

THE ISLAMIC VIEW ON NAVIGATING CHANGES WITH INNOVATION AND RESILIENCE FOR NATION BUILDING

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Abstract

Islam emphasizes the importance of adaptability, innovation, and resilience in the face of change. This theme explores how Islamic principles can guide individuals and nations in navigating changes and building a stronger, more resilient society. The paper adopts a thematic approach in discussing the themes in three phases thus: Islamic principles for navigating change, Innovation and resilience in Islam, and Nation building through Islamic principles. The paper avers that by applying the Islamic principles of Tawwakul (Trust in Allah), Ijtihad (Independent Reasoning), Shura (Consultation), and Sabr (Patience) individuals and nations can navigate changes with innovation and resilience. The Islamic principle of fostering social cohesion through justice, compassion and mutual respect should be strongly emphasized in our daily lives and upheld by the government of the nation as it were during the era of Noble Prophet Muhammad (saw) and his companions as pious leaders.

KEY WORDS: *Islamic View, Navigating, Innovation, Resilience, Nation, Building*

Introduction

Innovation, in an Islamic context, can be seen as the process of developing new solutions and technologies that benefit society while adhering to Islamic principles. Resilience refers to the ability of a community or nation to withstand challenges and bounce back stronger, guided by faith and reliance on Almighty Allah. Islamic civilization has historically demonstrated remarkable capacity for endurance and renewal in the face of adversity. Snapshots could be seen from the early persecution of the Prophet and the *Sahaba* in Makkah to the challenges of the Hijrah to al-Madinah and thus, Muslims have always drawn strength from *Iman* (faith), Innovation and resilience are crucial for national development in our rapidly changing world. While these concepts might seem contemporary, Islam, a religion often associated with traditions, offers a profound and comprehensive framework for understanding and implementing them. This introduction explores the Islamic perspective on navigating change through innovation and resilience, highlighting how its timeless principles

can contribute to robust nation-building. In an era defined by rapid transformations and unprecedented challenges, the capacity for innovation and resilience has emerged as paramount for the sustainable development and prosperity of nations. While often perceived through a modern lens, these vital concepts are deeply embedded within the rich intellectual and spiritual tradition of Islam. This exploration delves into the comprehensive Islamic worldview on navigating change, demonstrating how its timeless principles foster adaptive ingenuity and unwavering steadfastness, essential ingredients for robust nation-building.

Far from being a static or insular faith, Islam, from its inception, has championed the pursuit of knowledge, critical thinking, and practical solutions to societal challenges. The Quran and the Sunnah (the teachings and practices of the Noble Prophet Muhammad S.A.W) provide a foundational framework that encourages Muslims to observe, reflect, and contribute positively to their communities and the wider world. This intrinsic call to engage with reality and strive for improvement forms the bedrock of an innovative mindset. Moreover, the Islamic emphasis on resilience is not merely about enduring hardship, but about transforming adversity into opportunity. It speaks to a deep-seated spiritual fortitude that allows individuals and communities to bounce back stronger from setbacks, learn from experiences, and adapt to new circumstances without compromising core values. This dynamic interplay between innovation and resilience, rooted in Islamic teachings, offers a powerful model for nations seeking to build strong, adaptable, and forward-looking societies capable of thriving in an ever-evolving global landscape.

The Islamic Principles for Navigating Change

Islam provides a robust and dynamic framework for navigating change, built upon several core principles derived from the Quran and the *Sunnah* (Prophet Muhammad's teachings and practices). These principles emphasize a balanced approach that embraces progress while remaining anchored to immutable values. Here are some key Islamic principles for navigating change:

Tawhid (Oneness of God) and Reliance on Allah (Tawakkul): The belief in one God (Allah) as the ultimate source of all creation and power instills a sense of purpose, humility, and reliance on divine wisdom. "Say, 'He is Allah, (who is) One, Allah, the Eternal Refuge. He neither begets nor is He begotten, nor is there to Him any equivalent.'" (Quran 112:1-4 This belief fosters peace and tranquility amidst uncertainty, knowing that all change is ultimately part of Allah's plan. "And whoever relies upon Allah, then He is sufficient for him." (Quran 65:3) in another verse Allah says: "And upon Allah let the believers rely." (Quran 3:122) When facing societal shifts, this principle encourages Muslims to trust in Allah's guidance and not despair. It

promotes a proactive approach to seek solutions while acknowledging that ultimate success rests with God. It also means not becoming desperately attached to worldly outcomes, as they are transient.

The Impermanence of Worldly Life: Islam consistently reminds believers that this worldly life is fleeting and constantly in flux. "Every soul will taste death," and "Allah (SWT) does not change the condition of a people until they change what is in themselves" (Quran 13:11). "Every soul will taste death. And We test you with evil and with good as trial; and to Us you will be returned." (Quran 21:35) "Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children..." (Quran 57:20) Recognizing impermanence helps the Muslims in detaching from material possessions and temporary situations, fostering adaptability. It encourages investment in eternal good deeds and a focus on inner spiritual growth, which equips individuals to cope with external changes with resilience.

Seeking Knowledge (*Ilm*) and Continuous Learning: Islam places immense emphasis on the acquisition of knowledge in all its forms – religious, scientific, and practical. The Noble Prophet Muhammad (SAW) said, "Seeking knowledge is an obligation upon every Muslim." (Sunan Ibn Majah, Hadith 224). It is stated in the Glorious Qur'an: "Say, 'Are those who know equal to those who do not know?' Only those of understanding will remember." (Quran 39:9) in another verse it states: "And say, 'My Lord, increase me in knowledge.'" (Quran 20:114). This principle is foundational for innovation. It mandates continuous learning, critical thinking, and research to understand new challenges and develop effective solutions. It encourages Muslims to engage with modern advancements, analyze them, and integrate beneficial knowledge that aligns with Islamic ethics. The Prophet (PBUH) said, "Whoever takes a path upon which to obtain knowledge, Allah makes the path to Paradise easy for him." (*Sahih Muslim*, Hadith 2699)

***Ijtihad* (Independent Reasoning and Exertion):** *Ijtihad* is the process of independent reasoning by qualified scholars to derive Islamic legal rulings on matters not explicitly covered in the Quran and *Sunnah*, or to re-interpret existing texts in light of new contexts. While *Ijtihad* itself is a juristic methodology, its permissibility and necessity are derived from broader Islamic principles that encourage intellectual effort in understanding and applying the faith. When Prophet Muhammad (SAW) sent Mu'adh to Yemen, he asked him how he would judge the Ummah. Mu'adh replied, "By the Book of Allah." The Prophet asked, "If you do not find it?" Mu'adh said, "By the *Sunnah* of the Messenger of Allah." The Prophet asked, "If you do not find it?" Mu'adh said, "Then I will exert my own opinion (*Ijtahid*) and I will not fall short." The Prophet then patted his chest and said, "Praise be to Allah Who has guided the messenger of the Messenger of Allah to that which pleases the Messenger of Allah." (Sunan Abi Dawud, Hadith 3592; Jami' at-Tirmidhi, Hadith 1327) Hadith of Mu'adh bn

Jabal: This is a crucial mechanism for adaptability. It allows Islamic law and practice to remain relevant and responsive to evolving societal needs and emerging technologies. It emphasizes dynamic engagement with changing realities while adhering to the foundational principles of Islam.

Maslaha (Public Interest/Benefit): Islamic law (*Shari'ah*) aims to achieve the welfare and benefit of humanity. Actions and decisions should prioritize the common good, prevent harm, and promote justice and equity. This principle is not explicitly a single verse, but rather an overarching objective derived from numerous Qur'anic verses and Hadith that emphasize promoting good, preventing harm, and establishing justice. "...And He has not placed upon you in the religion any difficulty. "(Q:22:78) *this verse Implies ease and benefit.*

"Allah intends for you ease and does not intend for you hardship..."
(Q:2:185).

The concept of *Maslaha* is a well-established principle in Islamic jurisprudence (*Usul al-Fiqh*), particularly prominent in the *Maliki* school, though recognized across all schools as a legitimate consideration in deriving rulings. When navigating change, this principle guides decision-making towards outcomes that are beneficial for the community and society at large. It allows for flexibility in applying certain rulings or adopting new practices if they serve a greater good and do not contradict fundamental Islamic tenets.

Shurah (Mutual Consultation): Islam encourages consultation and collective decision-making, particularly in matters of public affairs. Allah states in the Quran, "...And consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely (upon Him)." (Quran 3:159) He (SWT) also states "...and whose affair is (determined by) consultation among themselves..." (Quran 42:38) This principle fosters collective intelligence and diverse perspectives in addressing challenges posed by change. It promotes inclusive governance and ensures that solutions are well-considered and have broad community support, leading to more resilient outcomes.

Patience (Sabr) and Perseverance: *Sabr* is a cornerstone of Islamic ethics, encompassing patience in adversity, perseverance in striving for good, and steadfastness in upholding truth. As Allah states in the Quran, "O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient." (Q2:153) And also states, "And be patient, for indeed, Allah does not allow to be lost the reward of those who do good." (Q11:115) Change often brings difficulties and setbacks. Patience helps individuals and communities endure

trials, remain steadfast in their efforts, and avoid hasty or desperate reactions. Perseverance ensures continued effort towards positive transformation, even when progress is slow or challenging. The Prophet (PBUH) said:

"Amazing is the affair of the believer, for everything that happens to him is good. If something good happens to him, he is grateful and that is good for him. If something bad happens to him, he is patient and that is good for him. This applies to no one but the believer." (Sahih Muslim, Hadith 2999)

Justice (*Adl*) and Equity: Islam commands justice and fairness in all dealings, both individual and societal. It emphasizes standing up for truth and ensuring equitable distribution of resources and opportunities. "Indeed, Allah commands justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded." (Q16:90), I another verse Allah (SWT) Says: "O you who have believed, be persistently just, witnesses for Allah, even if it be against yourselves or parents and relatives." (Q4:135). The Prophet (PBUH) was reported to have said: "Verily, Allah is just and loves justice." (Sahih Muslim, Hadith 1827) As societies undergo change, it's crucial to ensure that new developments or policies do not exacerbate inequalities or marginalize vulnerable groups. This principle guides efforts towards creating just systems and inclusive societies that can better absorb and adapt to change.

Balance (*Tawazun*) and Moderation (*Wasatiyyah*): Islam promotes a balanced approach in all aspects of life, avoiding extremism and excessive indulgence. It encourages finding the middle ground between tradition and modernity, spiritual and material pursuits. "And thus We have made you a justly balanced (i.e., moderate) nation that you will be witnesses over the people and the Messenger will be a witness over you." (Q2:143)

This verse introduces the concept of '*Ummatan Wasatan*' (a moderate nation). This principle is vital for integrating innovation without abandoning core values. It allows for embracing new technologies and ideas while critically assessing their potential impact and ensuring they don't lead to imbalance or harm. It helps in maintaining stability amidst rapid shifts. To buttress emphasizes on moderation in practice The Noble Prophet (SAW) was reported to have said: "Do good deeds properly, sincerely and moderately, and know that your deeds will not make you enter Paradise, and that the most beloved deed to Allah is the most regular and constant even if it were little." (Sahih Bukhari, Hadith 6463) These principles collectively empower Muslims to approach change not with fear or rigidity, but with a proactive, thoughtful, and ethically grounded mindset, essential for nation-building in the 21st century.

Innovation and Resilience in Islam

Islam, as a comprehensive way of life, provides clear guidance on how Muslims can accept and even leverage innovation and resilience. It's not about blind acceptance or rigid rejection, but a nuanced approach rooted in divine principles.

Accepting Innovation and Resilience in Islam: The acceptance of innovation in Islam is understood through the concept of *Bid'ah* (innovation). While *Bid'ah* in matters of worship that contradict established *Sunnah* is generally discouraged, there's a strong emphasis on beneficial innovation in worldly affairs and in developing knowledge that serves humanity and upholds Islamic values. This is often referred to as "good innovation" (*Bid'ah Hasanah*) by some scholars, or more broadly as the application of *Ijtihad* and *Maslaha*. Here are some ways of accepting innovation and resilience in Islam:

Distinguishing Between Good and Bad Innovation (*Bid'ah Hasanah* vs. *Bid'ah Sayyi'ah*): Not all new things are rejected. Innovation is permissible and even encouraged if it aligns with the broader objectives of Islamic law (Sharia) and does not contradict the fundamental tenets of the faith or established acts of worship. Innovations that contradict the Quran and Sunnah are rejected. The Prophet Muhammad (PBUH) said: "Whoever innovates in this matter of ours that which is not from it, it will be rejected." (Sahih Bukhari, Hadith 2697; Sahih Muslim, Hadith 1718). This Hadith is often cited to define what is *rejected* (i.e., new religious practices not in line with established Islam).

The identification of an innovation as being good and its acceptance allows for the adoption of new technologies, scientific advancements, administrative systems, and social structures that benefit society. For example, the compilation of the Quran into a single book, the development of Islamic sciences, and the establishment of various educational institutions were innovations after the Prophet's time, but were accepted because they served a greater good and did not contradict religious principles. Another Hadith mentioned by Imam Muslim related from Jarir Ibn Abdullah, that the Noble Prophet (SAW) said: "The one who innovates a good innovation in Islam has its reward and a similar reward of those who practice it until the Day of Judgement, without lessening the rewards of those who practice it. The one who innovates the innovation of misguidance carries this sin and the sins of those who practice it until the Day of Judgement, without lessening the sins of those who practice it." (Sahih Muslim, Hadith 1017). This Hadith highlights the concept of "good innovation" in practice. Scholars like Imam al-Shafi'i distinguished between different types of innovations, allowing for those that conform to the Quran and Sunnah.

Embracing Knowledge and Progress (*Ilm and Taqqadum*): Islam places a high value on seeking knowledge in all fields (religious and worldly) and encourages intellectual inquiry. This naturally leads to discovery, invention, and progress. Muslims are encouraged to excel in science, technology, medicine, and other fields that contribute to human well-being. The rich history of Islamic civilization, with its advancements in astronomy, mathematics, medicine, and architecture, is a testament to this principle. "And say, 'My Lord, increase me in knowledge.'" (Quran 20:114)

"Seeking knowledge is an obligation upon every Muslim." (Sunan Ibn Majah, Hadith 224).

"Wisdom is the lost property of the believer; wherever he finds it, he is most worthy of it." (Jami' at-Tirmidhi, Hadith 2687)

This encourages embracing beneficial knowledge regardless of its source. While the search for beneficial knowledge is not restricted by age or gender, it is an open field that every Muslim is encouraged to transverse.

***Ijtihad* (Independent Reasoning) as a Mechanism for Adaptation:** *Ijtihad* allows qualified scholars to derive new rulings or reinterpret existing ones to address contemporary issues and changing circumstances, provided they do not contradict fundamental Islamic texts. The Hadith of Mu'adh ibn Jabal (mentioned previously in the "Principles" section, from *Sunan* Abi Dawud and Jami' at-Tirmidhi) directly supports the concept of *Ijtihad*. This is the primary Islamic intellectual tool for innovation in legal and ethical matters. It enables Muslim societies to engage with modern challenges like bioethics, digital commerce, and environmental issues, by developing Islamic perspectives and solutions.

***Maslaha* (Public Interest/Benefit) as a Guiding Principle:** Decisions and innovations should ultimately serve the welfare and common good of the community (Ummah), prevent harm, and promote justice. If a new practice or technology brings clear benefit to society and aligns with Islamic ethical values, it is generally encouraged. This principle allows for flexibility in adopting beneficial innovations. Derived from the overall objectives of the *Shari'ah* (*Maqasid al-Shari'ah*), which aim to protect religion, life, intellect, progeny, and wealth. "Allah intends for you ease and does not intend for you hardship" (Quran 2:185) also underpin the concept of facilitating public good.

Accepting Resilience in Islam

Resilience in Islam is deeply intertwined with the concepts of *Sabr* (patience), *Tawakkul* (reliance on Allah), and a strong belief in divine decree (*Qadar*). It's not passive resignation, but an active internal strength to overcome challenges. In accepting resilience Muslims are expected to imbibe the following principles:

Patience (*Sabr*) and Steadfastness: Patience is a cardinal virtue in Islam, encompassing endurance in adversity, perseverance in striving for good, and self-restraint from despair or panic. When faced with difficulties, whether personal or national (like economic downturns, natural disasters, or conflicts), Muslims are taught to exercise patience, remain steadfast, and continue to work towards positive outcomes. This fosters a resilient mindset that views trials as opportunities for spiritual growth and drawing closer to Allah. "Oh you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient." (Quran 2:153) "And be patient, for indeed, Allah does not allow to be lost the reward of those who do good." (Quran 11:115). The Noble Prophet (SAW) Said: "No one has ever been given anything better and more bountiful than patience." (Sahih Muslim, Hadith 1053) The Noble Prophet (SAW) also stated: "Amazing is the affair of the believer, for everything that happens to him is good. If something good happens to him, he is grateful and that is good for him. If something bad happens to him, he is patient and that is good for him. This applies to no one but the believer." (Sahih Muslim, Hadith 2999)

Reliance on Allah (*Tawakkul*) Combined with Effort: While relying on Allah's plan and wisdom, Muslims are also commanded to exert maximum effort and take all necessary means. *Tawakkul* is not fatalism; it is active trust. This principle fosters a resilient attitude where individuals and nations strive their best to address challenges, innovate solutions, and adapt to change, all while trusting that Allah will aid their sincere efforts. It prevents paralysis in the face of uncertainty. "And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]." (Quran 3:159) "And whoever relies upon Allah - then He is sufficient for him." (Quran 65:3). In a Hadith: A man asked the Prophet (PBUH), "Should I tie my camel and rely upon Allah, or untie it and rely upon Allah?" The Prophet replied, "Tie it and rely upon Allah." (Jami' at-Tirmidhi, Hadith 2517) This Hadith beautifully illustrates the balance between effort and reliance.

Belief in Divine Decree (*Qadar*) and its Wisdom: Muslims believe that everything happens by Allah's decree, whether good or perceived as bad. This belief, when correctly understood, instills tranquility and acceptance, allowing for resilience. This does not mean inaction but rather accepting

what has transpired while continuing to strive for the best. It helps in coping with loss, failure, or unexpected hardships by understanding that there is a divine wisdom behind all events, even if it's not immediately apparent. This prevents despair and promotes a forward-looking perspective. "No disaster strikes upon the earth or among yourselves except that it is in a register before We create it - indeed that, for Allah, is easy." (Quran 57:22). The Prophet (PBUH) Said: Part of the belief in Qadar is "you believe in Allah, His angels, His books, His messengers, the Last Day, and in the divine decree (Qadar), good and evil." (Sahih Muslim, Hadith 8).

Seeking Help through Prayer (*Du'a*) and Remembrance (*Dhikr*): Prayer and remembrance of Allah are direct means of seeking divine assistance, comfort, and strength. In times of crisis or change, turning to Allah through prayer and remembering His attributes provides immense spiritual and psychological resilience. It reinforces faith and helps maintain a positive outlook. "Unquestionably, by the remembrance of Allah hearts are assured." (Quran 13:28) "And your Lord says, 'Call upon Me; I will respond to you.'" (Quran 40:60)

These principles collectively form a dynamic framework in Islam that not only permits but actively encourages beneficial innovation and cultivates profound resilience, both essential for navigating the complexities of modern nation-building.

Nation-Building through Islamic Principles

Nation-building through Islamic principles is a holistic endeavor that encompasses various aspects of societal development, governance, justice, and individual conduct. It aims to create a just, prosperous, and harmonious society that upholds human dignity and serves the common good. Here some key ways of nation-building through Islamic principles will be discussed briefly:

Ethical and Moral Foundations (*Akhlaq*)

Justice (*Adl*): Justice is paramount in Islam, extending to all aspects of life social, economic, legal, and political. It requires fairness, impartiality, and upholding the rights of all individuals, regardless of their background. In the application of justice in Nation-building it is essential to establish an equitable legal system, ensuring fair distribution of resources, combating corruption, and protecting the rights of minorities. This is in compliance to Allah's command in the Qur'an: "Indeed, Allah commands justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He

admonishes you that perhaps you will be reminded." (Q16:90). And also: "O you who have believed, be persistently just, witnesses for Allah, even if it be against yourselves or parents and relatives." (Q 4:135).

Accountability (*Muhasabah*): Both leaders and citizens are accountable to Allah and to one another. Leaders are entrusted with authority (*Amanah*) and will be questioned about their stewardship. Promoting transparency in governance, establishing oversight mechanisms, and fostering a culture where leaders are answerable for their actions. "Indeed, Allah commands you to render trusts to whom they are due..." (Quran 4:58). The concept of a leader being a "shepherd" responsible for his flock (Sahih Bukhari, Hadith 7138; Sahih Muslim, Hadith 1829).

Honesty and Trustworthiness (*Amanah and Sidq*): Integrity in all dealings, whether in public office, business, or personal interactions. Building trust between the government and the populace, ensuring fair business practices, and eradicating corruption and fraud which undermine national progress. "Oh you who have believed, fear Allah and be with the truthful." (Quran 9:119). "Indeed, Allah commands you to render trusts to whom they are due..." (Quran 4:58).

Good Governance and Leadership

Consultation (*Shura*): Decision-making should be based on mutual consultation, involving qualified individuals and representatives of the people. Implementing democratic or consultative processes, encouraging public participation in policy-making, and fostering inclusive governance structures. "...and consult them in the matter. And when you have decided, then rely upon Allah..." (Quran 3:159).

Competence and Meritocracy: Leadership and public office should be entrusted to those most qualified, capable, and knowledgeable, not based on lineage, wealth, or favoritism. Appointing skilled professionals to key positions, investing in education and training, and creating opportunities for talent development. "Indeed, Allah commands you to render trusts to whom they are due..." (Quran 4:58) - Implicitly includes competence as a condition of trust. Prophet Yusuf (Joseph) in the Quran, who was given authority over Egypt's storehouses due to his knowledge and trustworthiness; "He said: place me in authority over the treasures of the land, and surely I am a good keeper, knowing well". (Quran 12:55)

Rule of Law (*Siyasa Shar'iyah*): Governance must be based on divine law (*Shari'ah*) and its principles, which provide a framework for justice, order, and societal well-being. This includes upholding legitimate human-made laws that do not contradict fundamental Islamic tenets. Establishing a robust legal framework, ensuring adherence to laws by all citizens and leaders, and an independent judiciary. The entire body of Islamic jurisprudence (*Fiqh*) and its objectives (*Maqasid al-Sharia*) which aim to protect essential societal needs.

Socio-Economic Development

Economic Justice and Equitable Distribution of Wealth: Islam promotes a balanced economy where wealth circulates, poverty is alleviated, and basic needs are met for all. This includes concepts like *Zakat* (obligatory charity), *Sadaqah* (voluntary charity), and prohibition of *Riba* (interest/usury). Implementing fair tax systems, establishing social welfare programs, encouraging ethical business practices, and empowering the poor and needy. "That it may not (simply) be a circulation between the rich among you." (Quran 59:7) Regarding distribution of spoils of war, but principle extends to general wealth distribution. "Take, (O, Muhammad), from their wealth a charity by which you purify them and cause them increase." (Quran 9:103)

Productivity and Hard Work: Islam encourages diligence, hard work, and earning a lawful livelihood. Idleness and dependence are discouraged. Fostering a strong work ethic, promoting vocational training and entrepreneurship, and developing industries for self-sufficiency. "And say, 'Work, for Allah will see your deeds, and (so will) His Messenger and the believers.'" (Quran 9:105). Prophet Muhammad (PBUH) reportedly said: "No one has ever eaten a better meal than that which he has earned by working with his own hands." (Sahih Bukhari, Hadith 2072).

Environmental Stewardship (*Khilafah/Amana for the Earth*): Humans are vicegerents (*Khalifa*) of Allah on Earth, entrusted with the responsibility to protect and manage its resources sustainably. Implementing environmental protection policies, promoting sustainable development practices, and responsible resource management. "And it is He who has made you successors on the earth and has raised some of you above others in degrees (of rank) that He may test you in what He has given you." (Quran 6:165). "Do not commit mischief on the earth after it has been set in order." (Quran 7:56). It incumbent on every Muslim to protect the natural resources and make judicious use of it without wanton exploitation and waste. As well as protecting the environment from hazardous practices that destabilizes the ecosystem.

Social Cohesion and Unity

Unity in Diversity (*Ukhuwwah and Ta'aruf*): While acknowledging human diversity in tribes and nations, Islam emphasizes universal brotherhood (*Ukhuwwah*) among believers and mutual understanding (*Ta'aruf*) among all humanity. Promoting social cohesion, inter-faith dialogue, respect for cultural differences, and fostering a sense of shared national identity that transcends ethnic or religious lines. The Charter of Medina is a historical example of this. "O mankind, indeed We have created you from male and female and made you nations and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you." (Quran 49:13). "The believers are nothing else than brothers (in Islamic religion)." (Quran 49:10).

Education and Intellectual Development: Seeking knowledge is a fundamental obligation. An educated populace is essential for societal progress and informed decision-making. Investing heavily in quality education at all levels, promoting scientific research, literacy programs, and intellectual discourse are paramount in building the nation as every aspect of the society will have a representation in decision making or might produce the man power with the needed skills. "Read! In the Name of your Lord who created..." (Quran 96:1) - *The first revelation to Prophet Muhammad which emphasizes the need to go into research or search for knowledge.* "My Lord, increase me in knowledge." (Quran 20:114). "Seeking knowledge is an obligation upon every Muslim." (Sunan Ibn Majah, Hadith 224).

Enjoining Good and Forbidding Evil (*Amr bi al-Ma'ruf wa Nahy an al-Munkar*): A collective responsibility to promote good and prevent wrongdoing in society. This is not just individual piety but a societal duty. Fostering civic responsibility, promoting ethical behavior, holding individuals and institutions accountable, and combating social ills through lawful means. These are the best ways of curbing the animal instinct in man, as it makes him/her take responsibility for his/her actions knowing fully well that there is a standing repercussion for every flaw or unlawful act. It is therefore a responsibility of every Muslim to be his/her brother's keeper by encouraging good and discouraging evil acts in the society. "You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah." (Quran 3:110).

Conclusion

These comprehensive Islamic principles are the foundations of laydown by the Noble Prophet Muhammad (SAW) historically, by applying them nations can strive to build societies that are not only economically

prosperous and politically stable but also ethically sound, socially cohesive, and truly resilient in the face of ever-evolving challenges. These principles are easy and simple to be put into practice by every member of the society irrespective of religious and cultural differences. They are principles that are universal and applicable in any given society in the world in order to maintain peace prosperity and to develop the human mind to be resistant to certain forms of especially artificial difficulties that emerge due to some governmental mismanagement. On a final note the Qur'an urges us to depend on Allah and He (SWT) will make a way for us out of any form of difficulty in life.

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