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Moral Governance of the Prophet Muhammad (s) Part 1

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Abstract

The prophets' aims in spreading the message were to teach monotheism, ethics, and religious law. Since ethics is a means for achieving monotheism, Prophet Muhammad placed significant emphasis on morality and character building. This paper studies the meaning of morality and the various facets of the Prophet's socio-political life from a moral perspective.

To understand the moral nature of this governance, this series offers a description of the method of forming an Islamic nation and achieving power, form, structure, as well as the limits of power, the fundamental rights of citizens, the control of the public, and enforcement of the law. We will also study how the Prophet brought ethical features to the initial building blocks of the Islamic community as well as the ethical structure of political power.

He appointed ethics as the basis of social solidarity and as the boundaries and responsibilities of a leader and its people. Moreover, we will observe how the Prophet's economic, military, judicial, political, cultural, educational, and social management were founded on ethics.

Introduction

The most important goals of all prophets, including that of Prophet Muhammad, are to propagate monotheism (tawhid), ethics (akhlaq), and religious law (sharl'a). These goals work towards a common aim and may overlap in some aspects. The third goal, the spread of religious law, is a means for achieving the first two, which are the spread of monotheism and ethics.

Out of these two, ethics is a means for achieving monotheism. Thus, the process of the holy Prophet's propagation was carried out in this manner. He taught monotheism and ethics in Mecca and religious laws in Medina. The focus of this paper is on the second goal of the Prophet, that of establishing and spreading ethics, a goal he unceasingly strove to achieve even during his political life.

After clarifying the meaning of morality and our present method of research, the different aspects of the socio-political life of Prophet Muhammad in Medina will be discussed from a moral aspect.

In the Holy Qur'an, Prophet Muhammad has been introduced as a person of great moral character. Indeed, he introduced himself as having been sent to refine morality[2]. Two questions arise at this point: first, regarding the meaning of ethics, and second, regarding whether his mission is only specific to personal behavior or if it can also be extended to the realm of politics and society.

The definition of ethics

Ethics refers to all free and conscious behaviors, which are either admired or disapproved of by all human beings.

Methods of research

Since ethical goals of the Prophet were not restricted to personal behavior, the political and social activities of the Prophet must also be included in his goals. Thus, the government he was to establish had to be moral in both its goals and its style.

Two methods will be used to analyze the success of this goal, namely, the theological method and the scientific method.

The theological method: it is accepted as an undeniable premise that the Prophet possessed a moral character, and these moral principles were accomplished in the political sphere. In an effort to explain and justify this premise, this method then uses historical events in order to portray the moral aspect of the Prophet's governance. Moreover, if one encounters an event that appears questionable, the theological method is used to justify it.

The scientific method: the moral aspect of the Prophet's governance is taken into account as a mere hypothesis. In this method, history is studied to judge this hypothesis' accuracy. If so, the extent to which ethics was established under the Prophet's governance is questioned. Using this method, evidence of any slight immoral behavior will prove the hypothesis wrong.

The scientific method might seem difficult to accept for a Muslim because there is the possibility of concluding that the hypothesis cannot be proven, or the opposite of it being confirmed. However, due to being confident about the truth, Islam calls people to reflect and show loyalty to their reason. Thus, based on the recommendation of religion and intellect, the scientific method is chosen.

A moral nation

The Prophet's call towards God began with the following phrase:

قولوا لا إله إلا الله تفلحوا

Say there is no god but God [*and by doing so*] *you will prosper*[3].

The Prophet asked people to refrain from idolatry and instead to worship the One God, the moral being, who is Merciful, Forgiving, Kind, Bountiful, Just, Gracious, and who is the Creator, the Provider, and the Lord of Majesty and Generosity. In addition to this, He opposes any unethical behavior.

He dislikes lying and sin (96:16), the chiding of orphans, the refusal to feed beggars, and ignoring the requests of needy people (93:9 & 10; 90:12–16; 107:2–7; 90:12–16). He forbids fault–finding, maligning others, amassing wealth (104:1 & 2), and disapproves of slavery (90: 12–16)[4], of using short measures and extortion and mocking others (83: 1, 2, 3, 29–32), considers disbelief, crime, and pride as enemies (82:6), and questions man about his wealth (102: 1, 2 & 8).

The chapters of the Qur'an, which were revealed in Mecca, emphasize that beliefs and ethical values must be the main concern of a unified community (6:151). The unity of a community is a unity that goes beyond personal, group, or tribal interests. In such a community, members will not cross boundaries for the sake of their personal interests.

According to Qur'anic teachings, the Age of Ignorance (Jahiliyyah) that Islam aims to eradicate is the non–intellectual and unethical way of life (7:33). Islam rejects not merely the non– intellectual and unethical culture during a particular period of time (in Arabia); rather, it is the unethical cultures at all times and in all places that are disapproved of, since an eternal religion must have eternal principles. In an ignorant society, intellect is replaced by carnal desires and ethics by immorality.

Gaining power through moral means and tactics

Regarding issues related to taking power and establishing governance, the Prophet continuously acted upon moral principles. By no means did he attempt to use deception or violence, the two common means employed by dictatorial oppressors. Honest, friendly, and logical discussions were the Prophet's methods in spreading his ideas.

After ten years of tireless propagation in Mecca and only two months after being released from Abu Talib's valley, Prophet Muhammad lost his uncle, Abu Talib, and his wife, Lady Khadijah, two of his staunchest political and emotional supporters. The pagans took advantage of the loss and increased their mistreatment towards him.

One of these types of pressures was plotting his death on many occasions. Another was leaving him without support in the tribal power structure, although he firmly stood his ground, insisting that he achieve his goal in spreading the message.

He tell the people, "I do not want to force anything on you; my only request is that you protect me from being killed so that I can convey the message of my God[5]." However, things only worsened to the point where he was eventually exiled from Mecca[6].

Near the end of the tenth year of his mission, the Prophet went to the city of Taif, attempting to gain the support of its inhabitants. After ten days, disappointed by their reaction, he returned to Mecca.

Once outside Mecca, he sent messages to some people asking for permission to enter the city under their protection, but he was denied entry. Finally, Mut'im ibn 'Adi, one of the powerful pagans, accepted that the Prophet enter Mecca under his protection. Whilst in Mecca, the Prophet continued to spread the message to the people and tribes in Mecca.

In the year 11th of his mission, he met a group of six people from the Khazraj tribe whilst he was preaching amongst the Arab tribes during the Hajj pilgrimage. As was his custom, he approached them politely and asked, "Would you sit down so that I can speak with you?" Their answer was positive.

Then the Prophet explained the goals of Islam and read them some Qur'anic verses. He then asked them to accept Islam and to help him achieve his goals. They remembered the words of Medina's Jews who were giving good news about the arrival of a prophet who would soon come and with his help; the Jews would destroy the Arabs.

They consulted with each other and realized that it would be better for them to be on the Prophet's side when facing the Jews. In this way, with the help of the Prophet, they thought that they could bring an end to all the battles and slaughter and achieve unity under his leadership:

عسى أن يجمعهم الله بك

May be God with you brings them together. [7]

Therefore, they converted to Islam and volunteered to invite their companions to Islam. They used to tell the Prophet, "Nowadays no nation is more unfortunate than us, but if the people of Medina accept you, then no one will be dearer than you amongst them[8]." The Prophet asked them to allow him to accompany them to Medina. They replied, "Only a short time has passed from the battle of Bu'ath and if you come to Yathrib it would not be of any use. Let us return and let peace be established amongst us, then we will come to you during the Hajj pilgrimage next year."[9]

The following year, twelve people came from Medina and paid allegiance to the Prophet based on some

mutually accepted principles. The contents of the oath of allegiance were not related to political or military issues; rather, it was solely based on ethical issues. In the Qur'an, verse 12 of Chapter Mumtahanah (She that is to be Examined), known as 'Bay'at al-Nisa' (the allegiance of women), contains the contents of that oath of allegiance and lays out the social ethics of the Prophet as a basis for community life in the future. In this verse, addressing the Prophet, God states:

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِي مَعْرُوفٍ ۙ فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

O Prophet! If faithful women come to you, to take the oath of allegiance to you, (***pledging***) ***that they shall not ascribe any partners to God, that they shall not steal, nor commit adultery, nor kill their children, nor utter any slander that they may have intentionally fabricated, nor disobey you in what is right, then accept their allegiance, and plead for them to God for forgiveness. Indeed God is All-forgiving, All-merciful.*** (***60:12***)

They then returned to Medina and invited people towards these ethical goals.

Ethical form and structure of power

The power structure that the Prophet formed was based on public participation. There was no gap between the people and the leader. He encouraged people according to their individual talents and capacities

to have strong participation in solving problems and forming a life system. The Prophet would never impose anything on anyone.

In the month of Dhul Hijjah of the year 13th of his mission, a group of people from Medina went to Mecca for the Hajj pilgrimage. Seventy- five people met the Prophet in a place called Aqabah. They were not familiar with the Prophet before this; however, they were familiar with Abbas, the Prophet's uncle, because he often travelled to Medina for trading. In the beginning, Abbas started the conversation and said:

It is not as if the Prophet does not have any supporter in Mecca. Reflect carefully. Consult with each other and make a firm decision on which you all agree. If you find yourselves incapable of maintaining your loyalty to him and defending him against the Arabs' enmity, leave him right now.

Since they had eagerly accepted the Prophet's invitation, they asked him to continue his work in Medina and voluntarily undertook the responsibility of supporting him with their lives. Therefore, the Holy Prophet asked them to defend him against opposition to enable in fulfilling his Divine mission.

Then, he stated, "I pay allegiance to you to defend me in the way you defend your women and children." They replied, "We will defend you just as we defend our women and children.

We have inherited the art of fighting from our ancestors, generation after generation." One person amongst them asked, "After we become separated from the Jews and have fought against your enemy and you have become victorious, will you abandon us and return to your people?" The Holy Prophet smiled and said:

My blood is your blood and my respect is your respect. I am from you and you are from me. I will fight with anyone who fights with you and will be at peace with anyone who is at peace with you[10].

At this moment, they shouted happily and said, "We accept your allegiance and are ready to sacrifice our wealth, elders, and the nobles of our community for this."

After the treaty of Aqabah, the Prophet told the Ansars to choose twelve people from amongst themselves, the same in one in number as the Leaders of the tribes of Bani Israa'il, to mediate between the Prophet and themselves. They introduced nine people amongst the Khazraj and three from amongst the Aws to the Prophet as their agents, and he accepted them.[11]

Ethical unity of a nation

Gender, age, race, tribe, homeland, and common beliefs may be considered as the basis for unity in a society. However, in Islam, the foundation of social unity is belief and ethics. The Prophet's first action in Medina was to destroy the idols located there. People were told to do away with idols wherever they were found so that there would be no signs of idolatry remaining and all people would unite under One God.

The second measure he took was to build masjids, places used by Muslims to gather five times a day and worship God to purify themselves from the manifestations of idolatry and polytheism. They were also bases for their religious leaders and as areas for congregation. Muslims would consult together about various issues and made life decisions. The masjid was also a place where judgments were made by the Prophet regarding the conflicts between Muslims.

The Prophet bought himself a piece of land for this purpose[12]. Compassion and sincerity, which had been established under the protection of Islam, could be clearly seen in the teamwork practiced by the community whilst working alongside each other to build a masjid.

Furthermore, there was no difference between any of the members of the community, be they the Prophet himself, the nobles of the Quraysh, the freed Muslim slaves, or the Ansar. God declared the affection between believers in this manner:

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۚ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَٰكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ ۚ إِنَّهُ عَزِيزٌ حَكِيمٌ

It is He who strengthened you with His help and with the means of the faithful, and united their hearts. Had you spent all that is in the earth, you could not have united their hearts, but God united them together. Indeed He is All-mighty, All-wise. (***8:63***)

This sincerity spread to such an extent that it brought the Ansar and Muhajirin close to one another and created a bond of brotherhood amongst them, as if they were a single family. Their pre-Islamic social position, tribal prejudices, and differences between them completely vanished.[13]

As Ibn Khaldun said:

Infatuation with this world, rivalry, competitiveness, and conflict were natural for the hungry people living in the deserts. However, if these people were to unite on the truth which they had found themselves, nobody could stop them.

By doing so, rivalry, conflict, and differences would vanish and competitiveness would be replaced with cooperation. Religion was the only means that could create union between those scattered families who had many tribal and racial prejudices and which could also destroy rivalry and envy and attract their attention toward monotheism and ethics.

Ibn Khaldun believes that no power can resist people who are united under a common religion, and who have strong belief in and deep insight into their own work. This is because they share a common sense of purpose. For them their goal is so significant that they are ready to sacrifice their lives for the sake of it.[14]

The treaty of brotherhood replaced unity based on tribal affiliation with a new social unity based on faith and monotheism.

Rights and boundaries of ethical responsibilities

The next measure taken by the Prophet in Medina was to create a comprehensive system of fundamental laws. The duties of each person were made clear within this framework, and this subject is important in terms of political ethics. This treaty clarified the boundaries of power and the responsibilities of all positions in the community. The role of the Prophet in the social structure was defined.

Social groups, both Muslim and non-Muslim, became aware of their responsibilities, both inside and outside the Islamic community. Furthermore, this system made it possible for people to form ideas about how to make decisions regarding future events.

Some of the fundamental principles in this system are as follows:

1. Muslims form an independent and unified nation.

2. Neighbors of Muslims have the same rights as Muslims themselves.

3. The believers are guardians of one another and have mutual responsibilities towards each other.

4. The believers will not neglect the poor and will feel responsible towards them.

5. No Muslim is allowed to harm others.

6. Anyone who is loyal to this treaty will be respected.

7. Those who accept this treaty will not support murderers or oppressors.

8. Righteous people will unite against any oppressor, criminal, or corrupt Muslim.

9. Retribution will be carried out against anyone who murders an innocent believer unless the relatives of the murdered person give consent for it to be waived.

10. Making judgements between Muslims is decided by God and the Prophet.

11. The city of Yathrib is a place of sanctuary for anyone who signs this treaty.

12. Those who attack Yathrib must be fought unless they propose a peace treaty.

13. Peace and war are of equal importance to believers and none is allowed to sign an unjust treaty without consulting others.

14. Accepting a peace treaty is the people's choice apart from when the enemy is attacking God's religion.

15. The Immigrants (Muhajirin) should divide the captives' ransom and blood-money justly amongst themselves and according to the custom of the Quraysh or their own particular tribe's custom.

16. Even if the weakest member of the Islamic community gives shelter to a person, everyone else has to accept this.

17. No protection will be given to members of the Quraysh or those who help them. Furthermore, the pagans living in the region must not protect members of the Quraysh or their property. They should also not prevent believers' access to them.

18. The Jews will follow their own religion and the Muslims their own.

19. Both Muslims and Jews will fight together against common enemies. The cost of these wars is on both parties. The Jews will be financially supported as long as they fight alongside the Muslims.

20. The Jews who have signed a treaty with Muslims will benefit from their support. They are united with the Muslims and should they break the treaty, they will only harm themselves and their families.[15]

Thus, it can be seen that according to these guidelines, the foundation of the ethical political system of the Prophet is carefully observed. This system is not based on tribe, gender, race or social class. All believers have equal rights.

They undertake divine caliphate on the basis of pure devotion to God, brotherhood, mutual responsibility, and kindness towards each other. In this system, the administrator of religious, political, and social duties is the community or nation.[16]

Furthermore, in all cases where there is no clear religious text or divine ruling, people make social and political decisions for themselves. In such a system, the government is managed by the Prophet and based on public opinion, ideas, intellect, and will.[17]

Moreover, in this system, due to the promise they have made with God and the Prophet under his leadership, people make an effort to implement divine rulings. They continually assist each other in promoting social welfare, public ethics, and strengthening their relationship with God both as a community and as an individual.[18]

In addition, all foreign relations will be peaceful and friendly. However, those who approach them with evil intentions and enmity will be confronted decisively and firmly. Minority rights are respected, and as long as they do not officially fight against Muslims, no one is able to disturb them.

Conclusion

The Prophet Muhammad was sent to refine people's character as well as establish a community based on moral principles. He asked people to refrain from idolatry and any unethical behavior and instead worship the One God, the Forgiving, the Loving, the Just.

Indeed, the holy verses of the Qur'an emphasize on morality as the main concern of a unified community. Not in the slightest way did the Prophet deceptively or violently gain power.

In the power structure he formed, he encouraged public participation and in doing so, positioned people based on their capabilities. Additionally, since the basis for unity in Islam is founded upon belief and ethics, the Prophet first eradicated idol worship in Mecca, and then sought to construct places of worship for Muslims to gather for prayer and consultation.

The establishment of congregations and brotherhood treatises created an intimate bond among the Muslims, so much so that the pre-Islamic tribal prejudice vanished and was replaced with social unity based on monotheism. The Prophet also created a comprehensive system of fundamental laws in which the duties of each person was considered to form an independent and unified nation.

The believers were told to be guardians of one another, to be responsible for the needy, to refrain from harming one another, and so forth. According to these guidelines, the Prophet succeeded in creating a system grounded on perfect principles in which all believers have equal rights rather than abiding by rules based on tribe, gender, race, or social class.

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1. Lecturer of Isfahan Medical University.
2. Ibn Sa‘d, Al-Tabaqat al-Kubra, vol, 1. pp. 192-193. The Arabic text is as follows:

إنما بعثت لأتمم مكارم الأخلاق، صلاح الأخلاق، حسن الأخلاق

3. Bihar al-Anwar, vol. 18, p. 22.
4. On the one hand, the Holy Qur'an considers the freeing of slaves as an uphill task for people and says that it is equal with removing the need of the needy and on the other hand, it has allocated a portion of the one-fifth (khums) tax and of zakat for this purpose. This indicates that Islam condemns the practice of slavery and has planned various ways of freeing them.
5. Ahmad ibn abi Ya'qub, Tarikh-e Ya'qubi, vol. 1, p. 394. The Arabic text is as follows:

لا أكره منكم، إنما أريد أن تمنعوني مما يراد بي من القتل، حتى أبلغ رسالات ربي

6. Al-Tabaqat al-Kubra, vol. 1, p. 212. The Arabic text is as follows:

فقال زيد من حارثه كيف تدخل عليهم وهم أخرجوك؟

7. Ibn Hisham, Al-Sirah al-Nabawiyyah, vol. 2, p. 42.
8. Tarikh-e Ya'qubi, vol. 1, p. 397.
9. Al-Tabaqat al-Kubra, vol. 1, p. 219.
10. Al-Sirah al-Nabawiyyah, vol. 2, p. 55. The Arabic text is as follows:

بل الدَّمَ الدَّم، والهَدْمَ الهَدْم، إنَّا منكم وأنتُم منِّي، أُحارِبُ مَن حاربتُم، وأُسالم من سالمتُم

11. Ibid. p. 56.
12. Tarikh-e Tabari, vol. 3, p. 929; Al-Sirah al-Nabawiyyah, vol. 2, p. 110.

13. The Qur'an says:

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

Hold fast, all together, to Allah's cord, and do not be divided [into sects]. And remember Allah's blessing upon you when you were enemies, then He brought your hearts together, so you became brothers with His blessing. And you were on the brink of a pit of Fire, whereat He saved you from it. Thus does Allah clarify His signs for you so that you may be guided. (3:103)

The rule of inheriting from one's brother in faith continued up until the battle of Badr when the economic conditions of the Emigrants became better and thus this rule was abolished by revelation of the following verse after the battle of Badr:

وَالَّذِينَ آمَنُوا مِنْ بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَٰئِكَ مِنْكُمْ ۚ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ ۗ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

And those who believed afterwards and migrated, and waged jihad along with you, they belong to you; but the blood relatives are more entitled to inherit from one another in the Book of Allah. Indeed Allah has knowledge of all things. (8:75)

For further study, please see Muhammad Baqir, Sha'n-e Nuzul-e Ayat (Statue of Revelation of Verses), 1981, Intisharat-e Islami, p. 300.

14. Aba ar-Rahman ibn Khuldun, Introduction of ibn Khuldun, Muhammad Parwin Gunabadi, vol.1, p. 302.
15. Al-Sirah al-Nabawiyyah, vol.2, p.115-118.
16. The Qur'an says:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

But the faithful, men and women, are comrades of one another: they bid what is right and forbid what is wrong and maintain the prayer, give the zakat, and obey Allah and His Apostle. It is they to whom Allah will soon grant His mercy. Indeed Allah is All-mighty, All- wise. (9:71)

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

Those who answer their Lord, maintain the prayer, and their affairs are by counsel among themselves, and they spend out of what We have provided them with; (42:38)

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ ۖ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ۖ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۖ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

It is by Allah's mercy that you are gentle to them; and had you been harsh and hardhearted, surely they would have scattered from around you. So excuse them, and plead for forgiveness for them, and consult them in the affairs, and once you are resolved, put your trust in Allah. Indeed Allah loves those who trust in Him. (3:159)

17. The Qur'an says:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

Those who answer their Lord, maintain the prayer, and their affairs are by counsel among themselves, and they spend out of what We have provided them with; (42:38)

18. The Qur'an says:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

There has to be a nation among you summoning to the good, bidding what is right, and forbidding what is wrong. It is they who are the felicitous. (3:104)

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