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**The Foundational Values of Civilization in the Prophetic Sunnah:
Dialogue, Transparency, Freedom, Trust, and Initiative as Models within
the Family and the Institution of Government**

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Abstract :

The making of civilization requires a comprehensive project that carries principles, values, plans, and policies which embody these values, activate them in real life, and present them as an alternative to other civilizations. Among the most important values upon which such a civilization is built are family values, as they provide solid and fundamental foundations. For this civilizational goal, and in order to highlight the most significant family values emphasized in the Prophetic Sunnah that played a role in building civilization, I chose to research the topic titled: *“The Foundational Values of Civilization in the Prophetic Sunnah within the Family and the Institution of Governance — Dialogue, Transparency, Freedom, Trust, and Spirit of Initiative as Models.”* This is explored through examining examples in the Prophetic Sunnah that focused on instilling the values of freedom, dialogue, and transparency within the Prophetic household or governance institutions.

Keywords: Civilization, Values, Freedom, Transparency, Initiative, Trust, Justice, Equality

Introduction:

Building a true civilization takes more than just progress in science or technology—it requires a deeply rooted, well-integrated project driven by a clear vision, strong principles, ethical values, strategic thinking, and sound policies. Such a project must do more than proclaim values; it must embody them, bring them to life within society, and offer them as meaningful and viable alternatives to the values of dominant civilizations it aims to challenge or surpass.

At the heart of every lasting civilization lies the institution of the family. Family values are not just social traditions—they are the stable, enduring foundation on which societies grow and thrive.

A civilization’s greatness is not measured by how much it produces or consumes. Its true measure lies in the depth of its ideas and the values it lives by. These values form the guiding vision behind every achievement, shaping the very soul of a civilization. In this way, values are like the cement that holds everything together—linking cultural elements, sustaining institutions, and empowering the scientific and material progress that builds, protects, and spreads civilization.

Research Objectives

This study seeks to:

Identify the key family values foundational to civilization-building, as presented in the Prophetic Sunnah, especially those associated with fostering a culture of coexistence and communal life.

Highlight the civil, inclusive nature of the Prophet’s ﷺ governance, emphasizing his dedication to consultation, cooperation, and engagement with diverse societal groups in pursuit of peaceful solutions, social harmony, and public security, through a wise and inclusive leadership style that embraced open dialogue and diverse opinions.

Demonstrate the critical role of Islamic values in contributing to the construction and flourishing of civilization.

Research Problematic

This study aims to explore the principal methodologies adopted by the Prophetic Sunnah in building family values that serve as the foundation for a civilized society in Medina. It seeks to answer the following key questions:

Was the value of dialogue and transparency adopted as a method of family upbringing, allowing each family member the right to freely express their views? What approach did the Sunnah advocate for cultivating civilizational values—such as dialogue and the acceptance of divergent opinions—within state institutions and decision-making bodies, as well as within the broader civil society?

Research Methodology

The study adopts an inductive-analytical approach:

The inductive method will be employed to trace and gather texts from the Prophetic Sunnah, systematically collected from primary sources to extract relevant insights for the study.

The analytical method will be utilized to critically interpret and assess these texts, striving for objectivity, and supported by the perspectives of early distinguished scholars of Hadith, to adequately address the research questions.

Research Structure

This research is organized into four main chapters:

Chapter One: The Concept of Family Values Foundational to Civilization in the Prophetic Sunnah.

Chapter Two: Selected Examples of the Prophet's ﷺ Attention to Family Values as a Basis for Civilization.

Chapter Three: Selected Examples of the Prophet's ﷺ Attention to Civilizational Values within State and Governance Institutions.

Conclusion:

List of Sources and References.

Chapter One: The Concept of Family Values That Foster Civilization in the Prophetic Sunnah

First Topic: The Concept of Civilizational Values

First Requirement: The Concept of Values

The Definition of Values in Language: The term value in Arabic language references carries several meanings:

Value can refer to something that has a price or worth. (al-Fīrūzābādī, n.d, 1487), (al-Rāfi'ī, n.d, 2:520), (al-Zabīdī, n.d., 33:312). It can also mean a leader or caretaker, (Ibn Sīda al-Mursī 2000, 2:110) someone who safeguards and manages matters skillfully. (al-Ṣāhib ibn 'Abbād, n.d., 2:261)

In another sense, it refers to the circular stone placed on the edge of a well used for drawing water (al-Azharī, n.d., 3:286). Additionally, in a more abstract sense, value refers to balance, uprightness, and the establishment of

justice. This meaning appears in the Qur'an, for example: "And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion." (Surah Al-Bayyina, 98:5), and in another verse: "Say: Indeed, my Lord has guided me to a straight path—a correct religion—the way of Abraham, inclining toward truth. And he was not among those who associated others with Allah." (Surah Al-An'am, 6:161)ⁱ (al-Ṭabarī 2000, 12:282) and (al-Qurṭubī 1964, 7:152)

The Definition of Values in Terminology:

First: Muhammad Al-Shafi'i defines values as "the intangible standards agreed upon by a group of people, which are regarded as the criteria by which material and non-material behaviors are judged." (Muḥammad Ibrāhīm al-Shāfi'ī 1971, 375)

Second: Values are also described as "a set of ideals and supreme objectives that guide a person, whether in their relationship with the material world, the social environment, or the divine realm." (Muḥammad al-Hādī 'Afīfī 1970, 379)

A Critique of Muhammad Al-Hadi Afifi and Muhammad Al-Shafi'i's Definitions of Values:

First: Values cannot be effectively implemented unless they arise from a clear and practical experience, particularly through the presence of a competent educator capable of embodying and instilling these values. However, Professor Muhammad Al-Hadi Afifi's definition overlooks the critical role of the educator and the methodology that contributes to nurturing these values and concepts.

Second: The relationship between human beings and their Lord is governed by a set of beliefs and acts of worship, which cannot simply be classified as *values*. Rather, they constitute foundational doctrinal pillars and ritual acts of devotion, whose source is divine revelation, as found explicitly in the Qur'an and the authentic Prophetic Sunnah. To label these doctrines and rituals merely as *values*—which inherently lack binding authority—introduces a methodological error in my view. It empties these principles of their necessary legislative and moral obligation.

Third: Muhammad Al-Shafi'i's definition of values as "a set of standards agreed upon by people" effectively excludes the criterion of revelation as a foundational reference for values.

In my perspective, this shifts values into the realm of subjective human constructs, rendering them unreliable measures for individual behavior, since they are produced by limited human experiences. While they might be valid for one group, they would not necessarily suit the broader diversity of humanity. Therefore, considering divine revelation as a source for legislation and valuation of human actions is essential for achieving true universality. Divinely-sourced values are purely humanitarian in nature: they serve all humanity in its diversity, without prioritizing the developed over the underdeveloped, the white race over other races, or one gender over another.

Such values address the human being as a whole—spiritually and materially—without favoring physical concerns over spiritual ones. Thus, it becomes clear that the source of revelation plays a vital and irreplaceable role in establishing values.

Fourth: Sayed Ahmad Tantawi considers values as "abstract concepts instilled in individuals through Qur'anic storytelling." (Sayyid Aḥmad Ṭanṭāwī, n.d., 44)

A Critique of Sayed Ahmad Tantawi's Definition:

First:

Defining values as abstract concepts disconnected from religion, reality, and culture, in my view, reduces values to static, lifeless notions with no relevance to material life or human aspirations. This interpretation makes it impossible for values to be realistically embodied, as it assumes their strength lies precisely in their detachment from real-world applicability—a stance that epitomizes idealism and an exaggerated indulgence in utopianism.

Ethics, however, only truly exist when they interact with lived realities, where their place and applicability can be evaluated.

Second:

The term *instillation* used by Sayed Ahmad Tantawi conflicts with modern educational theories, which focus on developing learners' skills by placing them in problem-solving situations, thereby enabling them to build competencies. Modern pedagogy sees the learner as the central figure in the educational process, not merely as a passive recipient.

Thus, education based on competencies emphasizes the active role of the learner, while also recognizing the importance of the educator in guiding this process.

The Definition of Family Values in the Prophetic Sunnah:

Family values in the Prophetic Sunnah are a set of standards, objectives, and noble ideals emphasized by the Prophet Muhammad (peace be upon him) in nurturing his companions.

These values influence personal ethics and play a critical role in cultivating the Muslim individual as a builder of civilization.

Second Requirement: The Concept of Family Values

Definition of Family in Language

In Arabic dictionaries, the term family (*usrah*) carries several meanings: *Asar* (with a fatha on the first letter) means binding or tying. (al-Anbārī 1992, 2:63)

Usrah (with a damma) refers to the armor a man wears for protection, and by extension, it denotes one's close kin and clan, or a group bound by a common affair. (Majma' al-Lughah al-'Arabiyyah, n.d., 1:17) (Murtaḍā al-Zabīdī, n.d., 10:51)

Definition of Family in Terminology

First:

The family is defined as a group of individuals united by blood ties, typically

consisting of the parents and children, where members are responsible for the welfare of one another. (Anton Rahma 1965, 69) (Ali 'Abd al-Wahid Wafi 1977, 15)

Second:

The family can also be defined as the fundamental social unit responsible for ensuring the stability and development of society. (al-Khashab 1966, 43)

Definition of Family Values in the Qur'an and the Prophetic Sunnah

Family values, according to the Qur'an and the Sunnah, are the set of moral principles and virtues legislated by Allah and His Messenger (peace be upon him). They regulate the behavior, dealings, relationships, and ethics among family members, aiming to establish affection, tranquility, and the prevention of discord, while preserving rights and duties. Moreover, they contribute to the development of the individual as a civilization-builder and a founder of societal progress.

Second Topic: The Concept of Building Civilization

First Requirement: Definition of Civilization

Definition of Civilization in Language

In Arabic, civilization (ḥaḍārah) carries several meanings, It is the opposite of absence (ghaybah). (Academy of the Arabic Language, Cairo, vol. 6, p. 7.), It also refers to being present in a particular place. (M. i. al-Fayruzabadi n.d, 481), a third meaning suggests distinguished existence or presence of a notable kind. (Ibn Sīda 2000, 3:122)

Definition of Civilization in Terminology

First:

According to Raiph Piddingtonⁱⁱ, civilization is defined as: "A set of means that enables any person to meet their various needs and adapt to the natural environment they live in." (Linton s.d.)

However, this definition restricts civilization to merely satisfying material needs, neglecting the psychological, intellectual, and spiritual needs of humanity. This approach glorifies the civilization of the body while overlooking the civilization of the mind and soul.

Secondly: Edward Tylorⁱⁱⁱ's Definition Edward Tylor views civilization as the material and immaterial heritage resulting from the progression of life in the past and present, which enables humanity to move toward its future. (Tylor 1871) Civilization, according to him, is expressed in the human output across various fields of intellectual, architectural, behavioral, and cultural life. (Ḥamūda 2000, 10–11)

Thirdly: Will Durant^{iv}'s Definition of Civilization Will Durant defines civilization as a system produced (Durant, 1408, 1-3.) by society that helps humanity develop cultural production.

He sees this system as consisting of four elements:

Economic resources,

Political systems,

Moral traditions and the pursuit of science and the arts.

Durant emphasizes that civilization cannot thrive or even exist in an environment of fear and anxiety, as these conditions stifle creativity and innovation.

Second Requirement: How Civilization is Built

The concept of building civilization refers to the set of conditions, factors, and principles that sociologists rely on when explaining the emergence, flourishing, and eventual decline of civilizations. Thus, there is a significant diversity among intellectual schools regarding the causes behind the rise of civilizations. For example: Roman law maintained that power establishes and protects rights. Plato, in his famous work *The Republic*, argued that there is no place for the weak in society and that they should be eliminated. This represents a refined version of modern pragmatist or materialistic theories, originating from Darwinism's principle that "only the fittest survive." (Fukuyama, 1992, 10). This section aims to present the reader with the major theories that explain the rise of civilizations, as follows:

The Environmental Theory

This theory holds that environmental factors have a direct impact on the emergence and formation of civilizations. Many Greek thinkers believed that location, water availability, and climate significantly influence human thinking and moral character. The theory considers that the essential conditions for the emergence, growth, or decline of civilizations include:

The availability of rainfall,

The fertility of soil for agriculture,

Temperature (whether high or low),

And the geographical location.

Ibn Khaldun's Theory

Ibn Khaldun presented a unique analysis of the emergence of civilizations. He discussed the clear effect of the environment on the biological traits of human beings, asserting that it influences their habits, behaviors, intellect, and decision-making. He argued that climate plays a significant and primary role: if a region's climate is hot, it will generate ideas, habits, and traditions with a harsh and intense nature; if the climate is moderate, it will produce moderate ideas and traditions accordingly. Moreover, Ibn Khaldun described humans as inherently social beings ("civil by nature") and emphasized the importance of sociology and the study of human relations, which lead to the formation of systems governing societies. (Ibn Khaldūn, *nd*, 120–125)

The Race Theory

This theory was introduced by Oswald Spengler. He believed that the rise of civilizations passes through stages similar to the stages of human life. Spengler argued that biological and functional differences between males and females serve as the foundation for evaluating the work carried out within society. He advocated for the uniqueness of each civilization, emphasizing that each culture and character is distinct and cannot be rivaled by others.

However, this theory has since lost credibility, as scientific research and studies have proven that the human race is biologically one entity, and that the

commonality of languages' origins does not imply a single race. Furthermore, race is not the determinant for the rise of civilizations; rather, civilizations emerge under certain conditions, including environmental, economic, and other factors.

The Challenge and Response Theory

This theory was developed by the British historian Arnold Toynbee. It focuses on the civilizational and religious aspects of societal development. The theory posits that difficult circumstances give rise to civilizations as a reaction to severe challenges.

Civilizations, therefore, are not the product of a specific geographic environment or innate biological talents. Instead, civilization arises from the human response to overcome environmental, economic, and industrial obstacles. This response leads to the production of a cultural, economic, and industrial heritage as a result of confronting and overcoming these challenges. (al-‘Azzāwī, *nd*, 29, 30, 51)

The Concept of Civilization According to Malik Bennabi

The Algerian thinker Malik Bennabi believed that civilization emerges when the moral and material conditions necessary for a society are available, allowing each individual, at every stage of life—from childhood to old age—to receive the essential support needed for their development at each stage. (Bennabi 1999, 43) In Malik Bennabi's thought, civilization is the fruit of human effort aimed at improving both material and spiritual life. This effort requires three elements: the world of man, place, and time, much like a farmer who sows seeds in the soil and provides the natural and climatic conditions necessary for the plant to flourish.

Chapter Two: Examples of the Prophet Muhammad's Attention to Family Values that Build Civilization

First Topic: Educating on the Values of Freedom and Self-Worth within the Prophet's Household

First Requirement: Education on Intellectual Freedom in the House of the Prophet

Freedom is not only a tool to achieve human dignity; it also serves as a critical driving force for civilizational renaissance. This cannot be realized unless the family raises its members with the value of free thinking and free expression of opinion. Thus, we find that the Prophet was keen on instilling the value of freedom and trust in one's own opinion through various means, including:

Educating on dignity and avoiding reproach or harsh criticism, so that the individual grows up self-confident and stable in character.

Teaching the spirit of constructive criticism by allowing freedom to ask questions and express concerns, as we will see in some examples.

First Section:

Aisha's Discussion with the Prophet Regarding the Accountability on the Day of Judgment (al-Bukhārī s.d.) Discussing the views of leaders and dignitaries in their presence is something that many might hesitate to do. However, the Prophet

Muhammad not only allowed his opinions to be discussed but even encouraged it, including in delicate matters of belief.

The text we have before us demonstrates how the Prophet's wife, Aisha (may Allah be pleased with her), engaged in discussion and dialogue with the Prophet regarding the concept of accountability on the Day of Judgment. She tried to defend her understanding by citing verses from the Qur'an and hadiths that indicated that the believers, those who receive their book of deeds in their right hand, would undergo an easy reckoning.

The Prophet responded to Aisha's arguments with kindness and clarity, removing any confusion from her mind.

This example shows that the right to express one's opinion was fully granted in the Prophet's household, and that this was part of the Prophet's methodology in dealing with his wife — a stark contrast to the typical treatment of women in Arab households at that time. Narrated by Aisha^v (may Allah be pleased with her): The Messenger of Allah said: "No one will be judged on the Day of Judgment unless they perish." I said, "O Messenger of Allah, did not Allah say: 'As for those who are given their book in their right hand, they will be judged with an easy reckoning' (Quran 84:7-8)?"^{vi}

The Messenger of Allah replied: "That is merely the presentation (of deeds), and no one who is questioned about their deeds on the Day of Judgment will escape punishment."

Imam Badr al-Din al-'Ayni (al-'Aynī, nd vol. 2, 138, no. 104) commented on this interaction between Aisha and the Prophet ﷺ, noting that this discussion on a sensitive issue—one that is based on divine revelation and not reasoning alone—highlights Aisha's intellectual diligence and the legitimacy of questioning religious texts. Al-'Ayni inferred that this incident provides an example of Aisha's commitment to learning, and that it is permissible to engage in dialogue and compare the texts of the Sunnah with those of the Quran.

What Aisha (may Allah be pleased with her) did is a refined expression of the human right, regardless of gender, to express questions and seek clarification, even with the most authoritative figures, whether they are of high academic or religious stature, as long as such expression is done with knowledge, courtesy, and respect to reach the truth. (Bukhari s.d.)

On the other hand, this emphasizes the natural freedom Aisha (may Allah be pleased with her) felt in expressing her disagreement with her husband, the Prophet, on sensitive matters, without feeling the burden of self-censorship, fear, or shame. The Prophet's upbringing ensured that both men and women in his household had their personalities, opinions, and the ability to defend their positions without flattery or submission. This type of upbringing is essential because civilizations begin with building strong individuals and families, rooted in values such as freedom and confidence in one's opinions.

Second Section:

Aisha Defending Her Opinion Regarding the Prophet's Vision of His Lord during the Ascension (Isra and Mi'raj)

Achieving civilizational progress is not built from nothing, nor does it emerge in a vacuum. It requires foundational values on which the members of society are raised, equipping them to realize this civilizational vision. Among these values are freedom, scientific spirit, and intellectual critique, which contribute to this vision. The first institution where these values are cultivated is the family, particularly the wife and mother. The household of the Prophet is, without doubt, the model and example that Allah has commanded us to follow, from which we learn the essential principles on which the members of the Prophet's household were raised.

One example of the education on the scientific spirit and freedom in expressing opinions is narrated by Imam al-Bukhari. He reports that Masruq visited Aisha (may Allah be pleased with her) at her house, where the issue of the Prophet seeing his Lord during the Isra and Mi'raj was raised. Aisha (may Allah be pleased with her) stated that anyone who claimed that the Prophet saw his Lord during the ascension was lying about the Prophet. When Masruq challenged her with verses that seemed to suggest the Prophet did indeed see his Lord, such as the verses: "And he saw Him in the horizon" (Quran 53:7) and "And he saw Him another time" (Quran 53:13), Aisha responded by explaining that the first one to raise this question with the Prophet was her, and that the Prophet had clarified to her that he had seen Gabriel in his true form, not Allah. The verses were meant to refer to the vision of Gabriel, not the Lord ^{vii}.

This confirms that Aisha's intellectual character was shaped by the Prophet himself, who encouraged her to express her views and defend them. These are values that contribute to the active participation of women in the civilizational renaissance. It shows that freedom in the Prophet's household was both a principle and a practiced behavior.

Second Requirement: Educating the Worker to Have Confidence in His Work in the House of the Prophet

The trust that exists between an employer and an employee is considered one of the most important foundations upon which their relationship is built. Achieving civilizational progress cannot be effective or sustainable if the relationship between employer and employee is not founded on values of trust and respect. This relationship should make the employee feel that they are treated fairly and transparently, which enhances team spirit and reflects positively on productivity. These values were instilled by the Prophet in the heart of Anas ibn Malik, who worked for the Prophet for many years and never heard a word of reproach, rebuke, or criticism about the way he worked ^{viii}.

What the Prophet did with Anas ibn Malik, treating a young servant with such care, sends a message to employers about the need to enhance the confidence of workers in themselves, through encouragement and motivation. This has a direct

impact on work, as civilizations are not built by those who are fragile or who have been raised on criticism, abuse, and contempt.

Chapter Three: Examples from the Prophetic Tradition for Fostering the Spirit of Initiative

First Topic: The Affirmative Sunnah as a Means to Foster Confidence and Initiative

The affirmative sunnah refers to actions or words performed by a companion in the presence of the Prophet or even in his absence, which the Prophet either approved or did not object to. This part of the Prophetic tradition has been the foundation for many legal rulings, as it serves as a practical model for society and the community, teaching them not to fear taking initiative and striving for good, whether in projects or acts of worship, as long as it is subject to approval or rejection through the affirmative sunnah. (al-Namlah, 1999, vol. 2, p. 636)

First Requirement: The Affirmative Sunnah's Role in Encouraging the Spirit of Initiative in Certain Acts of Worship

It has been reported that Rafa'ah ibn Rafi' was praying behind the Prophet. When the Prophet rose from bowing and said, "Allah hears the one who praises Him," a man from the congregation said, "Our Lord, to You is due all praise, abundant, good, blessed praise." When the prayer ended, the Prophet asked, "Who said this?" When he found out it was the man, the Prophet said: "I saw more than thirty angels rushing to write it down, and they were debating who would write it first."^{ix}

What I want to highlight here is that the topic of the affirmative sunnah reveals the dynamism of society in striving and taking initiative in all aspects of life. This shows that the Prophet encouraged striving and the development of the spirit of initiative and self-confidence among the people, using various means, with the affirmative sunnah being one of the most prominent models for this.

Second Requirement: Education on the Value of Initiative and Diversifying Alternatives

One of the leadership values emphasized by educators and planners in the context of achieving civilizational progress is the initiative-taking personality, which excels at creating opportunities, and which enables leaders to diversify alternatives and find non-traditional solutions to the political, strategic, and military challenges of the time. The Prophet supported individual initiatives that served the broader strategies for his vision of the political and military reality.

An example of how the Prophet encouraged initiative is seen in the story of Abu Basir after the treaty of Hudaibiyyah, where one of its terms stipulated that the Prophet would return any Muslim who joined him after converting. When Abu Basir converted and came to the Prophet, Quraysh sent two men to retrieve him according to the terms of the treaty. However, after being handed over to Quraysh's men, Abu Basir managed to outwit them, escaped, and returned to the Prophet to inform him of what had happened, declaring that he had invalidated the treaty's condition by escaping. The Prophet, instead of reprimanding him, supported his initiative and encouraged him with the famous words: "Woe to his mother, what a war kindler he is, if only he had someone to help him!"

Abu Basir then fled to the coast of the Red Sea, and gradually, others who could not reach the Prophet for fear of being handed back to Quraysh joined him, forming a group of Muslims that posed a threat to Quraysh's trade routes. This put Quraysh in a position where they had to request the Prophet to protect their trade, turning Abu Basir's initiative into a diplomatic and military advantage for the Prophet. This allowed the Prophet to achieve political and military successes without engaging in battles or violating the treaty, showing his mastery in handling conflict and encouraging individual initiative. The Prophet was able to navigate the treaty's terms while still achieving strategic goals, turning Abu Basir's initiative into a powerful diplomatic and military tool.

This event demonstrates the wisdom of the Prophet in managing conflict and encouraging initiatives that served the broader goals of the state. It highlights how the Prophet's leadership broke away from the traditional tribal structures where the leader controlled war and peace decisions, introducing a new form of leadership that freed individual initiative while maintaining the state's strategic interests without embarrassment or pressure^x.

Chapter four: The Approach of the Sunnah in Educating on the Values of Transparency and Freedom

First Requirement: Educating on the Value of Financial Transparency within the Governance Institution

Objected to the allocation of money to certain individuals while leaving others out. In my view, this attitude stems from a social and familial upbringing influenced by prophetic guidance that emphasized the right of individuals to express their opinions about the state's financial and social policies with freedom and transparency.) commitment to understanding the financial and social policies through which the Prophet distributed financial allocations to various segments of society in Medina. They had the right to know the ruler's reasoning behind distributing certain funds, grants, and aid to some people and not to others. It is established that some of the senior companions (By transparency, I mean the companions')

First Section: Sa'd's Reaction to the Prophet Giving Money to Some Men from the Treasury and Leaving Others Out

In this text, we find Sa'd ibn Abi Waqqas expressing his surprise at the Prophet leaving out a man whom he believed deserved to receive financial allocations. Sa'd did not let this matter pass without seeking clarification from the Prophet about the principles guiding his financial and social policy. Sa'd was not at peace until the Prophet convinced him of the reason behind giving some men money while leaving others out, explaining that the primary purpose was to attract their hearts towards Islam^{xi}. The Prophet explained that his aim was not based on the superiority of some over others in religion but on fostering Islam and bringing more people into the faith by winning their hearts through financial incentives^{xii}. It is important to note that Sa'd ibn Abi Waqqas's position was a form of objection to the Prophet's financial policy in a council of governance and consultation, much like what happens in ruling institutions. This illustrates that the Prophet's

management of financial policy was based on teaching those around him to prioritize transparency and adhere to a clear financial policy. The Prophet educated the companions on the value of maintaining transparency, and he did not prevent Sa'd from expressing his opinion or becoming upset by his objection. Rather, he simply explained the rationale behind his actions. This reflects the nurturing of values of financial transparency within the governance institution.

Second Section: For Transparency in the Distribution of Financial Aid

Second Branch: The Care of Some Companions

Jubayr ibn Mut'im said: "I and Uthman ibn Affan went to the Messenger of Allah and said: 'O Messenger of Allah, You gave to the people of Banu al-Muttalib and left us, even though we are equal in our relationship to You as they are?' The Prophet replied, 'Banu al-Muttalib and Banu Hashim are one and the same.'"^{xiii}

It is noticeable that many commentators on this hadith focused on important issues, such as the disagreement among scholars about whether the ruler should give financial assistance to his close kin or not^{xiv}, or the connection between the tribes of Banu Hashim and Banu al-Muttalib, since the hadith emphasized it. However, the hadith also highlights the position of Uthman and Jubayr ibn Mut'im who were keen on transparency and sought to know if they were entitled to the same financial allocations as Banu Hashim. They went to the Prophet to ask in a polite and respectful manner why certain people in Medina were given financial allocations and others were not. This, in my opinion, is a strong indication of the value of the prophetic education on freedom and the care for transparency, which made every individual in the state of Medina feel comfortable raising questions and objections about any issue with which they did not agree with the leadership of the state at that time. This occurred during one of the most important phases in the development of the state in Medina and with the Prophet, who was supported by revelation and had, in addition to legislative authority, spiritual authority through the divine revelations that came to him.

On the other hand, this stands as a strong rebuttal to those who attempt to accuse the Islamic system of being a theocratic system, where the ruler governs in the name of God and is considered the shadow of God on Earth, with no room for objection to his rule. The events and the incidents previously mentioned confirm that the authority of the ruler in the state of the Prophet was not the authority of God, as evidenced by the objections that were raised here and there. No narrator has reported that the Prophet tried to silence the critics on the grounds that he represented divine authority. On the contrary, we find that he opened the door for anyone to express their views, clarify their position, justify and explain, without dismissing or suppressing opinions.

Second Requirement: The Discussion of Hilal ibn Umayyah with the Prophet Regarding Witnessing Adultery

The text before us shows how the value of freedom in discussing opinions, even legal rulings, was safeguarded. The Prophet did not object to some of his companions discussing matters with him, as seen in the case of Hilal ibn Umayyah when he discovered adultery in his home. When Hilal went to the Prophet to

complain about his situation, the Prophet instructed him to bring witnesses, or he would be subjected to the penalty for slander, as the verses on "li'an" (oath of mutual cursing) had not yet been revealed; rather, the verses on slander were revealed. When Hilal ibn Umayyah realized that he was going to face the penalty for slander, he entrusted his matter to Allah and stated that Allah would reveal his innocence. The Prophet did not mind Hilal's discussion or objections, but rather focused on clarifying the ruling, its purposes, and objectives, ensuring his companions were convinced. This illustrates how prophetic education emphasized the nurturing of values^{xv}.

What is noteworthy is that many commentators of the hadith, from various schools of thought, tend to focus on the ruling of "li'an," the person committing the act, and the disagreement regarding the reason for the hadith's mention or the revelation of the verse^{xvi}. However, to my knowledge, I have not found anyone who has tried to explain the actions of Hilal ibn Umayyah in his approach to the Prophet's ruling, especially considering that the objection ended with Hilal entrusting the matter to divine care in a ruling regarding husbands slandering their wives. This shows how the Prophet allowed a wide margin for freedom in discussing legal rulings and their practical applications. The conversation between the Prophet and Hilal ibn Umayyah regarding the request for witnesses can be seen as a form of dialogue that defended a position in the form of a responsible conversation between an accuser and a judge who wanted to apply Islamic rulings in a new and evolving case where there was no specific text.

Undoubtedly, Hilal's position offers many lessons. One of the most important is that he was completely at ease defending his position on the inability of the husband to provide evidence when he sees adultery happening in his home. This situation stemmed from a spirit prevalent in the society of Medina, which the companions were raised on—a sense of freedom in discussing matters without feeling constrained or fearful. This also indicates that dialogue was a common practice in the Medina community, a culture that encouraged companions to not hesitate, even for a moment, to engage in dialogue with the Prophet about the issue of providing evidence. I believe this is a result of the prophetic education, which sought to free society from the dominance and tyranny of tribal chiefs and to liberate their wills from any authority except the authority of truth and justice. Such education in freedom and trust was one of the factors that prepared the Medina community to establish an Arab Islamic civilization built on a strong, cohesive society that trusted in its religion and leadership and actively participated in the civilizational projects with full awareness and confidence, feeling like an essential part of those projects and contributing to their realization.

Chapter five: Examples of the Prophet's Attention to Some Values that Form the Foundation of Civilization within the Institutions of Governance and the State

The stereotypical image that has been ingrained in our minds is that the military does not tolerate the diversity of opinions. Many people believe that having diverse opinions within the military institution leads to the disintegration of the

army. In my opinion, this is an oversimplification of the role of soldiers and military leaders because this judgment is based on the values of militaries that do not have a civilizational project. However, states and institutions that carry a civilizational project are interested in identifying every new idea that could add value to the plans and military projects they are implementing. Suppressing the spirit of initiative and responsibility, which manifests in the right to express opinions, participate in decision-making, and opposition within the military institution, should not be understood in the negative sense common in underdeveloped countries that fear coups and work to eliminate any dissenting voices. On the contrary, knowing the opinions of members of the institution is part of any strategy they undertake, and neglecting to involve individuals in expressing their opinions leads to the stifling of their potential and suppressing positions that could benefit the institution.

This requirement aims to establish this principle of consultation within the military institution, which does not contradict the principle of obedience, because Islam distinguishes between the duty of obedience after consultation and the duty of consultation before making a decision. Allah says: "So by mercy from Allah, you were lenient with them. And if you had been rude and harsh in heart, they would have disbanded from you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]." (Surah Al-Imran: 159)

First Requirement: The Value of Discussing the Clauses of Military and Political Agreements with Leaders

History rarely records the opposition of those close to kings and presidents regarding the terms of agreements, and we often hear about such opposition only after the agreements have been finalized. However, the Prophet handled discussions of agreements with his companions in a very open manner, allowing room for opposition. On one hand, he allowed discussions on matters open to *ijtihad* (independent legal reasoning), but on the other hand, matters related to definitive rulings (*tawqifiyyah*) were not to be disputed. A notable example of this is the reaction of the Prophet's companions when they learned of the terms of the Treaty of Hudaibiyyah. Among them was Umar ibn al-Khattab, who saw the terms as a concession and sought to discuss and persuade the Prophet to reconsider the terms of the treaty. The Prophet listened to his objections and arguments without stopping him from expressing his view that the terms were unjust. Umar ibn al-Khattab said to the Prophet: "*O Messenger of Allah, are we not upon the truth, and they upon falsehood?*" The Prophet replied, "Yes." Umar continued, "*Are not our martyrs in Paradise and theirs in Hell?*" The Prophet responded, "Yes." Umar then asked, "*Why should we accept humiliation in our religion? Why should we return before Allah judges between us and them?*" The Prophet responded, "*O Ibn al-Khattab, I am the Messenger of Allah, and Allah will never abandon me.*" ^{xvii}

Look at how Umar ibn al-Khattab considered the agreement between the Prophet and the Quraysh as a concession in religion and tried to dissuade the Prophet from

going along with it. He did not limit himself to the Prophet's insistence but also went to Abu Bakr to try to convince him to support his position against the agreement. The Prophet did not deny Umar's opposition to the agreement but instead tried to convince him of the necessity of signing it. This is a clear indication that the Prophet wanted to surround himself with companions who were capable of analysis and scrutiny, trusted in presenting their opinions, and discussing them. The Prophet chose his advisors based on their ability to analyze and articulate opinions and ensured that they were raised to be free, confident, and assertive in presenting ideas that served the greater good.

Second Requirement: Educating on the Value of Justice and Equality in the Distribution of Financial Resources

Financial matters often lead to disagreements among close companions. Many friendships of the past have turned into enmities due to disagreements over the division of wealth or the distribution of powers. However, the example of the Ansar (the helpers of Medina) is unique in this regard. In the following text, the Ansar request the Prophet to ensure that the Muhajirun (immigrants from Mecca) are present when the spoils of war from the battles of Badr and Banu al-Nadir are being distributed, even though they were not from the people of Medina but from Mecca. This is an example of the spirit the companions were raised with, emphasizing the importance of justice and equality in distributing spoils between the Muhajirun and the Ansar.

Anas ibn Malik narrated: *The Prophet invited the Ansar to be given a portion of the spoils of Bahrain. They said, "O Messenger of Allah, if you do this, then give our brothers from the Quraysh a similar share." This was not agreeable to the Prophet, and he said, "You will soon see after me something that will upset you. So be patient until you meet me."*^{xviii}

Third Requirement: Education on Transparency in Appointing Positions

The hadith before us highlights an important issue: how the Prophet exercised his authority in appointing individuals to high positions in the state with complete transparency. It also shows that the Prophet's companions would express their opinions and even oppose some of his decisions without considering it an interference in his authority. Anas ibn Malik narrated from Asid ibn Hudayr that a man came to the Prophet and said: *"O Messenger of Allah, you appointed so-and-so and did not appoint me."* The Prophet replied: *"You will soon see after me something that will upset you. So be patient until you meet me."*^{xix}

This hadith shows that the companion believed it was his right to object to the decision, even if the one distributing the positions was the Prophet himself. It indicates that in the state of the Prophet, opposition was a right available to everyone. The Prophet was keen on educating society in general, and his close companions specifically, to express their opinions freely and demand transparency in appointing people to positions. We do not see any criticism from the Prophet towards the companions' observations, nor did the companions feel any hesitation in voicing their opinions because they were confident that the freedom to express opinions was guaranteed. Moreover, the pursuit of improving

the state's performance and choosing the best and most competent individuals was a matter of consensus in the community. The leadership of the Prophet did not shield itself from those who raised comments on any appointments he made, as he acted as a ruler, not just as a prophet.

Conclusion

In conclusion, we can affirm that every society must instill in its members the conviction that the advancement of civilization is a necessary goal. If a society holds this civilizational ambition, it must translate this legitimate aspiration into values that it actively works to achieve, enabling it to reach its objectives. Therefore, I propose that reformers and thinkers focus on developing values in the individual and collective conscience of the nation, in addition to selecting a set of values that contribute to the realization of the nation's civilizational project in a scientific and methodical manner, in order to shorten the path and prevent failure, wasting time and energy.

Recommendations:

1. Hold a series of meetings to define the set of values that contribute to the civilizational advancement.
2. Focus on the concept of *civilizational witnesses* and educate the nation on having an active role in human life.
3. Study the history of civilizations and extract the key values that contributed to building the world's human civilizations to build upon for the present.

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قال الله تعالى : □ قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ □ الأَنْعَام (161)، وقال تعالى : □ وَمَا أَمْرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ □ البينة 05

ⁱⁱ Ralph Piddington, an anthropologist of the mid-twentieth century, known for *The Study of Man* (1936) and *The Tree of Culture* (1955). Adapted from <https://mafahem.com>.

ⁱⁱⁱ Sir Edward Burnett Tylor, English anthropologist and pioneer of cultural studies. He was Professor of Anthropology at Oxford (1896–1909). His major works include *Primitive Culture* (1871) and *Anthropology* (1881). Adapted from Wikipedia.

^{iv} William James Durant (1885–1981), American philosopher, historian, and writer. Best known for *The Story of Civilization*, co-authored with his wife Ariel Durant. Adapted from Wikipedia.

^v Ā'isha bint Abī Bakr al-Ṣiddīq, wife of the Prophet Muḥammad and “Mother of the Believers,” died in 57/58 AH and was buried in al-Baqī'. See *Usd al-ghāba*, 1:1385.

^{vi} The ḥadīth is reported by al-Bukhārī (*al-Riḥāq*, Bāb: *Man nuqīṣa al-ḥisāb 'uḍḍib*, 8:112, no. 6538), Muslim (*al-Janna*, Bāb: *Ithbāt al-ḥisāb*, 4:2205, no. 2876), and Abū Dāwūd (*al-Jana'iz*, Bāb: *Iyādat al-nisā'*, 3:184).

^{vii} The ḥadīth is narrated by al-Bukhārī in *Ṣaḥīḥ al-Bukhārī*, Book of the Beginning of Creation, chapter “When one of you says ‘Āmīn’ and the angels in heaven say ‘Āmīn,’ and they coincide, his past sins will be forgiven,” vol. 4, p. 114, no. 3234.

^{viii} Narrated by al-Suyūṭī in *Jāmi' al-Aḥādīth*, vol. 33, p. 205, no. 36067; Abū Ya' lā al-Mawṣilī, *Musnad*, vol. 5, p. 348, no. 2992 (ed. Ḥusayn Salīm Asad, Damascus: Dār al-Ma'mūn li-l-Turāth, 1st ed., 1984); and al-Bazzār, *Musnad*, vol. 13, p. 408, no. 7122.

^{ix} Reported by Ibn Khuzaymah in his *Ṣaḥīḥ*, Kitāb Ṣalāt (The Book of Prayer), vol. 11, p. 158.

^x See the full ḥadīth reported by al-Bukhārī in *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Shurūṭ (The Book of Conditions), “Chapter on conditions in jihad, reconciliation with the people of war, and writing agreements,” vol. 3, p. 193, no. 2731.

^{xi} See the ḥadīth reported by al-Bukhārī in *Ṣaḥīḥ al-Bukhārī*, Kitāb Bad' al-Īmān (The Beginning of Faith), “Chapter: When Islam is not true faith but submission or fear of being killed,” vol. 1, p. 15, no. 27; and by Muslim in *Ṣaḥīḥ Muslim*, Kitāb al-Zakāh (The Book of Almsgiving), “Chapter: Giving to those whose hearts are to be reconciled and those who fear for their faith,” vol. 2, p. 132.

^{xii} See al-Nawawī, Yahyā ibn Sharaf ibn Murī Abū Zakariyyā. *al-Minhāj Sharḥ Ṣaḥīḥ Muslim ibn al-Ḥajjāj*. Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 2nd ed., 1392 AH, vol. 7, p. 148, with slight adaptation.

^{xiii} Reported by al-Bukhārī in *Ṣaḥīḥ al-Bukhārī*, Kitāb Farḍ al-Khums, “Chapter: Evidence that the khums belongs to the Imam, and that he may give some of his relatives and not others,” vol. 4, p. 91, no. 3140; and by al-Bayhaqī in *al-Sunan al-Kubrā*, Kitāb Farḍ al-Khums wa'l-Fay', “Chapter: The share of the relatives from the khums,” vol. 5, p. 554, no. 12951.

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^{xv} See the full text of the ḥadīth as recorded by Imam al-Bukhari in *Ṣaḥīḥ al-Bukhārī*, Book of Qur'anic Exegesis, Chapter: “But it shall avert the punishment from her if she bears witness four times [with an oath] by Allah that he is indeed telling a lie” [al-Nūr: 8], vol. 6, p. 100, no. 4747; and in the Book of Gifts and Encouragement to Give, Chapter: *If one claims or makes an accusation, he may request evidence and go to seek proof*, vol. 3, p. 178, no. 2671.

^{xvi} See the scholarly discussions on identifying the person regarding whom the verse of *li'ān* was revealed and the differences among the scholars: Fakhr al-Dīn al-Rāzī, *Tafsīr al-Fakhr al-Rāzī* (Beirut: Dār Iḥyā' al-Turāth al-'Arabī), vol. 1, p. 3281; al-Qurṭubī, *al-Jāmi' li-Aḥkām al-Qur'ān*, vol. 12, p. 183; Ibn Battāl, *Sharḥ Ṣaḥīḥ al-Bukhārī*, vol. 8, p. 62; Ibn Hajar, *Fath al-Bārī*, vol. 8, p. 944 and vol. 9, pp. 445–450; Ibn Daqīq al-'Īd, *Umdat al-Qārī*, vol. 13, pp. 249–250 and vol. 19, p. 77; al-Khaṭṭābī, *Ma'ālim al-Sunan*, vol. 3, p. 267.

^{xvii} See the text of the ḥadīth as recorded by al-Bukhārī in *Kitāb al-Jizya* (vol. 4, p. 104, no. 3182) and in *Kitāb Tafsīr al-Qur'ān* on Sūrat al-Fath (18) (vol. 6, p. 136, no. 4844); Muslim, *Kitāb al-Jihād wa al-Siyar*, “Bāb Ṣulḥ al-Ḥudaybiyya fī al-Ḥudaybiyya” (vol. 3, p. 1411, no. 1785); al-Bayhaqī, *al-Sunan al-Kubrā*, “Bāb al-Muhādanah 'alā al-Nazar li-l-Muslimīn” (vol. 9, p. 366, no. 18807), and in *Kitāb al-Siyar*, “Bāb Nuzūl Sūrat al-Fath 'alā Rasūl Allāh ﷺ marjī'ahu min al-Ḥudaybiyya” (vol. 9, p. 372, no. 18813).

^{xviii} The ḥadīth is recorded by al-Bukhārī in *Kitāb Kitābat al-Qaṭā'i* (vol. 3, p. 114, no. 2377), and in *Kitāb al-Jizya*, “Bāb mā aqṭa'a al-Nabī ﷺ min al-Baḥrayn, wa-mā wa'ada min mā al-Baḥrayn wa-l-jizya, wa-liman yuqssamu al-fay' wa-l-jizya” (vol. 4, p. 98, no. 3163); al-Bayhaqī, *al-Sunan al-Kubrā*, *Kitāb al-Jizya*, “Bāb

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