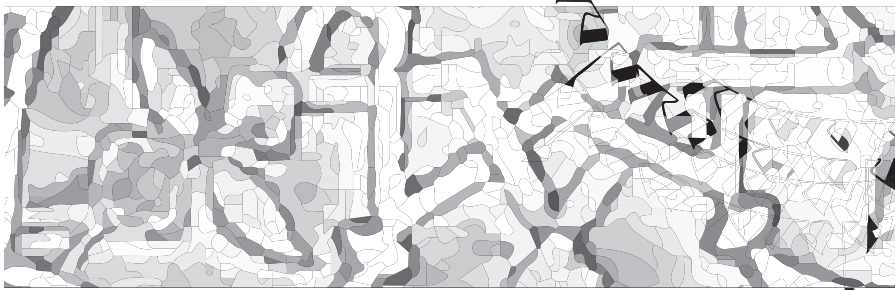


The Prophetic Experience in the Construction of the Muslim Society:

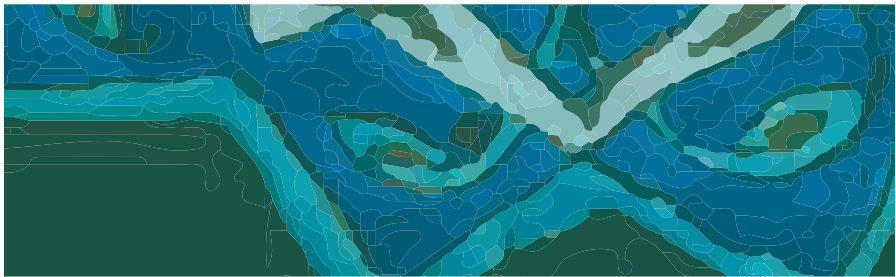
Principles, Methodologies, and Characteristics

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Abstract

In this study, we seek to show the features of the Quranic and prophetic experience in constructing the society. This method sheds light on the principles and perspectives that formulate a system of spiritual thoughts and concepts, cultural aspects, and ideological viewpoints. It also molds a system of laws and values that organize the practical side of people's life. These all go hand in hand to construct a civilization. Therefore, the Quran that was practiced by the Prophet is considered a realized fact that continues to contribute to the construction of society in all times and places.

Keywords: The Quranic perspective, prophetic experience, society, dimensions, and characteristics.



Introduction

Society is considered the threshold to the construction of civilization because it is the site of practicing the philosophy of a good life according to a comprehensive methodology. This methodology aims at founding a reformative qualitative model that is inspired by the sublime concepts of a perfect society.

The Quran is considered the first source of this authority because it includes a comprehensive perspective of human existence -principles, methodology, findings, theories, and practices-. It is assigned as the compass of society theoretically and practically.

This standpoint forms the system that includes the principles and goals of the society. It produces a system of spiritual ideas and concepts upon which its methodology, culture, and worldview were constructed. It also presents a system of moral values that organize the practical side of people's life. They all contribute to forming a civilization. Therefore, the Quran that was practiced by the Prophet is considered a realized fact that continues to contribute to the construction of society in all times and places.

Moreover, the prophetic traditions of the Prophet Muhammed (peace be upon him and his Household) -sayings, practices, permissions- another level of model that transformed the Quranic theories into practices. After long conflicts with the pagan society, this model succeeded to found a model society that is an example of reformation that facilitates the path to new readings of religion.

In this study, we seek to discuss the method of the Prophet (peace be upon him and his Household) in founding stable relationships among people in the society depending on the Quranic method and prophetic traditions of the social construction, noting that the latter is the practical side of religious instructions.

Hereby, we seek to answer the following question:

How can we understand the radical change that happened in Arabian society? This society was torn between individual and tribal conflicts. When the Light was revealed to the Prophet (peace be upon him and his Household), the society and its components became united, as described by Malik bin Nabi as "the one-stone model". This society was transformed from unseen dust into the sky of spiritual, moral, and practical sublimity.

We may ask other questions in this regard:

- a. What are the comprehensive Quranic perspectives on the construction of Muslim society?
- b. What are the principles that facilitated the construction of the Muslim society and its various components?
- c. How are the prophetic experiences, which are considered the practical side of religion, manifested in the construction of the state and society?
- d. What are the most distinctive features of the prophetic experience that are inspired by the Quranic perspective, in the construction of society?

To answer the previous questions, this study depends on the following methodology:

First, is the general Quranic perspective in the construction of the Muslim society.

Second, is the prophetic experience in the construction of the Muslim society -its principles and goals-

Third, the prophetic experience in the construction of the society -features and elements- in the light of the Quran and correct Hadiths.

As for the conclusion, it includes the most important conclusions in this field.

First: The Comprehensive Quranic Perspective in the Construction of the Muslim Society

The dimensions of this topic can be specified in the following elements:

1-The Theological Conceptual Dimension

The Quran proposes an intellectual tool by which we may acquire a comprehensive view of the entire existence.

Monotheism(*) is the cornerstone of this field. It represents the essence of the Islamic authority and the spirit of religion. It proposes a comprehensive viewpoint of the entire existence, including its origin, essence, goal, means, and principles. The ground of this system is monotheism, worshipping God, and following His instructions.

According to this standpoint, God is the origin and destination of everything. Therefore, God's existence, decisions, and wills are the foundation of all creatures, ideas, and systems. The field of ideas may include the unseen nucleus, giant stars, the unconscious, social behavior, or movement of history¹.

This viewpoint clarified the path for all humans. It met the expectations of the spiritual demands and material needs in a balanced and accurate mode. It contributes to the development of Man's dignity and character, leading to an ultimate mode of sublimity.

Accordingly, the entire existence derives its being and essence from this fact. This standpoint of monotheism formulates "the limits of human logic in understanding life and existence, and beyond"².



This arrayed viewpoint clarified the function of Man in life and society. It also designated the type of relationship with the Creator and creation. Man is a creation of God. He was sent down to earth for a purpose, which is the ultimate servitude of God, as clarified in the following Quranic verse: **(And I created not the Jinns and humans except they should worship Me)**³. Man is God's successor on earth to construct it, under the terms and conditions of successorship⁴.

The significant position of monotheism contributed to the rise of the Quranic methodology as the primary one in formulating people's understanding of God. It represents the solid ground upon which the moral, spiritual, and intellectual constructions are built.

Theology occupies an important position in the thoughts and minds of people. It is the standard that defines the principles, methods, and goals of society. It also contributes to the creation of a system of thoughts and concepts that give rise to an organized religious law and culture, finally leading to the construction of civilization.

The Quran is eager to make society succeed in interacting with its beliefs and manifest them on the real ground. It paves the way for people to realize the divine successorship on earth by adopting the religious ideological system in thought and practice.

2-The Spiritual Dimension

One of the primary goals is to stabilize the theological understanding in the minds and hearts of people. This goal is maintained by different means, like worship, trust in God, affection, seeking resort in God, asking Him for forgiveness, and adopting His characteristics. Filling the heart with the love of God will "create a perfect self, and shall facilitate the path to virtuous sublimity"⁵.

The primary role of this mission is that of the Quran, which contributes to the spiritual healing of people. Many people suffer from anxiety and confusion. The Quran states: **(And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss)**⁶. Thus, whoever links his heart with God, will feel secure and stable⁷. He would also be healed from "whims, uncleanness, greed, envy, and Satan's impulses..., which are the main ills of the heart. They lead to weakness, fatigue, and destruction. God is a blessing for the believers"⁸.

The spiritual instructions contributed to overcoming the tribal conflicts, classism, and racism. They were replaced with sublime spiritual values, like the love of God, virtue, human brotherhood, equality among people, the right to life, the right of dignity, and the measure of closeness to God. God states in the Quran: **(O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may**

despise (each other). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things))⁹.

This faith succeeded to transform those societies, which it dominated. People moved from the darkness of paganism to the light of monotheism. They were also released from the culture of superstitions to the culture of mind and reason. The society also moved from solitude, pessimism, and lethargy to socialization, optimism, and activity, under the control of successorship, domination, and construction of comprehensive rules.

In this regard, the belief motives and their presence in society play a primary role in unifying people. These motives have the power to cement all people, tribes, races, and cultures within a monotheistic society that is built upon faith brotherhood. It improves the spirit of cooperation, affection, and support at the expense of negative competition, conflict, and hatred. This idea is clear in the Quran: **(Help ye one another in righteousness and piety, but help ye not one another in sin and rancor: fear Allah: for Allah is strict in punishment)¹⁰.**

Thus, faith becomes the cornerstone of a believing society and its support in its moves, especially in times of adversary.

3-Behavioral Pedagogical Dimension

Ethics is a system of values and standards that defines human behavior -individuals and communities- in a way that facilitates the path to reformation and improvement.

The Quran proposes an ethical system that includes comprehensive theories on the behavioral construction of Man and society. There are two factors in this regard:

a.**Abandonment:** it means purifying the self from spiritual ills that destroy the humanitarian side of the self. This goal is achieved by resorting to complete servitude to God because He is the One who can purify the heart from its defects. For example, He encourages us to observe, control, and hold ourselves accountable, asking for forgiveness, humbleness, fear and hope, and devotion.

In this respect, we may refer to some Quranic verses that explain this idea further: **(And turn to Allah in repentance, all of you, O believers, that you might succeed)¹¹.** Another verse states: **(And those who strive in Our (cause), - We will certainly guide them to our Paths: For verily Allah is with those who do right)¹².** God also states: **(And do not fear them, but fear Me if you are believers)¹³.** He also states: **(So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone)¹⁴.**

b.**Beautification:** it refers to the paving of the path to the sublimation of the self to higher levels of faith. As an example, it includes honesty, trust in God, affection, love of God, thankfulness, patience, and adopting divine characters.



Many verses explain this meaning, including the following ones: **(O ye who believe! Befriend God as He should be befriended, and die not except in a state of Islam)**¹⁵. God also states in the Quran: **(And be patient and your patience is not but through God)**¹⁶. He also states: **(And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor])**¹⁷.

Among the necessary tools to achieve this goal is to perform acts of worship, like praying, going to pilgrimage, remembrance of God, and contemplation. These procedures contribute to the behavior of Man in society in the following forms:

a) **The Relationship with God:** this can be achieved by abiding by divine instructions, like trust in God, asking for His support, affection, fear and hope, repentance, and other aspects that improve one's faith.

b) **One's Relationship with Himself:** it may be achieved by humbleness and recognition of his weakness, mingled with love.

c) **One's Relationship with his Society:** this may be achieved by improving the methods and means of socialization based on faith. It also opens up new social horizons with those who have common beliefs and convictions, setting off from one culture, tradition, and history¹⁸.

Faith improves such an attitude in different ways: awakening the sense of responsibility toward others. It also plants a sense of altruism and sacrifice for the good of the community. These features let the individual melt into the society and contribute to its unity and strength.

d) **One's Relationship with Humanity:** this aspect can be maintained by improving one's relationship with the entire society. This Muslim society needs to be exposed to the light of faith so that it restores its instinct.

e) **One's Relationship with the Universe:** this goal can be realized by being friendly toward this universe, maintaining its balance, and saving it from corruption. One should work on passing it on to the coming generations.

The Quran contributed to the improvement of pedagogical construction through various means. For example, it refers to role models and their stories, sermons, temptation and intimidation, and narrating stories and examples.

The outcome of these theological, pedagogical, and methodological procedures is the construction of a distinct civilization. They contribute to the improvement of its principles intellectually, emotionally, and behaviorally through activating them on the real ground. They also help improve one's relationship with God, people, and the universe.

4-Legislative-procedural dimension:

The message of Islam was revealed in a society, in which pagan laws and worship were dominated. They took various forms, like prostrating to the idols, showing devotion by presenting sacrifices, dominating usury, and other vices.

In these polluted pagan circumstances, Islam restored the real value of worship so that it can reveal the true instinct with which people were born. It also shows the aspirations of Man and his need to bond with Heaven. It succeeded to define a new set of rules and laws according to which people organized their life in different fields.

The Quran confirms that worship is the ultimate goal, for which Man was created: **(And I did not create the jinn and mankind except to worship Me. I do not want from them any provision, nor do I want them to feed Me.)**¹⁹. God clarified in the second verse that He does not need any one of His creature: He does not benefit from the devotion of the believers or the disobedience of the disbelievers. In other words, only the worshipper benefits from his worship.

There is no doubt that “worships represent devotion to God and gratitude for His undeniable gifts. The benefits are not necessarily material. The wisdom behind these acts of worship may not be comprehended by the limited human mind”²⁰. It is a test for people, as clarified in the following verse: **(Do men think that they will be left alone on saying, “We believe”, and that they will not be tested?)**²¹. Therefore, any Muslim must worship God for the sake of His content. He must perform them as a sign of abiding by His instructions, whether he recognizes the real meaning behind these acts of worship or not.

There are many instructions, whose meanings are not comprehensible but to God. They prescribe the reformation and healing of the self intellectually, socially, and economically. The Lord God states in the Quran: **(Does He who created not know, while He is the Subtle, the Acquainted?)**²². He also states: **(And none, (O man!) can tell thee (the Truth) like the One Who is acquainted with all things)**²³. Thus, God did not create humans to torture them or to put them in misery; He granted them every possible tool to make their life happy and joyous.

To realize these pearls of wisdom, “Islam was eager to purify all these acts of worship from any stain; it sublimated its goals, entrusted them with secrets, linked them with fruitful results, and crystalized their effect in life; they match the grandeur of an immortal religion, whose mission is the reformation of individuals, please every family, stabilize communities, instruct the authorities, and guide the whole world”²⁴.

Religion, therefore, is revealed to realize the interest of humans on earth sooner or later. Later, it is winning Heaven with its hosts: **(And those who believed and did righteous deeds will**



be admitted to gardens beneath which rivers flow, abiding eternally therein by permission of their Lord; and their greeting therein will be, "Peace!")²⁵. Sooner, every act, including the honest devotion to God, is rewarded in this world.

We should add here that worshipping grants a sense of content, security, serenity, health, blessing, and joy, which play a great role in improving the quality of life²⁶. God states in the Quran: **(Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure)**²⁷. It is interpreted as life in this world²⁸.

In Islam, worshipping is not only a ritual performance but also "a label for everything that is loved by God, including sayings and practices, clear or hidden"²⁹. This definition includes all practices from dawn to dusk, from birth to death.

5-The Cognitive and Intellectual Dimension:

The Quran sought to improve the thinking factory in the human mind by proposing certain logical instinctual laws. It also worked on raising the quality of extrapolation and deduction in mind. These procedures enable Man to interact better with this universe. There are many forms of the Quranic attention in this regard, including the following ones:

A. Encouraging Thinking:

The Quran designated a sublime position for thinking. The word 'thinking' and its derivations have been mentioned twenty times in the Quran, like the following: **(For he thought and he plotted)**³⁰. God also states: **(Do you not think?)**³¹. He also states: **(So they may think)**³².

Ibn Ashoor interpreted this verse as the following: **(Thus Allah makes clear to you the verses [of revelation] that you might give a thought)**³³, he said: "God encourages us to think about the worldly affairs and the Hereafter"³⁴.

He also interpreted the following verse: **(Thus do We explain in detail the signs for a people who give thought)**³⁵, he said: "This explanation includes the clarification of the ability, knowledge, and accuracy of creation; the proposition 'for' in the verse means for the sake of thinking and contemplation"³⁶.

Thus, according to the Quran, thinking is a process of activating the mind to investigate the miracles of God in the self and the world.

B. Quranic Examples of Right Thinking

The Quran presents many examples of the importance of thinking, like the following one: **(Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding. Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying],**

“Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire)³⁷. Muhammed Abda interprets this verse as the following: “This verse shows the condition of those who both worship God and contemplate on His creation. They deduct the wisdom of God, and that He is aware of all the details of this universe, which link Man to his Lord. This verse shows the result of supplicating to God and contemplating his creation. This is an instruction on how to talk to address God when they recognize part of the meaning of his kindness, generosity, and innovation. This verse shows the condition of a thinking believer; he addresses God as such. The Quran mentions their condition and supplication rather than their story. They are shown as such so that they become our role model”³⁸.

On the cognitive side, the Quran concentrated on developing the skill of thinking according to the original law that was gifted to us, like the processes of measurement, assessment, composition, criticism, induction, deduction, and comparison to understand the humanistic and cosmic phenomena. This will finally lead to a better interaction with the universe.

The process of human building can only be fruitful when it is built upon the rules of divine successorship in collaboration with monotheistic interpretation and analysis, in a way that relates all the cosmic-social-material phenomena to One origin and Cause. This monotheistic method plays the role of the compass that guides human conceptualization toward the right path.

Whoever assigns a monotheistic guideline in his life is authorized to supervise this world in the past, present, and future. It investigates the past for the sake of the evaluation and encounters the present and future for the sake of correction. He is also authorized to take over the material side of this world. He benefits from the laws of this universe to construct the earth within the framework of divine successorship³⁹.

This unique perspective is a Quranic geometric stance that resulted in a revolutionary method in the human thought system and methodology. It encourages the mind to maintain comprehensive metaphysical, spiritual, and material certainty through thinking, contemplation, assessment, and measurement. Otherwise, the abandonment of this cognitive factory leads to imitation, fanaticism, and rigidity.

The Quran transformed the human cognitive factory from an unrealistic realm that jailed his mind in a static isolated island into an active world that pushes his life forwards toward investing in this universe materially and socially within the framework of divine successorship and servitude. Such a procedure leads to civilization construction because of human interaction with the universe. It is the collaboration of knowledge with monotheism.



6-Active Cosmic Traditions Dimension

The Quran proposes a system of cosmic traditions awareness. This book urges people to understand these traditions by going through divine miracles in ourselves, in the cosmos, and in the deep seas and oceans. This encouragement tends to guide people to construct the earth within the framework of divine successorship. Such a procedure produces an active society that is compatible with its reality and its outcomes.

In this regard, Emad Al-Deen Kaleel described the Quran as the following: "It... proposes a comprehensive methodology in the study of human history. It moved from a mere presentation to deducing laws that describe social and historical phenomena"⁴⁰. The following are some of the Quranic elements in this regard:

A. Pinpointing the Unity of Cosmic Traditions

The cosmic traditions function in a steady format. They were designated by God to maintain the order of life and its survival. Therefore, "every creature and phenomena undergo the domination of a unified set of cosmic traditions"⁴¹.

This focus on the monotheistic interpretation of the cosmic traditions is intentional. Depending on these traditions, God punished the Pharaoh and his family when they refused to yield to the divine light. The Lord God states in the Quran: **(And We certainly seized the people of Pharaoh with years of famine and a deficiency in fruits that perhaps they would be reminded. But when good came to them, they said, "This is ours [by right]." And if a bad [condition] struck them, they saw an evil omen in Moses and those with him)**⁴². The monotheistic ideology presents interpretations of natural phenomena like drought and prosperity: **(Unquestionably, their fortune is with Allah, but most of them do not know)**⁴³. "However, the Pharaoh and his companions thought of unrealistic reasons like omens and superstitions. They accused Moses and his people of their suffering, whereas they thought they achieved prosperity themselves"⁴⁴.

According to such cosmic laws, the destination of all people is death, as stated in the Quran: **(The mutual rivalry for piling up (the good things of this world) diverts you (from the more serious things) Until ye visit the graves)**⁴⁵. This destination is inevitable.

As long as the end is death, why do people insist on being arrogant and selfish? It is because they are unaware of the facts that are presented in the Quran⁴⁶.

In the Quran, God clarifies that people come from one origin: **(O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other)). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well**

acquainted (with all things)⁴⁷. This fact has a real psychological effect. It heals arrogance and selfishness and replaces them with cooperation and mercy.

When Man realizes that there is a set of rules that govern this universe, he will become smoother and more understanding. He assigns a goal for himself, to which he moves fearlessly. This is clear in the historical development of the Muslims, starting from the Mecca era to Medina, and then other states. They succeeded to overcome all challenges in the best possible manner.

B. Contemplating the Conditions of the Ancient Nations to Discover Governing Cosmic Rules:

The Quran proposes that human history undergoes one set of cosmic rules: “It does not progress disorderly and without purpose. It undergoes cosmic rules like any other concept and thing in this universe. Historical events do not happen haphazardly: they happen due to certain conditions and rules, according to which they are directed”⁴⁸. God states in the Quran: “[**This is**] **the established way of Allah which has occurred before. And never will you find in the way of Allah any change**”⁴⁹. It is God’s will that these rules remain stable and inevitable to realize certain purposes in this universe.

Of this, every individual and nation must investigate the history and endings of the ancient civilizations to learn a lesson from them. The Quran states: (**Have they not traveled through the earth and observed how was the end of those before them? They were greater than them in power, and they plowed the earth and built it up more than they have built it up, and their messengers came to them with clear evidence. And Allah would not ever have wronged them, but they were wronging themselves**)⁵⁰. The Quran encourages us to study the life and destination of the ancient civilizations so that we may learn from their faults to avoid such endings. Among the cosmic rules, to which the Quran refers repeatedly are the rules of scramble, circulation, infestation, circulation, and renewal. Here, we will discuss two of the above-mentioned rules:

Rule of Scramble: it is a steady rule in the life of people⁵¹. “It is the competition between whims and wills, needs and challenges, individuals and communities, cultures and civilizations”⁵².

The scramble between people mostly happens among virtuous and vicious people, because the victory of one front will be at the expense of the other. “The will of God is directed towards applying this social rule over the history of mankind”⁵³. This is also clear in the Quran: (**And if it were not for Allah checking [some] people using others, the earth would have been corrupted, but Allah is full of bounty to the worlds**)⁵⁴.

In this cosmic tradition of a scramble, the victorious will always be the virtuous people, whereas the vicious people are doomed to fall and destroy. God states: (**Rather, We dash the truth upon falsehood, and it destroys it, and thereupon it departs. And for you is destruction from**



that which you describe)⁵⁵. This is part of God's justice.

The Rule of Circulation: means the circulation or “successorship of people and human communities over the stage of the leadership of civilizations, a gate open without any limit”⁵⁶. It is a goal to which all people aspire through the rule of a scramble⁵⁷. Circulation is an inevitable cosmic tradition that cannot be avoided, as clarified in the Quran: **(Such days (of varying fortunes) We give to men and men by turns)**⁵⁸. The Quran also states: **(And if you turn away, He will replace you with other people; then they will not be the likes of you)**⁵⁹. All people and nations compete to take the lead in civilization vehicles. This aim will be achieved inasmuch as people work toward realizing this successorship of civilization.

7-Civilization Witnessing Dimension

The Quran encourages us to maintain the civilization witnessing dimension, because we represent the middle nation, as expressed in the Quran: **(Thus, have We made of you an Ummat justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves)**⁶⁰. The nation is qualified enough to reach that level, chiefly among which is its intellectual, theological, and moral richness. These qualifications can present an alternative civilization that is based upon a sublime spiritual value system, which is not present in material Western civilization.

Among the cornerstones of this system is the faith factors that are based upon logic, revelation, instinct, consciousness, and morality which includes the pilgrimage towards God and passing through levels of servitude. This goal can be achieved also by divine instructions that show the best manner of interacting with God, people, and the universe.

All these factors propose a comprehensive theory on the construction of Man and society both intellectually – concepts, theology, methodology - and morally – values, worship, and laws -.

This Quranic system that includes theological and moral values helps Man moves in two directions: theoretical and practical. They both produce a comprehensive, unique, and universal model that has all the answers to the current global issues, superior to those proposed by the West.

Depending on this theoretical and practical system, the community moves towards a humanitarian horizon, unlimited with time and space. It moves towards a clear path in the future to realize a universal project that aims at correcting the humanitarian station of sublimity spiritually and universally.

Because of the social importance of the prophetic state, the Prophet (peace be upon him and his Household) paid special importance to the construction process. The social factor is considered as important as the theological, intellectual, and moral factors. They all are inspired by the

Quran, paving the way to founding a civilian state.

Second: The Prophetic Experience in the Construction of the Muslim Community -Principles and Methods-

The prophetic experience paid special attention to Man as the essential factor in this universe. He is considered the cornerstone of reformation and the psychological factor in any social change⁶¹. The Quran also proposes a rule in this regard: **(Verily never will Allah change the condition of a people until they change it themselves)**⁶².

The biography of the Prophet (peace be upon him and his Household) constituted a distinct model in realizing this rule when “he worked on linking people’s mind with monotheism and major Islamic cultural goals as an alternative to minor pagan old traditions... the Prophet (peace be upon him and his Household) sought to realize his goal through “cultural linking”⁶³. First, he constructed an Islamic mass base (companions) depending on the monotheistic cultural traits. They are the ones who defend Islam and its lawful message”⁶⁴.

The Prophet (peace be upon him and his Household) worked on an essential framing of the character of Muslims. He tried to purify them from any stain and obstacle (*) which chained them from developing. He also sought to create a spiritual atmosphere that released them from any chain, towards gaining successorship of this earth.

This framing modified the human perspective toward society, the universe, and life. It reprogrammed his mind to produce an active mind that is organized depending on cosmic traditions and laws.

The Prophet (peace be upon him and his Household) manifested Quranic principles, starting from its moral values. He was the perfect model that realized its most sublime form, to the extent that God complimented him in the Quran: **(And indeed, you are of a great moral character)**⁶⁵. Aesha also described the moral character of the Prophet (peace be upon him and his Household) as the following: (His moral character was inspired by the Quran)⁶⁶.

Thus, improving the moral character of people was a primary goal in the mission of the Prophet (peace be upon him and his Household), as testified by the Lord God: **(Allah did confer a great favor on the believers when He sent among them an apostle from among themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them in Scripture and Wisdom, while, before that, they had been in manifest error)**⁶⁷.

The Prophet (peace be upon him and his Household) adopted a great responsibility towards his nation. He had to educate his nation anew, depending on a unique moral system inspired by Heaven. He was eager to improve the already-existing virtues to which people were accustomed. He



worked on purifying the nation from any form of deviation morally, socially, and psychologically.

The Prophet (peace be upon him and his Household) aimed at organizing the scattered disordered power of people into a comprehensive sublime social, spiritual, and moral construction depending on divine instructions, realized in the life of the Prophet (peace be upon him and his Household), as clarified in the Quran: **(Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah)⁶⁸.**

According to this standpoint, his fundamental modification of the pagan community started upon three cornerstones:

1-Theological and Spiritual Modification of the Community

The Prophet (peace be upon him and his Household) employed three methods to realize this goal:

a. **Theological modification:** modifying the community's conception of God, universe, and life occupied a primary position in the endeavors of the Prophet. It represents the solid ground upon which the community can build its moral, spiritual, and intellectual construction. This construction is accomplished through two procedures:

-**Purification:** it is the purification of the community's ideological perspectives from any obstacle that blocks the light of truth.

-**Beautification:** it is the construction of a certain logical ideological system. In other words, it is a system that is built upon divine revelation and logical truth.

One of the goals of these procedures is deepening one's emotional and belief relationship with God through a set of concepts, including worship, trust in God, compassion, seeking resort in God, repentance, and adopting divine character. These traits help one to guide him to reach his goal, especially in hard times and with adversaries.

b. **The trait of Motivation in Belief:** belief is not a set of abstract thoughts that are settled in the mind; they have to be transformed into practice to be a motivation power that modifies Man's life and society.

This motivation is the result of the interaction between the self and religion. The self finds its meaning and existence in religion, qualifying it to be the carrier of the message. An individual becomes sacrificial to realize the project of divine successorship on earth. Thus, he can make revolutionary moves conceptually, morally, and systematically.

To achieve this motivation, the Prophet (peace be upon him and his Household) realized a set of psychological and social factors, according to which people are mobilized:

-The presence of the role model is represented in the personality of the Prophet (peace be upon him and his Household). He manifested the instructions of Islam in their best modes, only to become the example that should be followed.

-He is the representative of the divinity without any means. He invested this qualification in the path of sublimating people spiritually, educationally, and mentally.

-He depended on the Quran to address and mobilize people towards achieving certain goals.

c. Rendering Theology into Practice: in case the society succeeds to realize the prior two elements, it can transcend into practicing them in the real life. Such a feature is obvious in the founding community that was constructed by the Prophet (peace be upon him and his Household). He was a clear example of one who could render mere theories into everyday practices. This stance shows the compatibility between concept and practice. Life can move towards the sublime prophethood goals.

After the success of the Prophet (peace be upon him and his Household) to modify the ideology of people conceptually and practically, he moved towards realizing a supportive element that guarantees the stability of faith in hearts. It can employ the strength of Man -as the nucleus of reform- towards intellectual and psychological change in life.

2-Moral and Educational Construction of the Community

By morality, we mean a set of values and standards according to which human behavior is measured.

The biography of the Prophet constitutes a comprehensive system according to which educational, moral, and methodological values are built because he is considered an example of all the Quranic instructions. He represents both concept and practice. Al-Nawrasi believes that “following the example of the Prophet is the best guide to sublimity. Following means investigating the life of the Prophet and imitating it in all details and applying it in all fields of life. In this respect, all the moves of a Muslim become a form of worship, in addition to making him in constant awareness. This awareness leads to the recognition of God, which results in the serenity of the heart”⁶⁹.

The Prophet (peace be upon him and his Household) followed various Quranic methods in his educational mission. They include following an example, giving sermons and instructions, education by persuasion and intimidation, and education by narrating stories and parables.

In this mission, the Prophet (peace be upon him and his Household) focused on the values that improve social interactions towards a determined goal. It is the compatibility between individual behavior on the one hand and on the other, inhibitors and stimulants (*), like employing the method of persuasion and intimidation. It is a good way to facilitate the path to worldly and



afterlife happiness. This is clear in the Hadith of the Prophet (peace be upon him and his Household): **(You shall not enter the heavens until you believe, and you shall not believe until you love. Shall I tell you how you can achieve love? Spread peace among you)**⁷⁰. He also stated: **(Any Muslim is the brother of another: he must neither oppress nor surrender him. Whoever works on accomplishing a need of his brother, God shall accomplish his needs; whoever solves a thorny problem of a Muslim, God shall solve his problem on the Day of Judgement; whoever covers a mistake of a Muslim, God shall cover his mistake in the Day of Judgement)**⁷¹.

Islam considers mutual love among people a term of belief, and a condition to enter Heaven. This is a motivational factor that encourages any Muslim to interact positively with his society. He is always seeking to conform to his responsibilities towards society. This produces a better citizen who is always loving, forgiving, altruistic, and careful not to harm anyone.

The Prophet (peace be upon him and his Household) constructed the civilian spirit through the Quran. This was a great gift, as described by the Quran: **(If you had spent all that is in the earth, you could not have brought their hearts together; but Allah brought them together)**⁷².

The Prophet employed the creed as a unifying factor of the society that was composed of both Muhajireen and Ansar. Accordingly, their thoughts and feelings became united. He built his construction upon this factor over thirteen years.

This ideological construction produced a powerful society that reformed the life of individuals and communities⁷³. The society turned into what Malik bin Nabi described: “the one-stoned model”⁷⁴ which took one image, explained by the Prophet (peace be upon him and his Household): **(A believer to a believer is like a construction: its parts support each other -and then he intertwined his fingers-)**⁷⁵.

Indeed, one of the most functional factors employed by the Prophet (peace be upon him and his Household) is the element of brotherhood among Muhajireen and Ansar. He was eager to hold honest bonds among them. He sought to encourage them to fill the familial and financial gap of the Muhajireen who lost everything after they emigrated to Medina. This brotherhood was a sign of sublimity, support, education, and cooperation⁷⁶. This brotherhood was announced five or eight months after the emigration of the Prophet (peace be upon him and his Household) to Medina⁷⁷.

He announced brotherhood between Muhajireen and Ansar in the house of Anas bin Malik. They were ninety men, half of them were Muhajireen and the rest were from the Ansars. The brotherhood was declared depending on consolation, according to which, they would inherit each other regardless of familial ties until the battle of Badr in the month of Ramadan of the year after Hijra⁷⁸.

This brotherhood realized a group of goals that played a primary role in the construction of the young Islamic state. Among those achievements are the following:

a.Supporting Each Other

Improving social bonds through spiritual brotherhood maintains more stable goals. Spiritual bonds are considered the strongest. The Prophet (peace be upon him and his Household) states: (I truly love those who love each other for my sake. I truly love those who interact with each other for my sake. I truly love those who advise each other for my sake. I truly love those who visit each other for my sake. I truly love those who support each other materially for my sake. They all are on thrones of light, who are envied by prophets, saints, and martyrs)⁷⁹.

b.Socializing with the Muhajireen in their Diaspora

One of the main reasons for announcing brotherhood was to socialize with the Muhajireen who left their home, families, and possessions only to support the call of Islam. The Prophet (peace be upon him and his Household) described them as the following: (Religion started lonely and shall return lonely. Thus, blessed are the lonesome who reform my traditions that will be corrupted by people after my death)⁸⁰.

c.The Need for Ansar to Learn the Religion

Brotherhood has further goals. Ansar needed to learn the religious instructions. This move helped so much in this regard. The early companions of the Prophet (peace be upon him and his Household) helped other recent companions to learn the nature of Islam. The Lord God states: (Say: “I do admonish you on one point: that ye do stand up before Allah, - (It may be) in pairs, or (it may be) singly, - and reflect (within yourselves): your Companion is not possessed”)⁸¹.

D. Assigning Role Model

Tue religion is recognized for employing a role model. Therefore, it was necessary to distribute the Muhajereen over different tribes of Ansar so that they learn all the details from those early companions. They became role models for people. This goal would never be realized without coexistence. Through brotherhood, the Muhajireen became united with the Ansar in all aspects of life.

e. Achieving Good Role Model

True belief is built upon a good role model. Therefore, it was necessary to distribute the Muhajereen among the Ansar tribes to coexist with them and teach them all the details of life. This is the prophetic creation of a role model. This may not be achieved without coexistence. This move was beyond old social traditions.

f.Solidarity and Social Cooperation

One of the goals of the brotherhood was to realize solidarity and cooperation among Ansar



and Muhajireen in their various forms. They both improve altruism, sacrifice, and self-denial for the sake of greater goals of the Islamic nation. Here, we refer to some of the most illuminating examples in this regard:

-Saad bin Al-Rabi and Abdul Rahman bin Awf

It is narrated in Saheeh Al-Bukhari that: (Qutaiba narrated from Ismail from Jafar from Humaid from Anas that the Prophet (peace be upon him and his Household) made the bond of brotherhood between Abdul Rahman bin Awf and Saad bin Al-Rabi. The latter was a wealthy person. Saad said: All the Ansar know that I am the most wealthy among them. I shall divide my money into two halves between you and me. I have two wives. See which one you prefer so that I divorce her until she spends the appointed time to marry you. Abdul Rahman said: May God bless you and your family. That day did not pass until he got all he needed. He, then, met the Prophet (peace be upon him and his Household) while his complexion was pale. The Prophet (peace be upon him and his Household) told him: “what happened to you?” Abdul Rahman replied: “I married a woman from Ansar”. The Prophet asked him: “What did you gift her?” “I gave her gold equal to the weight of the nucleus of a palm date -or a nucleus of gold-“ Abdul Rahman said. The Prophet ordered him to hold a banquet, even though it is a sheep)⁸².

-Sharing Palm Trees

Al-Bukhari narrates: (**Al-Hakam bin Nafi narrated from Shoaib from Abu Al-Zanad from Al-Araj from Abu Huraira that Ansar once told the Prophet (peace be upon him and his Household): divide our palm trees among us and our brothers. He refused. Then they told the Muhajireen: “You deal with your supplies, and we share the fruits with you”. They accepted the offer**)⁸³.

Here, the Ansar offered to share their palm trees with their Muhajireen brothers. The Muhajireen refused the offer but asked to have half of the fruit without the trees. This signifies dignity of self, which refuses to be dependent on others.

g.Realizing Cooperation between Muhajireen and Ansar

One of the goals of the brotherhood is to realize cooperation between Muhajireen and Ansar. This brotherhood was not between two equal individuals, but between a Muhajir who preceded others to Islam, while the Ansar had recently converted into Islam. This brotherhood was between different people to equalize between the rich and poor, between the healthy and ill. Therefore, the brotherhood was innovative cooperation among Muslims who completed each other. This shows the genius of the Prophet’s planning.

This brotherhood continued even after the demise of the Prophet (peace be upon him and

his Household). Every companion felt an honest bond towards the one with whom he had an allegiance of brotherhood, to the extent that some of them ordered to be given part of his possessions in their wills⁸⁴. After the conquests and expansions, they kept communicating with each other maintenance of the construction that was built by the Prophet (peace be upon him and his Household)⁸⁵.

Accordingly, we understand the effectiveness of the prophetic values that are inspired by monotheistic instructions. They built a model community in Medina which depend on reformative elements. Today, we are in pivotal need of these elements in a world that is overshadowed by greedy material tendencies.

In this regard, the community of Medina deserved a compliment from God: **(And [also for] those who were settled in al-Madinah and [adopted] the faith before them. They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be successful)**⁸⁶. The Prophet also stated: (Only a true believer loves the Ansar, and only a hypocrite despises them. Whoever loves them, God shall love him, and whoever despises them, God shall despise him)⁸⁷.

The work of the Prophet (may God's prayers be upon him and his family) was not limited to strengthening the fabric of society, but rather he employed authentic preventive mechanisms derived from the teachings of Islam(*), entrusted with protecting the network from attempts to create a rupture in the social fabric of the nation.

The outputs of the process of the comprehensive formation of society, doctrinally, educationally, and methodically, were manifested in a qualitative representation of civilization, in terms of verifying its principles intellectually, emotionally, and behaviorally, through its activation in life. It led to achieving the highest degrees of harmony, compatibility, and harmony in the patterns of his relationship with God, Man, and the universe, in a balance between faith and moral elevation, and material reconstruction.

3-Legislative Devotional Drafting:

The Prophet (peace be upon him and his Household) was keen to make his community comply with the Quranic instructions in worship. He kept encouraging his companions to perform them in their best form. He also prohibited them from failing them. Worship is considered a bond that links an individual with his Lord. It is the path to purifying the self to achieve sublime spiritual statuses. The following are examples of this idea:



It is also narrated from Abdullah bin Salam that once, the Prophet (peace be upon him and his Household) stated: (Behold people: spread peace, feed others, pray at night while people are asleep, and you shall enter the Heaven peacefully)⁸⁸.

The Prophet (peace be upon him and his Household) was keen to encourage his nation to do collective prayer in the mosque. He assigned it as a sign of the community's unity and servitude to God. It contributes to the strengthening of the social fabric and keeps it safe from disunity and disarray⁸⁹.

In his Sahih, Muslim narrated from Abdullah bin Masood that he said: (Whoever wishes to meet God joyful in the Day of Judgement, he must maintain the five daily prayers to which, it is called in mosques. God instructed your Prophet Muhammed (peace be upon him and his Household) to abide by virtuous traditions, and prayers are part of the virtuous traditions. If your prayer is in your houses rather than in the mosques, you have left the Prophet's traditions. Anyone who performs a good ablution and goes to a mosque, God shall register a reward for him for each step, by which He shall raise him a level and forgive him a sin. I am a witness to this: anyone who did not go to collective prayer, was a clear hypocrite. They were taken by others to stand in the line of the prayer)⁹⁰.

The Prophet (peace be upon him and his Household) also highlighted the importance of Zakat (alms) in his religious instructions. It is considered a means of social cohesion and an urging tool for the rich to be responsible towards the poor. Therefore, the Prophet (peace be upon him and his Household) encouraged the Muslims to distribute the alms to the poor to realize solidarity and synergy among different components of the society.

The Prophet (peace be upon him and his Household) stated: (There are three things when done, you will feel the taste of faith: worshipping God alone, and that there is no God but Allah, and giving alms out of complete content)⁹¹. He also stated: (I swear over three things: no money will reduce out of giving charity; anyone who is oppressed and remains tolerant, God shall give him further dignity; and anyone who opens a door of beggary, God shall open a door of poverty for him)⁹².

Thus, the community can maintain these acts of worship by following a pure source so that they strengthen their social fabric. They can also move towards one sublime goal, which is the ultimate servitude to God, according to which, divine successorship and construction can be achieved.

4-Scientific Knowledge Formulation

The Prophet (peace be upon him and his Household) prepared the psychological and mental circumstances in which scientific knowledge grows to present the best fruits possible.

Thus, the Prophet (peace be upon him and his Household) paid special attention to developing the intellectual and scientific abilities of his companions through inspection, contemplation, thinking, and assessment. He depended on the Quranic methodology that gives further worth to the mind. It is the most precious gift that is provided by God to Man. Here, we refer to the most important features of the prophetic experience in improving the intellectual and scientific abilities in the community⁹³.

A. The Formation of a Scientific Mind

-Rejecting Any Unproved Claim: Proof is an important feature of mental procedures. The Lord God stated: (Say, "Produce your proof, if you should be truthful")⁹⁴. God insists on the accuracy of narrating some news: (Show me what it is they have created on earth, or have they a share in the heavens bring me a book (revealed) before this, or any remnant of knowledge (ye may have) if ye are telling the truth!)⁹⁵

-Rejecting Doubt: It is narrated in a correct Hadith that the Prophet stated: (Never doubt, because doubt is the most untrue saying)⁹⁶.

-Employing Scientific Rules When Assessing Human and Cosmic Phenomena to Attain True Conclusion: We understand from the biography of the Prophet (peace be upon him and his Household) that he was the first person who followed scientific methodology. He applied psychological phenomena when studying the results of something as done by contemporary psychoanalysts. He follows the scientific rules in investigating some phenomena to move to the hypothesis and finally gives the conclusion. He followed this methodology when he wanted to make sure whether Ibn Saiad was the real anti-Christ or not⁹⁷.

-Refusing to Depend on Emotions and Personal Considerations When Giving Judgements: This can be realized through neutrality and objectivity. Moreover, one must deal with the nature of things and the laws of nature. The Lord God states: (**So judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah**)⁹⁸⁹⁹.

-Revolution Against Static Life and Imitation, and Dependency of Mind: This must be applied to everyone, whether forefathers, bosses, lords, or the masses.

The Prophet warned us from following the masses when they are wrong. He also condemned the mind that is dependent while God created it superior. The Prophet (peace be upon him and his Household) stated: (Do not be an ignorant vulgar who say: we do good if people do good, and we do wrong if they wrong. You must be keen to do good when people do good and never wrong others when they wrong)¹⁰⁰.



Islam calls for such an independent moral personality.

h- Spread of Education and Terminating Illiteracy: Scientific research, the spread of education, and terminating illiteracy contribute to the rise of an intellectual community.

When the Prophet (peace be upon him and his Household) emigrated to Medina, he brought with him the message of knowledge and education. His companions were reciting this verse: **(O you who have believed, when you are told, “Space yourselves” in assemblies, then make space; Allah will make space for you. And when you are told, “Arise,” then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do)**¹⁰¹. This verse shows the factors of sublimity and perfection in this world and the Hereafter.

The Prophet (peace be upon him and his Household) was keen to urge the educated to teach the illiterate people. He urged the convoy of the tribe of Abdul Qais to teach their people. He told them: (Go back to your people and teach them)¹⁰².

The Prophet (peace be upon him and his Household) also stated: (Only two things are worth envy: a rich person who spends his money for the sake of Truth, and an educated person who spends his effort teaching others)¹⁰³.

We see in the biography of the Prophet that he paid special attention to terminating illiteracy that was widespread in the Arabian peninsula. He used every chance to educate his companions. For example, after the battle of Badr, some of the Quraishi captives were literate. So, he compensated for their freedom by teaching ten of the Muslims how to read and write¹⁰⁴.

i. Learning Languages When Necessary: Learning a foreign language becomes necessary when it is the means to learning new knowledge. The Prophet (peace be upon him and his Household) encouraged his companions to learn Persian, Roman, and Abyssinian languages.

When he recognized the need to learn Syriac, the language that the Jews used, he ordered Zaid bin Thabit to learn it so he discharge the Jew translators. Zaid said: (The Prophet (peace be upon him and his Household) ordered me to learn the language of the Jews. Once he told me that “by God, I never trust a Jew over a translation”. It was only half of a month until I learned it. So, I was the one who wrote letters to the Jews and translated their letters to the Prophet)¹⁰⁵.

j. Fighting Superstitions: Superstitions overshadowed the life of people in the pre-Islamic era. It was a good market for the fortune tellers and witches. Islam closed this gate and declared that cosmic traditions never change and that only God knows the Unseen. It is best to respect the cosmic laws. It is narrated from Mugira bin Shoba that he said: (It was a solar eclipse in the era of the Prophet (peace be upon him and his Household) the day his son, Abraham, passed away. People

thought that the sun went into an eclipse because of the death of Abraham. The Prophet (peace be upon him and his Household) announced: "The sun and the moon do not eclipse because of the death or life of people. If it happens, pray and supplicate to God"¹⁰⁶. Thus, the Prophet (peace be upon him and his Household) defied any form of illusions that was inherited from the pre-Islamic era. He proved that the eclipse of the sun is a cosmic phenomenon that follows certain cosmic rules, created by the Lord God.

Another example in this regard is what was narrated by Abu Huraira from the Prophet (peace be upon him and his Household) that stated: (Keep away from the seven deadly sins. People asked about them. He replied: polytheism, magic, killing the self that is forbidden by God unless deserved, usury, taking the money of an orphan wrongly, escaping on the battlefield, and accusing pure female believers with immoral accusations)¹⁰⁷. The Prophet (peace be upon him and his Household) also stated: (Whoever visits a fortune teller or a witch and asked him something and believed in his claims, he truly disbelieves in what God revealed to Muhammed (peace be upon him and his Household))¹⁰⁸.

These instructions would prepare the best psychological, mental, and social circumstances for the work of the mind. These scientific rules gave birth to a unique civilization that balanced moral sublimity and material construction.

5-Cosmic Traditions Formulation:

The nation's derivation from the prophetic experience is not only limited to perceptions, values, and legislation but there are important aspects that are closely related to the cosmic traditions approach to empowerment.

There is no doubt that the prophetic experience has enhanced awareness of the cosmic traditions in the individual and society, including the verbal and actual directives it included. It confirms its pivotal position in the equation of empowerment of the nation.

Making an investigative perusal would reveal that the prophetic experience to construct a perfect community for his companions was built upon a tremendous system of prophetic jurisprudence that aims at preparing a comprehensive clear plan. It was the means to achieve victory. The divine rules promised the duality of guidance and truth, preparation and support, holy war and empowerment, as clarified in the verse: **(And those who strive in Our (cause), - We will certainly guide them to our Paths)**¹⁰⁹.

The Prophet (peace be upon him and his Household) was sure that the criterion of victory on an international basis is empowering Man. He must be prepared in a way that does not regress backward.



Hereby, the prophetic experience sought to empower Man as the essence of reform and a psychological condition in any social change¹¹⁰, as proposed in the Quran: **(Verily never will Allah change the condition of a people until they change it themselves)**¹¹¹.

The Prophet (peace be upon him and his Household) proposed essential change to the character of the Muslim individual. He started this process by purifying the community from any obstacle that stands in the path of its perfection. Then, he presents a spiritual circumstance that facilitates the path to successorship over the earth.

This reformative process changes Man's perception of the community, universe, and life in a way that is compatible with cosmic traditions and its goals.

After the arrival of the Prophet (peace be upon him and his Household) to Yathrib, he sought to employ the disordered power of people and render it into one purposeful united power that sublimates the society constructively and material, depending on divine instructions and perspectives. They all are inspired by the example of the Prophet (peace be upon him and his Household), as clarified in the Quran: **(Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for anyone whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah)**¹¹². He, then, started to put the cornerstones of civilian society to found the Islamic state, like constructing a comprehensive mosque. The social bond improved even further after the declaration of brotherhood between the two tribes of Aws and Khazraj, Muhajireen and Ansar. He also proposed a constitution-like compact that clarifies the nature of social relationships in that recently founded society. It appealed to the Muslims among each other on the one side, and the other side, between the non-Muslims who live in the same society.

The biography of the Prophet shows that the cosmic traditions occupy an important place in the empowerment of the nation, as the following:

a. **Review and Assessment:** It refers to the process of studying a particular step before taking it, noting the vulnerable parts and the possible mistakes. This is clear in the prophetic instruction: (A believer does not get stung twice from the same hole)¹¹³.

b. **Using the Means with the Possibility of Reaching to the Goal:** This is inspired by the statement of the Prophet (peace be upon him and his Household): (The strong believer is preferred by God over a weak believer. In every virtuous act, make sure to do the thing that benefits you, and ask for God's help, and do not step back).

c. **Using Statistics:** This is the best means of fixing problems. The two sheiks narrated from Huthaifa bin Noman that he said he was with the Prophet (peace be upon him and his Household) when he said: (Count for me how many people believe in Islam. Hothaifa said: I counted two

thousand and five hundred men)¹¹⁴. “These statistics were for the sake of recognizing the number of people with whom he can fight those who seek to destroy Islam. Therefore, these statistics included only the males; those who can fight”¹¹⁵.

This is also clear when the Prophet (peace be upon him and his Household) followed the instruction of Saad bin Maath when he suggested that the Prophet build a platform, from which he can observe the progress of the battle. The same situation happened in the battle of Ahzab when Salman Al-Farsi suggested digging a trench around Medina. The Prophet accepted the consultation and ordered them to be executed¹¹⁶.

These examples show the keenness of the Prophet (peace be upon him and his Household) to respect the cosmic traditions because they play an essential role in divine successorship over the earth.

What has been presented shows the comprehensive prophetic experience towards building a perfect community, depending on the Quranic perspective.

Third: The Prophetic Experience at Constructing the Community -Elements and Features- in the Light of the Quran and Correct Hadiths

The prophetic experience of constructing the society was built upon Quranic perspectives. It was characterized by certain features, mainly the following:

1-Comprehensive Perspective: It signifies the comprehensiveness of its perspective and its understanding of the needs of the community. It is obvious in certain dimensions:

a.The Sources of Community Construction: It depends on the Islamic authority theologically, legally, and morally. It constituted the origin, method, and goals of the construction process.

b.Embracing the Qualifications of the Society: It succeeded in addressing and embracing all the members of the society, regardless of their cultural and ideological backgrounds. It also regarded the individual abilities of people.

c.Covenants: They represent the character of the divine successorship over the earth. It is considered a compass, according to which the society finds its path towards divinity.

d.Community Construction Requirements: It diagnosed its problems and requirements. Thus, it proposed all the necessary factors to realize the goal.

e.Following the Methodology Towards the Goal: This experience sought to control the actions of the community depending on a comprehensive system of intellectual, moral, and methodological aspects. They all cooperate to activate the social qualifications in an organized manner. It aims at realizing a modern model of civilization, intermingling spiritual morality with material development.



Integrative Relations: The prophetic experience is distinct with its management process in an arrayed manner and an integrative functional interdependence between its units, starting with the human being, as the first nucleus of the change process, then the community in its various patterns of supreme divine relations and its horizontal human and cosmic ties, leading to the building of the civilizational edifice, which enables the nation to assume the rank of leadership and civilized witnesses.

3- Realistic Efficiency: One of the elements of excellence in this experience is its close connection with reality and the requirements for its assimilation and the realization of its aspirations. Indeed, one of its major purposes is to interact with reality - human and cosmic - domination, supervision, and correction. On this basis, its perspective turned to the reality of man as an individual and his reality as a member of society, trying to diagnose and treat his problems, jurisprudence of his requirements, meeting his needs, arranging his relationships, and regulating public and private laws. Accordingly, it did not view the Quranic teachings as mere theoretical ideal principles, but rather as ideals and lofty values consistent with work and application, and the prophetic experience represent the best witness to its ability to download and the correctness of the alternative that it presented to all humanity.

This experience was also characterized by the ability to put society in the circle of movement, giving it energy and a kinetic force towards transcendence and integration in the worlds of matter and spirit. Inspired by the Quranic teachings, it also showed the appropriate entrances to revitalizing the society's life, by investing the energies stored in it and transforming it into positive dynamics, and realistic effects that seek and strike on the ground in the framework of exercising the functions of the divine successorship.

4- Deep Jurisprudence of Change and Scalability in the Construction Process:

This perspective is effective in the equation of community construction. It is also valid for interacting with the reality that is controlled by cosmic traditions.

Activating the change process in this complex field requires a deep jurisprudence with the appropriate equation for positive adaptation to the challenges of reality. It also requires a good deal with obstacles and inhibitions by finding narrow spaces, maneuvering in them to serve the community's mission, and avoiding clashes that destroy achievements.

It also requires gradualism in the change process, especially when it comes to changing perceptions, concepts, and patterns of thinking. It requires systematic qualitative efforts, wisdom, and perseverance to achieve the desired fruit, which is the comprehensive and qualitative forma-

tion of the human being who bears the burden of building society. It is a gateway to civilizational empowerment on earth.

This gradualism is clarified in the Quran when it tried to reform the pagan system of thoughts and beliefs. Divine revelation was granted to a community that was overshadowed by naivety and primitivism in perception, thinking, and emotions¹¹⁷. It is obvious in “the way the call of the Prophet (peace be upon him and his Household) was confronted when they accused him of being mad. The Lord God stated: (And indeed, those who disbelieve would almost make you slip with their eyes when they hear the message, and they say, “Indeed, he is mad.”¹¹⁸ It is an unskillful accusation. It is the style of those who know nothing but insult without any proof, as the primitive people do”¹¹⁹.

Therefore, the Quran sought to use the principle of scalability at constructing their mentality. It addresses them according to their level of understanding until it succeeded to transform them into understanding “the law of causality, law of history, and law of experimental sensory research method”¹²⁰. It is the threshold to possessing the keys of successorship over the earth because “the thinking power that resides in the human mind was granted to him to govern the earth. It is the telescope by which one can see real life and investigate its details”¹²¹.

5- Morality: One of the main purposes of this perspective and its descending experience is to promote and maintain social values, and to complement the common moral principles among nations, cultures, and civilizations, such as justice, freedom, and equality. It also aims to adopt them as basic starting points for reform and construction in the Islamic circle and to correct the deviation occurring in the human circle.

6-Traditionalism: The characteristic of traditionalism is an element rooted in this perspective and its descending experience, which is manifested in its strict adherence to the laws that govern the process of changing it, a diagnosis of its obstacles and roots, and a correction and consolidation of its path.

7-Destination: This perspective and its practical experience were broad-minded in anticipating the path of community building, as its purpose was to build a qualitative civilized edifice in the strength and durability of its foundations, the comprehensiveness and integration of its vocabulary, the sublimity of its values, the high status, and witnesses of its civilization. It accommodates human life in its various fields and phases, fulfilling individuals’ spiritual aspirations and material desires in a balanced and accurate manner, achieving their dignity, and forming their personalities, in harmony with human instinct.



Conclusion

The following are the main conclusions of the previous detailed discussions:

1. The process of constructing a Muslim community upon a true theological basis was fruitful. It produced a comprehensive moral system. It improved Man's relationship with God, leading to a harmonious social life within a moral and spiritual framework. It also promotes cooperation, compassion, and any factor that leads to the sublimation of the community.
2. The Quranic perspective is crystalized in the process of complementing Man, depending on a. theological and spiritual formulation, b. moral and education formulation, c. jurisprudential executive formulation, and d. intellectual cognitive formulation.
3. Then, e. the cosmic traditions dimension guarantees the manifestation of the previous theoretical aspects on the real ground. F. The witnessing dimension of the appropriate position of the Islamic nation is because it represents the middle nation. It carries the burden of conveying the Islamic message to the entire world.
4. Among the primary results of these cornerstones – according to the Quranic and prophetic perspective- is the construction of a comprehensive moral system that emancipates the entire society towards a devoted relationship with God. This relationship is built upon a holistic moral and spiritual system that promotes cooperation and compassion. These elements guarantee the unity and harmony of the community, resulting in its continuity towards achieving divine succession over the earth.
5. The method of the Prophet (peace be upon him and his Household) was constructed upon a total reformulation of the pagan mentality, including four factors: a. theological and spiritual formulation, b. moral and educational formulation, c. jurisprudential servitude formulation, d. cosmic tradition formulation.
6. The outputs of the process of the comprehensive formation of society, doctrinally, educationally, and methodically, were manifested in a qualitative representation of civilization, in terms of verifying its principles intellectually, emotionally, and behaviorally, through its activation in life. They led to the achievement of the highest degrees of compatibility and harmony in the patterns of the relationship with God, man, and the universe, depending on moral and spiritual sublimation on the one hand, and on the other hand, material perfection.
7. The outputs of the process of building a society according to the Quranic perspective and the prophetic experience are manifested in a qualitative representation of civilization, in terms of verifying its principles intellectually, emotionally, and behaviorally, by activating them in life. They lead to achieving the highest degrees of harmony, compatibility, and harmony in the pat-

terns of his relationship with God, man, depending on moral and spiritual sublimation on the one hand, and on the other hand, material perfection.

8.The Quranic perspective at constructing the community through the prophetic experience is characterized by several features, including the following: a. totality of vision, b. integrative socialization, c. realistic efficiency, d. thorough understanding of means of gradual change in the process of construction, e. morality, f. cosmic traditionalism, g. destinationism.

9.the Quranic perspective in the construction of the society, manifested by the endeavors of the Prophet (peace be upon him and his Household) resulted in a unique model. The nation must take it as an example to be followed in the process of social reformation in a time overshadowed by tribalism, racism, and materialism.

Our last expression is the Praise be to God, the Lord of the worlds.



Endnotes

1)[*] I have highlighted the importance of monotheism in this context because it represents the cornerstone of the Islamic theology. In other words, all the theological construction is inspired by monotheism. therefore, discussing monotheism includes other topics as well.

Ismail Raji Al-Farooqi, The Islamic Knowledge – General Principles, Plans, Achievements – The Universal Islamic Thought Institution (Beirut: Al-Hadi Publishing House, 2001), p. 91.

2)Abdul Hamid Abu Sulaiman, The Cosmic Civilizational Quranic View – The Standpoint of Human Reformation -, E-version 09/08/2009, p. 100.

3)Thariat: 56.

4)See: Muhammed Imaara, The Milestones of the Islamic Methodology, (Cairo, Al-Shorooq Publishing House, 2nd ed., 2009), p. 32.

5)Abdul Majeed Omar Al-Najar, Belief in God and its Impact on Life, (Beirut: Al-Garb Al-Islami Publishing House, 1st ed., 1997) p. 196.

6)Asra: 82.

7)See: Sayyid Qutub, Under the Shades of the Quran, (Cairo, Al-Shorooq Publishing House, the legal version 32, 2003), vol. 4, p. 2248.

8)See: Ibid, vol. 4, p. 2248.

9)Hujurat: 13.

10)Maida: 2

11)Noor: 31.

12)Ankaboot: 69.

13)Al Imran: 175.

14)Kahf: 110.

15)Al Imran: 102.

16)Nahl: 127.

17)Ibrahim: 7.

18)See: Abdul Azeez Bargooth, The Theory of Knowledge in the Process of Successorship and Civilization in the Thoughts of Imam Badi Al-Zaman Said Al-Nawrasi, The Fourth International Conference on Badi Al-Zaman Said Al-Nawrasi. www.nuronline.com on 03-11-2011.

19)Thariat: 56-57.

20)Yousif Al-Qardawi, Worship in Islam, (Al-Shihab Publishing House, Doha, 2nd ed., 1971), p. 207.

21)Ankaboot: 2.

- 22)Molk: 14.
- 23)Fatir: 14.
- 24)Yousif Al-Qardawi, Worship in Islam, Ibid, p. 206.
- 25)Ibrahim: 23.
- 26)See: Sayyid Qutub, Under the Shades of Islam, Ibid, vol. 4, p. 488.
- 27)Nahl: 97.
- 28)Muhammed bin Jurar Abu Jafar Al-Tabari, Jami Al-Baian fi Taweel Al-Quran, edited by Ahmad Muhammed Shakir, Al-Risala Institution, 1st ed., 2000, vol. 17, p. 290.
- 29)Ibn Taimia, Servitude, The Islamic Center – Beirut, 7th ed., 2005, p. 44.
- 30)Mudather: 18.
- 31)Anam: 50.
- 32)Araf: 176.
- 33)Baqara: 219.
- 34)Ibn Ashoor: Al-Tahreer wa Al-Tanweer, (Tunis, Sahnoon Publishing House), vol. 2, p. 354.
- 35)Younis: 24.
- 36)Al-Tahreer wa Al-Tanweer, vol. 11, p. 114.
- 37)Al Emran: 190-191.
- 38)Muhammed Abda, The Interpretation of the Quran, (Egypt: The General Committee of Egypt for books, 1990), vol. 4, p. 246.
- 39)See: Abdul Majeed Omar Al-Najar, The Jurisprudence of the Islamic Civilization, (Beirut: Al-Garb Al-Islami, 1st ed., 1999), p. 65-72.
- 40)Khaleel, Imadul Deen, The Islamic Interpretation of History, (Beirut: Dar Al-Elm Lil Malaieen, 4th ed., 1983) p. 8.
- 41)Abdul Majeed Omar Al-Najar, The Jurisprudence of the Islamic Civilization, Ibid, p. 66.
- 42)Araf: 130-131.
- 43)Araf: 131.
- 44)Abdul Majeed AL-Najar, The Jurisprudence of the Islamic Civilization, Ibid, p. 65.
- 45)Takathur: 1-2.
- 46)Amar Jidal, The Essence of Man and its Relation to His Freedom and Social Status, (Istanbul: Nasl com., 1st ed., 2001) p. 34.
- 47)Hujurat: 13.
- 48)Imadul Deen Khaleel, On the Construction of the Muslim Mind, Book no. 4, (Doha: The Presidency of the Sharia Court and Religious Affairs, Ramadan 1403 AH), p. 51.

- 49) Ahzab: 62.
- 50) Rome: 9.
- 51) See: Al-Taib Al-Bargooth, *The Civilizational Activism and Cosmic Culture*, *ibid*, p. 74.
- 52) Boqfa Raof, *The Theory of Scramble and Reformation in the Thought of Taif Bargooth*: www.alfikr.com/cat.
- 53) Al-Taib Bargooth, *The Civilizational Activism and Cosmic Culture*, *ibid*, p. 74.
- 54) Baqara: 251.
- 55) Anbia: 18.
- 56) Boqfa Raof, *The Theory of Scramble and Reformation in the Thought of Taib Bargooth*, *ibid*.
- 57) See: Al-Taib Bargooth, *The Civilizational Activism and Cosmic Culture*, *ibid*, p. 75.
- 58) Al Emran: 140.
- 59) Muhammed: 38.
- 60) Baqara: 143.
- 61) Malik bin Nabi, *The Birth of a Society*, translated by Abdul Saboor Shahin, (Damascus, Al-Fikr Publishing House, 1989), p. 80.
- 62) Raad: 11.
- 63) It refers to the theological and behavioral reformulation of Man which is built upon total conviction and strong bond with a certain idea.
- 64) Bargooth Abdul Azeez bin Mubarak, *The Prophetic Method and Civilizational Reform*, (Qatar: Kitab Al-Uma, 1995), p. 125.
- [*] These obstacles include genetic deformations that the Muslims inherited from their forefathers. It was clear in their manner of thinking, and social and educational system. It also includes the deformities that are imported from the West.
- 65) Qalam: 4.
- 66) Narrated by Ahmad, as well as Abu Dawood. Muslim adds: "Gets angry for his anger and is contented for his content".
- 67) Al Emran: 164.
- 68) Ahzab: 21.
- 69) Al-Nawrasi: Manuscripts, Manuscript no 29, (Egypt, Al-Nile Publications, 1st ed., 2007), p. 581. See Suad Al-Nasir, *Resurrecting Ethics in Practical Behavior in the Thoughts of Mr. Al-Nawrasi*, www.hiramagazine.com/, 18/09/2011, 16:03.
- [Sociologists call this process 'social management'. It means feeling the pain of others. It also includes preserving their rights and being keen on practicing this methodology. Therefore, it is

important to facilitate the possibility of practicing these ideas. It proposes certain standards that organize social practices. Accordingly, some practices are virtuous and others vicious. See: Muhammed Atif, Dictionary of Sociology p. 410. See: Al-Masri, The Islamic Community, p. 13.]

70) Sahih Muslim, the Book of Faith, Entry of 'Only Believers Enter the Heaven', no. 54.

71) Al-Bukhari narrated from Yahya bin Bukair from Muslim from Qutaiba in the book of Oppression, entry of prohibition of oppression and instructing to ask for forgiveness.

72) Anfal: 63.

73) See: Samih Atif Al-Zain, The Seal of the Prophets (peace be upon him and his Household), (Cairo, Beirut: Al-Kitab Al-Masri Publishing House, Al-Kitab Al-Labnani Publishing House, 4th ed., 2006) p. 36.

74) Malik bin Nabi, the Birth of a Community, *ibid*, p. 12.

75) There is general consent over it. It was narrated by Al-Bukari in his book, in the book of confiscated rights (5/163) 57 – entry of supporting the oppressed, Hadith no. 2446, and in the book of Morals (10/553). 26- entry of cooperation of believers, Hadith no. 6026, and narrated by Muslim in his book (16/355) with the interpretation of Al-Nawawi – the Book of Virtue and Relationship 17 – entry of mercy and collaboration among believers, Hadith no. (6568), narrated by Al-Turmothi in "Al-Sunan" (3/47) with the interpretation of "Al-Tuhfa", the book of Virtues and Relationships, entry of sympathy for Muslims with each other, Hadith no. (1993), and he said: "it is a correct Hadith". It was narrated by Al-Nisaei (5/81) with the interpretation of Al-Saiooti, the book of Zakat, 67, entry of the reward of the stockist when he gives charity with the permission of his lord, Hadith no 2556.

76) The Quran referred to the concept of brotherhood: (Indeed, those who have believed and those who have emigrated and fought in the cause of Allah - those expect the mercy of Allah. And Allah is Forgiving and Merciful). Anfal: 72. See: Abdul Azeez Al-Omari, The Messenger of God and the Seal of the Prophets: Religion and State, Part Two: Oppression, Emigration, and Prosperity. (Beirut, Bisan, 1st ed., 2011), p. 471-472.

77) See: Jafar Murtada Al-Ameli, Sahih Min Sira All-Rasool. (Beirut: Al-Hadith for Publications, 1st ed., 2007), vol. 5, p. 367.

78) When God revealed this verse: (Those of [blood] relationship are more entitled [to inheritance] in the decree of Allah), Ahzab: 6, people understood that inheritance is only within blood relatives rather than brotherhood relationship. In the dawn of Islam, there were certain families whose some of their children were Muslims and others pagans. Therefore, God decided that inheritance become among believer brothers. Yet, after the revelation of this verse: (Those of



[blood] relationship are more entitled [to inheritance] in the decree of Allah), it became among blood relatives only. The bond of brotherhood was in the month of Ramadan in the first year of Hijra, five months after Hijra. Inheritance was distributed depending on brotherhood in the dawn of Islam. Later, it was replaced by blood relatives. Ibn Zubair narrated: "When some of the men of Quraish and I went to Medina, we had no money at all. Yet, we found Ansar such great brothers. We inherited them and they inherited us. Abu Baker brothered Kharija bin Zaid, and I brothered Kaab bin Malik. By God, if he died, I was the only one who would inherit him, until God revealed this verse: (Those of [blood] relationship are more entitled [to inheritance] in the decree of Allah). Then, we went back to blood inheritance. See: The Interpretation of AL-Qurtobi, Muhammed bin Ahmad Al-Ansari Al-Qurtobi, Al-Fikr Publishing House, vol 14.

79)Al-Tabarani narrated it from Ebada bin Al-Samit.

80)Al-Tormothi narrated it from Amr bin Awf bin Zaid.

81)Saba: 46.

[*] We may refer to an example on this sublime Islamic morals. Al-Bokhari narrated from Abu Horaira that once, a man visited the Prophet (peace be upon him and his Household). He asked his wives to prepare some food for the guest. They replied that they have nothing but water. The Prophet (peace be upon him and his Household) then said: Who hosts this man? A man from the Ansar volunteered. The Ansari went to his house and asked his wife to host the guest of the Prophet (peace be upon him and his Household). She replied: I have no food but that of my children. He said: Prepare the food, light the candle, and take your children to bed if they ask for food. She followed the instructions. They hosted the guest and pretended that they have already had their meal. In the morning, the Ansari paid a visit to the Prophet (peace be upon him and his Household). The Prophet stated: (God is delighted because of what you have done). Then, God revealed this verse: (but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful). Hashr: 9.

82)Narrated by Al-Bukhari in the book of Manaqib, entry of brotherhood among Ansars and Muhajereen.

83)Narrated by Al-Bukhari in the Book of Farming, entry of "when he said take care of the palm trees and share the fruit".

84)See: Ibn Saad, The Prophetic Biography from Tabaqat, (Cairo, Al-Zahra for Arabic Media, 1409 AH), vol. 1/238.

85)See: Al-Thahabi, Siar Alam Al-Nobala, edited by Shoab Al-Arnaoot et al., the Message of Abi

- Al-Darda to Salman Al-Farsi and vice versa, (Beirut, Al-Risala Institute, 1402 AH), vol. 1/ 548-549.
- 86) Hashr: 9.
- 87) General consent over it.
- [*] This refers to the method of instructing virtue and preventing vice. It is narrated from Abu Said Al-Khodri that he said: once, I heard the Prophet (peace be upon him and his Household) stated: "Whoever sees a vice, he must fix it with his hand, and if he is unable to do it, he should act with his tongue, and if he cannot do it, he must do it with his heart. It is the least level of faith". Narrated by Muslim. It also refers to the laws that reform the behavior of people.
- 88) Narrated by Al-Tormothi. He said it is a good Hadith.
- 89) See: Samih Atif Al-Zain, The Seal of the Prophets (peace be upon him and his Household), *ibid*, p. 28, 29.
- 90) Narrated by Muslim.
- 91) Narrated by Abu Dawood and Al-Baihaqi.
- 92) Narrated by Ahmad and Al-Tormothi. It is a correct Hadith.
- 93) For more details, see: Yousif Al-Qardawi, The Prophetic Traditions as a Source of Knowledge and Civilization (Cair, Al-Shurooq Publishing House, 3rd edition, 2002) p. 180-184.
- 94) Baqara: 111.
- 95) Ahqaf: 4.
- 96) General consent over it.
- 97) It is narrated in a Hadith that was recorded by Al-Bukhari in his book that Omar bin Al-Khatab accompanied the Prophet (peace be upon him and his Household) when he went to a group of his companions. He found Ibn Saiad playing with some boys in the area of Bani Magala. Ibn Saiad was a teenager. The Prophet (peace be upon him and his Household) put his hand on his shoulder and told him: Do you witness that I am the Messenger of God? He looked at him and said: I bear witness that you are the Messenger of the illiterates. He also said: I believe in God and his Messenger. Ibn Saiad then said: Liars and honest people come and go. The Prophet said: You are disoriented. I have something for you. The Prophet wrote the verse from chapter Dukhan: (Then watch for the Day when the sky will bring a visible smoke). The Prophet (peace be upon him and his Household) then stated: Keep silent, you will meet your destination. Omar asked the Prophet to chop off his head. The Prophet (peace be upon him and his Household) said: If he is the one, you cannot control him, and if he is not the one, it is not good killing him. The Prophet, then, moved until he reached to the orchard of Abai bin Kaab Al-Ansari, and he was taking care of his palm trees. Ibn Saiad was in it. He was avoiding Ibn Saiad not to hear anything from him. Ibn Saiad



was in his bed, while he was whispering something. His mother saw the Prophet (peace be upon him and his Household). She rushed to her son, Ibn Sa'ad and told him: He is Muhammed. Ibn Sa'ad erupted. The Prophet then gave a speech to people. He thanked God and then mentioned anti-christ. He said: I warn you from this person. there is no prophet but I warned his people from this person. Noah also warned his people. But I shall tell you something no prophet before me uttered it. Do you know that he is one-eyed and God is not one-eyed. Narrated by Al-Bukhari and Muslim 53/18.

98)Sad: 26.

99)See: Yousif Al-Qardawi, The Prophetic Traditions as a Source of Knowledge and Civilization, ibid, p. 26.

100)Narrated by Al-Tormothi from Huthaifa.

101)Mujadala: 11.

102)Narrated by Al-Bukhari in his book, Hadith: 87.

103)Narrated by Al-Bukhari in his book from Abdullah bin Masood, Hadith: 73.

104)Imam Ahmad narrated in his book from Ibn Abas: Some of the captives in the day of Badr did not have money to pay ransom. The Prophet (peace be upon him and his Household) appointed their ransom teaching the sons of Ansar literacy.

105)Narrated by Al-Tormothi, the Book of Permission and Traditions, entry of Teaching Syriac (2715).

106)Narrated by Al-Bukhari, entry of eclipse of sun (996).

107)Narrated by the two sheikhs.

108)Narrated by Abu Dawood.

109)Ankaboot: 69.

110)Malik bin Nabi, The Birth of a Community. Translated by Abdul Saboor Shahin, ibid, p. 80.

111)Raad: 11.

112)Ahzab: 21.

113)Narrated by Al-Bukhari (6133) in the Book of Behaviors. Narrated by Muslim (2998) in the Book of Asceticism.

114)Narrated by Muslim, Hadith (149), narrated by Al-Bukhari in the Book of Jihad, Book of The Handwriting of Imam, Hadith (3060), narrated by Ibn ajaf in the Book of Trials, entry of Patience on Adversary, Hadith (4029).

115)Yousif Al-Qardawi, The Prophetic Traditions as a Source of Knowledge and Civilization, ibid, p. 185.

116)See: The Biography of Ibn Husham: 2/224, The Prophetic Biography and the Incidents of Caliphs by Ibn Haban: 1/255.

117)Sayyid Qutub, In the Shades of the Quran, ibid, vol. 6, p. 3654.

118)Qalam: 51.

119)Sayyid Qutub, In the Shades of the Quran, ibid, vol. 6, p. 3651.

120)See: Imadul Deen, On the Formation of the Muslim Mind, ibid, p. 48-61.

121)Sayyid Qutub, In the Shades of the Quran, ibid, vol. 1, p. 40.



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