

Morality, Social Reform, And Education In The Context Of The Prophet Muhammad's ﷺ Life

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Abstract:

The standard of a society's civilization depends on its morality. The better the morals of a community, the more civilized the league will be. An organization or community devoid of character can no longer stand alone. A society without morals looks crippled and doomed. Other nations always dominate such a society.

The Holy Qur'an states that morality is the root cause of economic, political, cultural, and social ups and downs. This morality is decisive at individual, familial, social, economic, and political levels. The first term refers to the intellectual and theoretical aspects, and the second relates to the practical aspect of morality. In the Islamic tradition, the Holy Qur'an combines the theoretical and practical aspects in the comprehensive term of morality and considers Sirat-e-Pak as a test of morality. In the longer term, moral behaviour is based on what you believe, and what you do is the main reason human civilizations and cultures rise and fall. This article will present various factors and causes of morality, training, and Reform in a society in the Light of Sirat-e-Tayyiba.

Keywords: Ethics, Society, Reform, Training, Sirat-e-Tayyiba.

Introduction:

Societal values and morality are the ingredients that are made part of Human nature. That is why the creator made these two things part of the Prophetic Education when they issued the chain of prophethood to beautify human beings with the jewel of humanity in the prophetic teachings. In this context, "Islam is a faith based on nature."

suggests that according to the religious education provided to men, the human being is a social and moral animal. For example, it is human nature to coexist. Therefore, the creator did not negate this talent in his teachings; instead, he made every effort to promote this social movement and to make it more constructive. He taught him constructive behaviour in the name of moral principles to control this innate social

behaviour. As a result, his environment will reflect humanitarian behaviour because he can engage positively with various people there. Nature intends to strengthen specific characteristics ingrained in human nature, which further examples of this kind may demonstrate.

Shariah comes from two different places. One is Allah's book, and the other is the Prophet of Allah's (peace and blessings of Allah be upon him) way of doing things, called the Sunnah. In this way, the Holy Qur'an tells us how we should live our lives, and the Holy Prophet's (peace be upon him) Sunnah shows us how to put the lessons of the Holy Qur'an into practice. So, the exact rules can be found in the Sunnah of Allah's Messenger; peace and blessings be upon him.

Allah Almighty sent the Prophets (peace be upon them) for human development and guidance. They instructed and reformed their people in their covenant, commanded them to keep moral principles, and guided them through divine revelation. Created the cornerstone of society, introduced them to the laws and regulations for developing a peaceful society, and presented the late Prophet Muhammad Mustafa's Life as the best example. Those who travelled from Mecca to Medina established an organized organization for Muslims by performing their tasks as teachers, leaders, judges, guardians, commanders, leaders, and mentors. In Medina the Holy Prophet established the exemplary State of Medina, which changed the framework of Arab society. Madinah was the state where the people were given freedom, their rights were shown, and social reforms were emphasized by eradicating societal problems.

Four fundamental foundations of education support the moral principles of all human Life. These four pillars are as follows: (1)

Beliefs, (2) Worship, (3) Affairs and Society (4) Economic Activities.

A person's moral values are appraised based on these four pillars: Questions like what is one's ideology, worries, ideas, and finally, one's worship is examined—similarly, one's deals, socializing, treating others nicely, and commercial endeavours are also judged. The sequence of these four pillars is derived from the Book of Allah, i.e., the Holy Qur'an, and its details are derived from the teachings and instructions provided by the Messenger of Allah.

Today's youthful generation is the architect of the future, and their education and Reform are the foundation of society's progress. Ethical ideals contribute to a harmonious society, and the younger generation plays a vital part in it. The Prophet educated and demonstrated his practical function to the youthful generation of his time. When we evaluate the teachings of the prophets who were sent at different eras and in different situations, we realize that the standard value in all faiths is to enhance man's natural, social, and moral attitudes.

The meaning of ethics

Meaning in the literal sense:

1. The plural form of the noun "Khalq" is "Akhlāq," which means "habits, traits, or characteristics."¹
2. Laughter, sociability, meeting with a smile, generosity
3. The understanding of livelihood, self-cultivation, politics, etc.

There is no distinction between the terms morals, good or evil, because this definition encompasses both. When someone's morals are lauded in Arabic, terms of praise such as

Hassan, Kareem, Jameel, and others are employed.

Terminological significance: It is known in Arabic as follows:

"In other words, creation refers to both nature and attitude: the inner form of a human being, with its attributes and specific meanings, is referred to as creation, as is its external appearance²." the set of circumstances under which a person's behaviours, whether good or negative, are manifested. Man's inherent disposition contains good and bad morals based on which civilizations form.

The meaning of correction:

Reform and construction mean correctness and development³. Adjustment is similar to adjustment and correctness, which point out the flaws in people. Expressing the deficiencies in human personality and guiding a person on the right path with a positive strategy is called correction. The primary purpose of correction is correcting humans both spiritually and teaching them in the right direction. In the "Encyclopedia of Islam," "Islah" is defined this way.

The meaning of rectification

Correctness and development are associated with Reform and construction. Correction and precision are related ideas that show how imperfect people are.⁴ Correction is the expression of defects in human nature and using a positive method to guide a person on the right path. The primary goal of correction is to make people better people. The "Islah" definition is given in the "Encyclopaedia of Islam" in this manner.

The literal meaning is "correctness" or "order." Reformation is the polar opposite of corruption. As a result, it refers to a situation

free of external corrosion. Allah stated this in the Holy Qur'an:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا⁵

"And you should not cause trouble in the land after his amicable relationship."

In another context, he said:

وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا⁶

And some people have admitted their flaws and blended excellent and destructive behaviours.

The definition of society:

The relationship between a society and an individual is one in which members of various castes and tribes live side by side and interact with people of different mentalities within the framework of their culture and society. Sociologists have defined "society" literally and terminologically from various perspectives. According to Ibn Manzoor al-Ansari:

The term society comes from the Arabic word. It signifies the continuity of a unit. As a result, the name Ashir was created, which means "one who lives together," whether it is a family or a stranger. Ashirat refers to a person's extended family, from whom they derive great fortitude.

A well-known Pakistani sociologist named Dr Muhammad Khalid describes society as the web of social relationships people choose to be a part of. Even though this link isn't straight, it has a bit of adoption. So, society, or sociology, is a state of mind based on a shared sense of self.⁷

Allah says in Surat al-Nisa of the Qur'an:

وَعَاثِرُوهُنَّ بِالْمَعْرُوفِ⁸

Treat them fairly.

Ibn Khaldun states that since humans are by nature bent to live together (i.e., they are Madni al Tabba), as a result, a gathering is necessary for them. It is known as Medina (city) by academics.

Three crucial aspects of social Reform:

There was very little virtue and much evil in the Arabian civilization when the Prophet of Allah, peace be upon him, announced his prophethood. According to the Holy Quran, it is as follows:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ⁹

Corruption has spread on land and sea due to what people's hands have done.

Human morality and character suffer from embracing the idea of shirk or fear and denying the afterlife. The Messenger of Allah began reforming to change the society of the time and bring it into line with God's commands at the time of the Prophet Muhammad when society had already changed a lot; people knew what the Holy Quran said about how to live. The prophetic method was to change and grow in this way. Three big things need fixing. Below, we'll talk about three essential things.

Revision of belief:

To choose to stay on the right path, an individual must have the correct belief. Nowadays, the bulk of society mixes monotheistic rituals with polytheistic rituals and superstitions, and they engage in activities that have nothing to do with Islam. Even the good deeds of a Muslim who does not believe correctly are not accepted according to Islam. The Prophets (peace be

upon them) also encouraged their followers to follow God, i.e., Allah, and to worship only Him. Hazrat Noah (peace be upon him) issued the following command to his people:

قَالَ يٰقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ¹⁰

O my people! Worship Allah. You have no god other than Him.

Blessed is the Prophet's command concerning following the Prophet's Sunnah:

ما امرتكم به فخذوه وما نهيتكم عنه فانتهوا¹¹

Hold on to what I say and stay away from what I say.

Many self-innovated rituals have been invented in society, and due to their adoption, organizations have become victims of misdirection. As a result, information on how to avoid such inventions should be provided reasonably and well. Because when a belief is accurate, society and morals follow suit. As a result, training the individual is simplified. Therefore, reformation of faith is critical. Also, efforts should be made to propagate the true religion throughout society so that Muslims can dress in Islam in all aspects of Life.

Worship reformation:

The belief in the essence of Allah has become the focal point of all devotion in Islam:

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا¹²

He is the Lord of the East and the West. There is no god 'worthy of worship' except Him, so take Him 'alone' as a Trustee of Affairs.

Such evils have entered society through acts of worship, which people mistake for actual acts of worship. Nonetheless, they are a manifestation of a group or personal

individuality, so moral or social Reform is impossible. The first thing in Islam's presentation of the essence of devotion to the world is the aim and sincerity of the heart. It does not permit customization of function or design. Worship is any action that desires Allah's pleasure and obeys His commands. It is not worshipping if a person lays down a treasure for the sake of his reputation, but it is a beautiful act of worship if he gives a few dollars to someone for Allah's delight. The Islamic doctrine defines worship as purity of heart, spirit, and deed. In Islam, a person must labour for God to demonstrate His majesty and holiness or to further another person's or animal's interests. Therefore, according to this definition, all acts of public service are regarded as acts of worship. The Quran and Hadith rank their significance in descending order. There is evidence that:

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَجْرًا
وَاللَّهُ غَنِيٌّ حَلِيمٌ¹³

" Kind words and forgiveness are better than charity followed by injury. And Allah is Self-Sufficient, Most Forbearing."

In another hadith, assisting the impoverished and widows is linked with Jihad in Allah's way.

الساعي على الارملة والمسكين كالمجاهد في سبيل
الله وكالذي يصوم النهار ويقوم الليل.¹⁴

"The status of one who strives for the widow and the poor is equal to that of one who does Jihad in Allah's sight and is equal to the status of one who fasts all day and prays Nafil all night."

Another tradition compares the endeavour to remove the sources of hatred and enmity between two Muslims to prayer and fasting. By the Prophet:

الاخبركم بافضل من درجة الصيام والصلوة والصدقة
قالوا: نعم، قال: اصلاح ذات البين.¹⁵

Should I not inform you that there is something more critical than Nafil fasting, prayer, and charity? The Companions asked, "Tell me." He (peace be upon him) stated that it is to correct mutual relations.

Matters must be corrected:

Not keeping things clean is one of the biggest reasons for disagreements and disputes today. If people have high qualities such as God's fear, patience, truth, honesty, justice, and bravery, society will be peaceful; however, if the opposite situation exists, such as lies, evil intentions, forbidden sustenance, intolerance, a lack of measure, and such problems as envy, backbiting, greed, cruelty, and distance from God's commands, the society will decline. Everyone, man or woman, should keep their affairs clean so that there are no fits and quarrels later.

Societal injustices and society's decline:

Illegal intercourse and various partnerships lead to sins and crimes, the root causes of social problems. Furthermore, even tiny disconnections might affect Life. Confusion comes when people fail to take care of their obligations and responsibilities, resulting in social evils—the Holy Quran addresses these societal ills. And if nothing is done to stop them, the entire community will suffer. Here are a few examples:

Corruption in the form of receiving unfair bribes, trade and violations of established norms, getting income through legitimate and illegitimate methods and then spending it in incorrect activities, miserliness and not leaving anything for others, and not giving in the way of Allah, misbehaviour, infidelity, not being hypocritical in a husband-wife relationship, exploiting divorce in different ways, prostitution in different ways, taking

advantage of someone's frailty in Social Life, defaming someone unnecessarily, killing children, taking revenge, high Passion, taking out debts and not repaying them, hypocrisy, backbiting, disparaging someone, and so on are all examples. The Quran declares:

وَلَا تَجَسَّسُوا وَلَا يَغْتَبَّ بَعْضُكُم ۖ¹⁶

And do not spy, nor backbite one another.

The aforementioned socioeconomic ills are either directly or indirectly motivating factors for criminal behaviour. While some of these are faults that the state has the authority to punish, others have moral or religious repercussions, making punishment of those crimes impossible until the root cause of those wrongdoings is not exposed.

Causes of social evils:

The following factors, which are directly or indirectly the primary causes of the emergence of evils, become apparent when the motivations behind the sins, as mentioned above, are objectively analyzed.

Psychological causes:

Each person reacts inappropriately based on habit and temperament when confronted with a task or environment distinct from all these circumstances due to the unique scene and context. According to some philosophers, the only factors that may fully account for all forms of evil are mental and psychological. To eradicate these ills, Islam commands all kinds of limits, both lawful and wrong, because they might occasionally drive oneself to do evil, as stated in Surah Yusuf of the Holy Quran:

إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ¹⁷

for indeed the soul is ever inclined to evil.

Islam emphasizes the importance of self-purification and encourages people to act wisely and consciously:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا¹⁸

Successful indeed is the one who purifies their soul.

He must be free from every mental and psychological sin and follow God's rules.

Moral/ethical considerations:

Because there are no inspired faiths in non-Islamic countries, there are no morals, and if there are any, they are manufactured rules. A society's evolution depends on how correct or flawed morals are. It does not have a fixed standard of excellence and wrong or a definite character norm for all time. Everything is free and fleeting, constantly changing to the servants' advantage and humiliation. Good and false definitions apply to both, regardless of whether anything is called halal or haram. As a result, there is no room for any moral disease born in non-Islamic countries and not influenced by Islam or any other flaw that embellish non-Islamic communities. Islamic communities are aesthetically pleasing because of their moral and ethical aspects.

For economic considerations:

An economic culture occasionally coerces between 70% and 80% of people into committing crimes. In systems like capitalism and communism, people frustrated by financial restrictions tend to engage in minor misconduct, such as lying, cheating, and betrayal. When people monopolize the resources or the capital, if the government is to blame for all economic issues, then the same egotistical and exploitative actions of people experiencing poverty will result in an unjust economy. Thus, aspirants are

eventually compelled to commit crimes due to being denied the opportunity to live a life of dignity and subjected to slavery, subordination, hunger, and immoral desperation. Islam has solved the economy's problem through social insurance and collective security. It has also made it the job of the Islamic State to meet each person's needs for financial security. He has to give each member of the Ummah an excellent job, so much so that if he has to steal because the government is so bad, he doesn't have to worry about punishment.¹⁹

Usurious commerce also degrades society economically since it upsets the entire system, making the rich man more prosperous and the apathetic poor man poorer. Hence, this economic system is unIslamic. While modern society is pleased to spend millions of rupees on high-rise structures, expensive automobiles, gambling, alcohol use, and other significant luxury, Islam forbids excessive extravagance and wasting of money. Since workers and farmers do not have full rights and demand more significant labour for lower wages, society is guilty of economic sins. These factors also contribute to moral decline. And if it persists in society, ethical standards will steadily deteriorate.²⁰

Faith and personal development:

The transformation of religion and self is the primary foundation for making morality permanent and reforming. The more a person is God-fearing the more firmly he believes in Allah and the more he improves himself. In the hadith, it appears:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سئِلَ أَيُّ
الْأَعْمَالِ أَفْضَلُ قَالَ الْإِيمَانُ بِاللَّهِ وَرَسُولِهِ²¹

Hazrat Abu Huraira narrates that the Messenger of Allah, may God bless him and

grant him peace, was questioned about the best deed. To have faith in Allah and His Messenger, he commanded.

Faith is what Islam is based on intellectually and philosophically. Faith changes a person's way of thinking and the way they see the world. As a result, they try to change their lives to obey God. Because of this, the Prophet, peace be upon him, gave people a new religion. Faith's emancipatory force ushered in a sea change in people's worldviews. Throughout all of human history, this was the most critical shift.

The best illustration of Islamic society is that when someone commits adultery, they would approach the Holy Prophet and ask, "O Messenger of Allah, I have committed adultery; please put a limit on me," because of the charm of social and religious Reform. Islam has the feature that not only does the external environment and civilization's systems not alter rights; they even change the heart by fostering a belief in God, the Messenger, and the afterlife.²²

Society's Reform and Education:

Every society has some basic demands that must be met for the proper functioning of that society. No organization will not allow objections or opposition to these objectives since divergence from these demands equals rebellion against society. Humanity will perish if a society abandons these criteria or its people cannot comply.²³

Muhammadﷺ unique contribution to societal Reform:

Muhammadﷺ made significant contributions to society's Reforms, particularly concerning the teaching of the Holy Quran. He used to impart the Quran and its interpretation to Madinah residents' children, which led to the spread of the practice. Writes Hafiz Ibn

Hajar: Many women also learned the Qur'an from him, and the Banu Najjar tribe accepted Islam at his urging.²⁴

Appointment of prisoners from the Battle of Badr as teachers:

The Holy Prophet (SAW) utilized non-Muslims for this purpose and did not miss a chance for educational advancement and reformation. The Holy Prophet (SAW) gave ten people to write to from among the educated prisoners of the Battle of Badr. Teach, and you will be free.²⁵

Hazrat Amar-bin-Hazm RA is appointed to handle educational matters and improve society:

In the Islamic Empire, Najran was an important area, and Qays bin Al-Hussein was picked to be its governor. But the Messenger of Allah (PBUH) chose Amr bin Hazm (RA) to handle legal and educational issues. Najran was sent to teach them about Islam through the Qur'an and Sunnah and to collect their Zakat.²⁶

The Prophet (peace and blessings of Allah be upon him) also sent Amr bin Hazm a letter outlining educational and other responsibilities he'd given them. He had directed them to explain the faith to the Yemenis, teach the Sunnah, and collect Zakat.²⁷

Dr Hameedullah talks about Hazrat Amr bin Hazm, mentioning that he was appointed to educational issues and other duties.²⁸

Reformation of morals:

The knowledge that clarifies the reality of good and evil is called ethics. It explains how humans can coexist with one another.²⁹

The moral standards of our society have gone downhill. People have sunk to new lows of

bad behaviour. If they don't change, evil will always be in the world. There is no such thing as purity and good motives today. Ethics doesn't depend on how God and the worker feel about each other. Instead, it looks at how people treat each other, how they handle money, act in public, and treat their families. Society can't be fixed until people are selected.

The system of ethics exists to stop people from breaking the law and upsetting the moral order. Following Islamic doctrine and guidelines results in the development of qualities in a person and success in both the hereafter and in this world. The hadith mentions the following:

ان اقل شئ يوضح فى ميزان المومنين يوم القيمة خلق حسن وان الله يبعث الفحش البذى³⁰

On the Day of Resurrection, a believer's good character will be the most essential thing that will be weighed against their excellent works. The profane and the immoral are seen as God's enemies.

Good manners have always been the most potent and effective tool if you think about it. People's hearts can be managed by this gentleness, free of selfishness and filled with love for God's creation, genuine compassion, sadness, and sorrow for everyone. The Holy Prophet is the best example of these good manners God told people to follow in the Holy Quran. A follower and a sign of faith have good character and a smile.

Oh, Aisha! he (peace be upon him) exclaimed. The person who other people avoid because of his foul language is among the worst.³¹ According to a narrator, Abdullah bin Mubarak defined good manners as greeting people with a smile, being kind to others, and not hurting them.³²

There is no finer individual than someone who has a fear of Allah and strong morals, and the same is true for someone who struggles with self-control. A person of high character spreads love and harmony.

Moral education for youngsters:

Moral education is a crucial component of social development. This social factor enables children to learn from their ancestors as they grow up, allowing society to continue to evolve through the infusion of fresh ideas and energy. In every culture, it is crucial that all children, regardless of gender, receive a quality education. As a result, in Islam, the emphasis has been placed most heavily on the value of children's education and training. Despite programs like adult education in society, children's education is more valuable since they are more open-minded than adults, have a greater capacity for acceptance, and reach mental maturity at around age seven. Since development begins at the age of 17, Islam places more value on the education of young people. If it is said that Islam believes that children should be taught by force, then it will be dead. Even though education is a duty for every Muslim, the Prophet (PBUH) has stressed the importance of educating and teaching children because they are the future of a country. Because of this, Imam Bukhari also called his book "Al-Jaami al-Sahih." The "Bab Al-Ightabat Fi 'Il-Im-Wal-Hikmah" says that a child should go to school when they are five.

According to Ibn Majah, the Prophet (peace and blessings of Allah be upon him) is reported to have said:

"طلب العلم فريضة على كل مسلم" (33)

It contains a decision that the Ummah's experts agree applies to both men and women (young and old).

The Holy Prophet (PBUH) has paid particular attention to the teaching of children. Parents are encouraged to make plans for their kids' schooling. The advice of the Prophet (PBUH) is:

"اكرموا اولادكم فا حسنوا ادبهم" (34)

Teachers' roles in moral instruction.

In the Islamic educational system, information must be passed down from older to younger people. It can only happen if you don't just tell people what you know but also try to get it into their minds and hearts. Rasulullah spoke to people based on their knowledge, ability, and ability to understand. His accent stood out. Every word he said was easy to understand. He usually said the same thing three times. He would also cut the lecture short so it wouldn't be too long and tedious. The Prophet (Allah's peace and blessings be on him) gave good advice on learning. For example, their age should be considered when talking to them. Imam Bukhari has a part called:

"باب في ترك بعض الاختيار مخافة ان يقصر فهم بعض الناس عنه فيقعوا في اشد منه" (35)

This rule made Muslim society repeat in front of children the right things to do for their age and do the same things that were right for their age, like a husband and wife talking to their kids about their many issues. It was thought this was the most essential part of moral education and one of the most important rules for teaching kids right from wrong.

"أمرنا معاشر الأنبياء أن نكلم الناس على قدر عقولهم" (36)

Discipline in all actions:

Regarding ethics in Islamic culture, one phrase stands out as one of the most significant and fundamental of the golden instructions the Prophet offered Muslims to

inspire collective discipline. As a result, they must select an imam and leader from among themselves.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِذَا خَرَجَ ثَلَاثَةٌ فِي سَفَرٍ فَلْيُؤَمِّرُوا أَحَدَهُمْ

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Please make one of the three people wealthy when they embark on a quest.

The Prophet said that if their Ameer is not there, everyone will insist on their viewpoint, leading to fights and splits. Even three people can't seem to live without rules and laws. The Muslims were told this so that they would always do the right thing. This lesson gave the first Muslims a sense of control and order, which was necessary for their religion and future growth in the world.

Start with yourself:

The first step to change begins with oneself. If a person recognizes his shortcomings and starts trying to correct them, that is his first step toward self-improvement and self-discipline.

Let us all together take the first step towards change in our sphere of influence in terms of ethics, Reform, and training with the Islamic teachings that Allah and His Beloved ﷺ have given us. The purification of morals, eradication of social evils, and liberation from lying, cheating, immorality, theft, hoarding, adultery, and similar diseases is an honour and true dignity. It will be the first step towards elevation. Sayyidna Umar Farooq Radiyallahu has a beautiful saying:

نحن قوم أعزنا الله بالإسلام فمهما ابتغينا العزة بغيره أذلنا الله

38

We are the ones who have been honoured by Allah Ta'ala through Islam; if we seek respect elsewhere, Allah Ta'ala will degrade us.

It is a known fact that when someone admits to making mistakes, they immediately begin to travel along the path of reformation. He must be genuinely open to change himself to meet the requirement. Almighty is the wayfinder; verily, Allah does not alter the state of a country. No one can stop an awful day from coming to a nation unless they reform, and Allah is the only one who can rescue such people.³⁹

So let us begin the process of change with ourselves.

Laws being obeyed without consideration:

Everyone must follow the laws equally for the morality and reformation of society. If they aren't, Reform and training don't work as well, and the goal of moral development is lost. Also, the public's view of them becomes shaky, and the idea of fairness, which is very important, is lost.

The Prophet (peace be upon him) always did what he had to do to ensure everyone in the state was treated equally by the law. He did not take advice from anyone or give in. The woman was found stealing. People tried to keep her theft term short because she had a big family. In this case, someone asked the Prophet (peace and blessings of Allah be upon him), but the Prophet (peace and blessings of Allah be upon him) not only did not answer their prayer, but he was also angry with them and said, "O Osama, do you pray for God's limits?" He then addressed the crowd and said:

"The nations that came before you were wiped out because they punished low-level crooks but let high-level criminals off the hook. By God, if Prophet Muhammad's (peace be upon him) daughter Fatima had

stolen something, he (peace be upon him) would have cut off her hands, too.⁴⁰

In this case, you should pay extra attention to the last sentence. It's meant to show that no one has the right to change or eliminate the Islamic system because it's all a gift from Allah. Nothing can be changed.

Discussion conclusion:

A practical example of reforming the Holy Prophet's (PBUH) method exists. In a brief time, Huzur Sarwar du Alam established an Islamic state in Madinah and Makkah that perfectly reflects God's laws and is a model for future societies. We must create an Islamic culture because we already have a complete code of Life. All that's left is to put it into practice.

It is essential to integrate all facets of the Islamic way of Life into society to promote it. Islam is a complete way of Life, so you can't just do parts of it and still have an excellent Islamic culture. Instead, it should be applied to the community, and only then can it take the right Islamic path. For this, the government must enact the appropriate laws and amend the existing ones. Following British law of evidence, most laws that have been applied ought to be repealed and replaced with strictly Islamic rules.

People should be taught about God's laws and orders, which will change their ideas and economies based on Western languages. They should also be taught the Qur'an in the same way that the Prophet did. They should be changed to fit Islamic values, making them better people. Also, they need to learn what is right and what is wrong. Allah Almighty has said that this Ummah is better than all the other Ummahs because these people teach good things and avoid bad things.

The present education system needs to be rethought and changed to fit Islam's needs. Mixed schools should be banned because they hurt the ideals of young people, and because of this, boys and girls need to go to different schools. In blended learning, teachers often pause and can't talk in-depth about some topics, preventing students from getting the most out of their lessons.

Radio and television can help implement prophetic history to adapt contemporary society to the prophetic perspective. Given that the message can be conveyed to many people simultaneously via these channels, the current government has mandated that such programs and themes reflect entirely Islamic beliefs. However, no significant development has occurred to date. Nonetheless, it is anticipated that there will be further development and that Islamic principles will govern society.

Citizens are essential to society because they can easily change how they live and connect with others. From now on, the citizens will not alter personally. Culture will not be modified until then. So, for society to work properly, people must change their Sunday jobs.

Recommendations and suggestions:

1. Because it is a crucial and essential component for society's survival and growth, idealizing the members' role is necessary for their moral upbringing and reformation.
2. Children should be taught confidence and positive thinking by their parents and instructors; this will help them develop self-assurance and make them decent members of society.
3. Each neighbourhood's mosque should form organizations to promote moral and civic change.

4. Weekly and monthly public education events should be scheduled often.
5. Religious requirements should be taught to illiterate adults through adult education programs.
6. Women should be given access to religious instruction to reestablish their fundamental role in society's Reform.

7. The mother's role ought to be emphasized at home.
8. Families should foster a religious atmosphere for their children.
9. Children and the general public should attend moral and Reform lectures at mosques and educational facilities.

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