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Analytical study of the modern Islamic society: Managing social and muamalah integrated with the Qur'anic guidance as in the early Islamic era

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Abstract
Among the diverse tribes of the Arabian Peninsula, early Muslim communities successfully formed the most ideal and civilized society, according to historical records. The implementation of Islamic law generated a high level of social interaction, which contributed to the Islamic golden age beginning with the time of Prophet Muhammad and the Rashidun Caliphate. This transformation was facilitated by divine revelation, which provided direct guidance from Allah SWT. These instructions not only governed internal social and political relations within the Muslim community but also shaped their interactions with the broader global society. Social principles derived from the Qur'an have remained relevant throughout Islamic history and continue to guide Muslim societies worldwide. In the context of increasing diversity and complexity in modern Muslim societies, it is essential to adhere to these Qur'anic principles in both social and political affairs. This adherence ensures the formation of a peaceful, just, prosperous, and spiritually fulfilling society aligned with the will of Allah SWT.

INTRODUCTION

Madinah, located in the Arabian Peninsula, holds a significant role in the development of Islam during the era of Prophet Muhammad ﷺ. In the early stages of Islamic propagation, Madinah was inhabited by a heterogeneous population, consisting of distinct cultural groups, including approximately 20 Jewish tribes. Prior to the Prophet's migration (*Hijrah*), the region experienced a significant moral decline, marked by frequent intertribal conflicts and civil wars. However, the situation changed drastically following the Prophet's migration to Madinah, which was accompanied by a

strategic approach of preaching (*da'wah*) and teaching a simple life aligned with the values revealed in the Qur'an (Ridwan, Chatib, & Rahman, 2021).

Compared to the ten-year preaching period in Makkah, the Prophet's mission in Madinah was shorter yet more fruitful in terms of gaining followers. This was due to several key factors:

1. The people of Madinah were more receptive to Islam because they were already familiar with monotheistic concepts through the teachings of the Jewish communities, including knowledge of God, revelation, the Day of Judgment, paradise, and hellfire.
2. As recorded by Ibn Hisham, there were ongoing conflicts between the Jews and the Arabs in Yathrib. The Jews would often say, "The time is near," referring to the expected arrival of a prophet who would be sent by Allah. They anticipated following him and overcoming the Arab tribes.

This reception validated the Prophet's decision to migrate to Madinah, a move that significantly altered the trajectory of Islamic history. The large number of supporters in Madinah allowed the Prophet to implement Islamic teachings comprehensively, which is also reflected in his statement:

> "The best of people are those of my generation, then those who come after them, and then those who come after them." (Narrated by al-Bukhārī)

This underscores the rapid advancement of Islamic civilization during the Prophet's leadership, which had a substantial impact on modern Islamic societies. These contributions can be observed in several areas:

1. **Governance and Politics**: The political history of Islam began with the *Hijrah*, marking a pivotal moment for Islamic governance. The command to migrate, coupled with the faith and solidarity of the *Muhājirūn* and the hospitality of the *Anṣār*, became a reflection of Islamic teachings in practice. The establishment of a mosque served as a center for both worship and community engagement, reinforcing Islamic brotherhood (*ukhuwwah islāmiyyah*) based on religious bonds rather than personal affiliations.
2. **Fiqh and Shariah**: *Fiqh* serves as a practical tool linking societal legal practice to ethical principles. Its evolution illustrates the dynamic nature of Islam as a moral system. While the Qur'an and Hadith serve as foundational sources, not all legal rulings are definitive (*qaṭ'ī*), thus necessitating *ijtihād*. This scope allows Islamic law to adapt while remaining anchored to normative ideals, making *fiqh* a cultural product of Islamic civilization (Jamil, 2018).

Theoretical Framework
Cultural Theory Approach in Islamic Society

The Cultural Theory in Historical Studies refers to how philosophical elements, values, and beliefs dynamically shape the structure and social order of a society in response to the progression of time. In the context of Islamic studies, these elements play a crucial role in constructing a social system grounded in Qur'anic values while remaining adaptable to the challenges of globalization.

Islamic Philosophy and Social Structure

Islamic philosophy is rooted in the concept of *tawḥīd* (the Oneness of Allah), which forms the foundation for both social systems and governance. This concept emphasizes that every individual bears responsibility toward society and is expected to uphold justice and social welfare.

According to Abdul Hamid Abu Sulayman (1977) in *Islamization of Knowledge*, Islamic philosophy is not merely a set of abstract ideas but a comprehensive framework for action that directs both individual and communal behavior in social and political interactions (Sulayman, 1977). This concept is reinforced in the Qur'an:

Qur'an, Al-An'ām (6:162):
"Say: Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds."

As this verse suggests, the philosophical foundation of Islam guides the formation of a just (*'adālah*) and beneficial (*maṣlaḥah mursalah*) social system.

Islamic Values in Modern Society

Challenging reasoning that lacks a foundational basis, Sulayman argues that Islamic values are not limited to guiding individual conduct but also serve to shape collective norms. Several core values underlie a harmonious Islamic society, including:

Islamic Brotherhood (*Ukhuwwah Islāmiyyah*)
Qur'an, Al-Ḥujurāt (49:10):
"Indeed, the believers are brothers. So make peace between your brothers and fear Allah so that you may receive mercy."
Ukhuwwah Islāmiyyah functions as the cornerstone of Islamic society, establishing a form of social solidarity that mitigates internal and external conflict, thereby fostering a sovereign and cohesive community.

Social and Economic Justice (*'Adālah*)
Qur'an, An-Nisā' (4:135):
"O you who believe! Be persistently standing firm in justice, witnesses for Allah—even if it be against yourselves or parents and relatives."
This affirms the principle of equitable distribution of resources, legal protection, and economic justice as vital to building a harmonious society, as also emphasized by Ibn Khaldūn (1377/2005).

Moderation (*Wasatiyyah*) in Global Engagement
Qur'an, Al-Baqarah (2:143):
"And thus We have made you a just community (ummatan wasaṭan) that you will be witnesses over the people."
The concept of *wasatiyyah* promotes balance between preserving Islamic identity and engaging with the global community (Esposito, 2003).

Beliefs and Social Transformation

In Islam, *beliefs* are not only spiritual affirmations but also foundational to shaping the legal and social systems that govern human life. Talal Asad (2009) in *The*

Idea of an Anthropology of Islam argues that Islamic beliefs generate distinct social interaction patterns in every historical and geographical context (Asad, 2009). These are manifested in various ways, such as:

1. The implementation of the Islamic economic system to reduce inequality and eradicate *ribā* (usury)
2. The practice of *shūrā* (consultation) in political and social decision-making
3. Islamic business ethics, emphasizing honesty and transparency in economic transactions

DISCUSSION

The Advancement of Islamic Society in the Era of the Prophet

Following the appointment of Prophet Muhammad ﷺ in 610 CE, the Muslim community underwent rapid development. This progress was not spontaneous but was the result of a structured and guided process. Although Islamic law had precedents from earlier prophets—such as circumcision, pilgrimage (*ḥajj*), and sacrifice (*qurbān*)—the advent of Islam through Prophet Muhammad marked a transformative period in global civilization. The era prior to Islam was known as *Jāhiliyyah* (an age of ignorance), characterized by widespread moral and spiritual decline.

At that time, the dominant global powers were the Persian and Eastern Roman (Byzantine) Empires, both located in regions adjacent to the Arabian Peninsula, where Islam emerged. Prior to this, the Arabs had not been recorded in world history as the birthplace of a great civilization or religion (Sodikin, 2021).

Prophet Muhammad was born in Makkah on the 12th of Rabī' al-Awwal in the Year of the Elephant. He is known as the leader of all prophets and messengers (*sayyid al-anbiyā' wa al-mursalīn*) and the noblest of creation (*khayr al-khalq*), attributed to his flawless character (Zahara, 2019). His lineage connects through Prophet Ismā'īl and meets through his father 'Abdullah and his mother Āminah. This is affirmed in a ḥadīth narrated by Ibn Ḥibbān and also found in Ṣaḥīḥ Muslim:

عن واثلة بن الأسقع رضي الله عنه، قال :قال رسول الله صلى الله عليه وسلم:
«إنَّ اللهَ اصْطَفى كِنانَة من وَلَد إسماعيل، واصْطَفى قُريشًا من كِنانة، واصْطَفى بَني هاشم مِنْ قُرَيش، واصْطَفاني مِنْ بني هاشم»
«فأَنا سَيِّدُ وَلَد آدم ولا فَخْر، وأَوَّلُ مَن تَنْشَقُّ عنه الأرض، وأَوَّلُ شافِع، وأَوَّلُ مُشَفَّع».

"Indeed, Allah chose Kinānah from among the descendants of Ismā'īl, Quraysh from among Kinānah, Banū Hāshim from among Quraysh, and He chose me from among Banū Hāshim. I am the master of the children of Ādam, without pride. I am the first to be resurrected, the first to intercede, and the first whose intercession is accepted." (Ṣaḥīḥ Muslim)

The Prophet's Challenges in Preaching

In 610 CE, after receiving the first revelation, the Prophet began preaching Islam privately for a period of three years. This is supported by a narration from 'Amr ibn 'Abasah (RA), who stated: "I approached the Prophet at the beginning of his mission, when he was still in Makkah, preaching in secret." During this phase, the Prophet called people to monotheism and to abandon idolatry (Ahmad, 2016).

The Prophet prioritized those closest to him, giving rise to the term *al-sābiqūn al-awwalūn* (the earliest converts), which included Zayd (his freed slave), Abū Bakr, 'Alī ibn Abī Ṭālib, Khadījah, and Umm Ayman. Subsequently, more companions embraced Islam.

Later, a command was revealed:

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

"Then declare what you are commanded and turn away from the polytheists." (Qur'an, al-Ḥijr: 94)

This verse marked the transition to public preaching. According to many scholars, this revelation came three years after the start of his prophethood (Shihab, 2021). During this time, the Prophet was under the protection of his uncle, Abū Ṭālib.

Islamic Social and Political Systems Post-Da'wah

In building an Islamic state, the Prophet established foundational principles to support the emerging political and social structures. He instituted the concept of *ukhuwwah islāmiyyah* (Islamic brotherhood) between the *Anṣār* and the *Muhājirūn*, and reconciled the longstanding rivalry between the Khazraj and Aws tribes. This unity was organized along tribal lines under Islamic values (Yamin, 2017).

One of the Prophet's most notable political achievements was the drafting of the *Constitution of Madinah* (Ṣaḥīfat al-Madīnah) upon migrating to the city in 622 CE. This charter introduced a peaceful and pluralistic model for coexistence among diverse groups in Madinah, including the Jewish tribes, polytheists from Khazraj and Aws, and the Muslim majority composed of the *Muhājirūn* and *Anṣār* (Al-Munawar, 2001).

Al-Imām Abū Ḥāmid al-Ghazālī (2019) identified four essential roles of human beings as *khulafā'* (vicegerents of Allah): (1) *al-siyāsah* (governance), (2) *al-binā'* (infrastructure and development), (3) *al-ḥiyākah* (textile industry), and (4) *al-zirā'ah* (agriculture). While other roles are supplementary, governance is the most critical, as it directly influences the social order and decision-making processes (Basit et al., 2024).

The Importance of Returning to the Original Teachings of Islam Based on Qur'anic Guidance

During his lifetime, the Prophet Muhammad ﷺ ushered in a significant civilizational transformation. Simply put, he elevated society from an era of *Jāhiliyyah* (ignorance) to a pluralistic civilization marked by moral and ethical integrity. Ahmad al-Husairy highlights that the development of Islamic civilization during the Prophet's time was underpinned by foundational Islamic principles revealed to him. One concrete manifestation of this transformation was the establishment of the Prophet's Mosque (*Masjid Nabawi*), which became a central institution for the Muslim community. Not only did it serve as a historical religious site, but it also functioned as a political and diplomatic hub—where the Prophet received foreign envoys and where many of the Muslim army's elite troops were formed (Salsabila et al., 2023).

Human life in its entirety is addressed in the Qur'an. As stated in:

Qur'an, al-An'ām (6:38):

"There is no creature on earth nor bird flying with its wings except [that they are] communities like you. We have not neglected in the Book a thing. Then unto their Lord they will be gathered."

This verse affirms that Islam provides a complete system of life, encompassing not only religious matters but also socio-political, economic, and cultural dimensions. Thus, Islamic values must be upheld in all aspects of life.

However, today's Muslim community faces serious challenges. One prophetic narration reads:

بَدَأَ الإِسْلاَمُ غَرِيبًا وَسَيَعُودُ كَمَا بَدَأَ غَرِيبًا فَطُوبَى لِلْغُرَبَاءِ

"Islam began as something strange and it will return to being strange. So, blessed are the strangers." (Narrated by Muslim, 145)

According to al-Qāḍī 'Iyāḍ, as cited by Imam Nawawī, this *ḥadīth* means that Islam initially began with a small group of people, gained momentum, and then will recede again until it is upheld by only a few, just as in the beginning.

This aligns with current social realities, including increasing deviation and distortion in religious practice, the rise of radicalism, slanderous media narratives, and inter-religious conflict. In Indonesia, a peculiar social phenomenon has emerged: devout Muslims are often labeled as fanatics. Religious observance is sometimes ridiculed or seen as abnormal in a majority-Muslim society.

Moral degradation among youth is another concerning trend. According to the Ministry of Education and Culture, instances of lawlessness, immorality, and unethical behavior are on the rise (Saffana & Subhi, 2023). Saffana notes that this degradation has become a cultural trend, influenced by both internal and external factors. In this context, Islamic Religious Education plays a critical role in shaping moral character, revitalizing ethics-based education, and fostering a civil Islamic society. Effective integration of religious values into the educational system is therefore necessary.

Religion is inherently needed in human life. Inner peace and happiness can only be achieved through spiritual guidance. Thus, religion is a fundamental human necessity. One's experience and awareness of religion significantly shape their worldview and perception of the sacred. Religious awareness is influenced by both external and internal factors.

Humans naturally seek religion due to feelings of guilt, dependence, and fear. Another perspective states that humans are inherently religious beings (*homo religiosus*), meaning that their religiosity stems from internal inclinations. These factors lead individuals to offer devotion to a higher power, which eventually manifests as formal religious systems.

Essentially, humanity must return to its *fiṭrah* (innate nature), as stated in the following *ḥadīth* narrated by Abū Hurayrah:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

"Every child is born upon the natural disposition (fiṭrah), but it is his parents who make him a Jew, Christian, or Magian."

This hadith implies that every human is born with the potential for faith. However, environmental factors—especially parental guidance and formal education—play a crucial role in shaping one's religious disposition. Edi Saffan emphasizes that religious attitudes such as supplication (*du'ā'*), effort (*ikhtiyār*), and awareness of faith are essential for guiding one's life trajectory (Saffan, 2016).

Furthermore, strong religious attitudes help mitigate religious conflict. Religious intolerance is a paradox within religion itself. A sound understanding of Islam fosters *ukhuwwah waṭaniyyah* (national brotherhood), which counters sectarian conflict. Gusnanda and Nuraini argue that the concept of *ukhuwwah waṭaniyyah* should be revived to promote interfaith tolerance in Indonesia. Religious devotion must go hand-in-hand with patriotism and national solidarity (Gusnanda & Nuraini, 2020).

Diplomacy and Muamalah of Muslims in the Early Islamic Society and Their Application in the Modern Era

Prophet Muhammad ﷺ served as a divine messenger living among his people, delivering the message of Islam over a span of 23 years. This guidance, delivered through his words and actions, exemplified the embodiment of the Qur'anic spirit. One of his sayings, narrated by 'Abdullāh ibn Mas'ūd (RA), illustrates this:

خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ...

> *"The best people are those of my generation, then those who follow them, then those who follow them. Then there will come a people whose testimonies precede their oaths and whose oaths precede their testimonies."(Narrated by Muslim)*

This narration reflects the exceptional social organization of early Muslim society, where the ethical model of the Prophet—described as "living Qur'an"—was still present and served as an exemplar. This is confirmed by the testimony of his wife, 'Ā'ishah bint Abī Bakr (RA), who said:

فَإِنَّ خُلُقَ نَبِيِّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ الْقُرْآنَ...

"The character of the Prophet □ was the Qur'an." (Narrated by Muslim, No. 746)

With such a personality guiding the Muslim ummah, the Prophet unified rival tribes in Madinah through the *Constitution of Madinah*, building a cohesive and just society. Afghan-American author Tamim Ansary in *Destiny Disrupted: A History of the World Through Islamic Eyes* describes Prophet Muhammad as a charismatic leader and an exceptional arbitrator (Ansary, 2009). His diplomacy brought unity between the *Anṣār* of Madinah and the *Muhājirūn* from Makkah, transforming Madinah into the epicenter of the emerging Islamic civilization.

The Prophet's mission extended beyond Madinah. Gradually, Islamic *da'wah* and diplomacy reached various parts of the Middle East through emissaries he sent to foreign rulers. His aim was to establish peaceful societies based on Qur'anic values and broaden the scope of Islam. These diplomatic efforts reached the Levant, Egypt, Ethiopia, Bahrain, Yamāmah, the Ghassānids, and Persia (Arnold, 2001). Notable envoys included:

1. **Dihyah al-Kalbī** to Damascus (Heraclius of the Byzantine Empire)
2. **'Abdullāh ibn Ḥudhāfah al-Sahmī** to the Persian Emperor
3. **Ḥāṭib ibn Abī Balta'ah** to the Coptic ruler of Egypt
4. **'Amr ibn Umayyah al-Ḍamrī** to the Negus of Ethiopia
5. **Sulaṭ ibn 'Amr** to Yemen
6. **Shujā' ibn Wahb** to the Ghassānid kingdom

The most iconic diplomatic achievement was the *Treaty of Ḥudaybiyyah*, a peace agreement between the Muslims and Quraysh. Although the treaty appeared unfavorable, it permitted open discussion of Islam in Makkah. This led to conversions of prominent figures such as Abū Sufyān ibn Ḥarb, Khālid ibn al-Walīd, and 'Amr ibn al-'Āṣ. In response, Allah revealed:

Surah al-Fatḥ, 1–3:
"Indeed, We have given you a clear conquest…"

The Prophet even accepted adjustments to the treaty, agreeing to write "Muḥammad ibn 'Abdullāh" instead of "Messenger of Allah," as demanded by the Quraysh—an act reflecting diplomatic grace and wisdom.

In Surah al-Baqarah (2:256), the Qur'an states:

<div dir="rtl">لَآ إِكْرَاهَ فِى ٱلدِّينِّ</div>

"There is no compulsion in religion."
Similarly, verse 272 declares:

<div dir="rtl">لَّيْسَ عَلَيْكَ هُدَىٰهُمْ وَلَـٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ</div>

"It is not your responsibility to guide them, but Allah guides whom He wills."
These verses emphasize that Islamic *da'wah* and diplomacy must be conducted peacefully and voluntarily. Despite historic episodes of military expansion, Islam mandates self-defense while maintaining a principled preference for peace and coexistence.

The foundational diplomatic ethics of early Islam remain relevant for modern Muslim societies, especially in the context of increasing global complexity and diversity. Surah al-Ḥujurāt (49:13) states:

> *"O mankind, We created you from a male and a female and made you into nations and tribes so that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous."*

This verse offers a universal ethic for international relations rooted in mutual respect and justice.

Islamic Diplomacy in the Modern Era and Global Challenges

Modern Islamic diplomacy functions as an instrument for fostering peace, harmony, and solidarity—especially among Muslim-majority nations. This is evident in the establishment of international organizations such as the **Organization of Islamic Cooperation (OIC)**, which serves as a platform to strengthen unity, cooperation, and address global challenges faced by the Muslim world.

The Qur'anic foundation for this spirit of collaboration is found in:
Qur'an, al-Mā'idah (5:2):

> *"...And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty."*

Although the OIC has contributed significantly to voicing Muslim concerns, not all Muslim countries remain actively engaged. For example, the **Syrian Arab Republic** had its membership suspended during the 4th Extraordinary Islamic Summit in Makkah (August 15–16, 2012), due to its involvement in humanitarian crises and prolonged civil war (Ministry of Foreign Affairs, n.d.).

One of the OIC's primary tasks has been mediating the **Gaza conflict**, confronting **Islamophobic narratives**, and combating **radicalism and terrorism** by promoting Islam as a mercy for all worlds (*raḥmatan li al-'ālamīn*). In collaboration with the **United Nations**, OIC member states advocated for the designation of **March 15** as the **International Day to Combat Islamophobia**, reinforcing the global effort to protect Islam's image and reduce negative stereotypes (United Nations, 2024).

According to Akhlaghi and Lakzaei (2021), Islamic diplomacy is distinct from Western concepts of state-centered power politics. Islamic diplomacy focuses on humanitarian principles, acknowledging the autonomy of every individual, and aims to foster relationships based on mutual respect, trust, and peace. In contrast, Western diplomacy is often defined by the strength and status of the nation-state, which affects its influence in global politics.

In Islamic diplomacy, the **individual** plays a central role in building bridges across global communities. Strategies for gaining the trust of non-Muslim societies may include offering incentives, encouraging investment, promoting cultural exchange, and initiating interfaith dialogue. Importantly, these efforts must avoid confrontation and aim for peaceful engagement. Preserving Islam's reputation is a collective duty of the *ummah*. A well-known story from the Sufi tradition exemplifies this:

During the caliphate of 'Umar ibn al-Khaṭṭāb, a Muslim was sentenced to death (*qiṣāṣ*). Abū Dharr agreed to stand as his guarantor, allowing the man to return home temporarily. On the day of the execution, the man returned to fulfill his sentence. When asked why he came back, he replied:

"I did not want people to say that there is no honesty in Islam."

Abū Dharr was then asked why he agreed to stand as a guarantor, to which he answered:

"I did not want people to say that Islam lacks compassion."

And finally, the victim's family forgave the man, saying:

"I did not want people to say that Islam does not teach forgiveness."

This story reflects the essence of Islamic diplomacy: safeguarding the moral integrity of the religion through actions rooted in mercy, honesty, and justice.

Modern Islamic diplomacy also faces **intra-Muslim challenges**, particularly between the **Sunni** and **Shia** branches. Despite theological differences, unity remains crucial for effective global diplomacy. For instance, **Iran**, a predominantly Shia country and a founding member of the OIC, has called upon other member states—including Saudi Arabia, Egypt, and Indonesia—to prioritize the rights of **Palestinians** (Ministry of Foreign Affairs, 2024). This exemplifies how cooperation across sectarian lines can serve a unified Islamic cause.

Disunity among Muslim nations undermines diplomatic efforts and weakens the global influence of the Muslim ummah. Fragmentation leads to conflicting goals and diminishes collective strength in confronting shared issues.

CONCLUSION

Based on the preceding analysis, it can be concluded that early Islamic societies succeeded in establishing a harmonious and justice-oriented social order by referencing the values of the Qur'an and the guidance of Prophet Muhammad ﷺ. This foundational framework can be observed in the transformation of Madinah—from a conflict-ridden society into a unified community rooted in *ukhuwwah islāmiyyah* (Islamic brotherhood). These principles ultimately served as the basis for developing a stable and inclusive Islamic social structure.

Islamic law (*sharī'ah* and *fiqh*) played a critical role in regulating social and political life. Far beyond its normative functions, Islamic law facilitated adaptability through mechanisms such as *ijtihād*, enabling it to respond to the evolving dynamics of society while preserving its fundamental principles. This demonstrates that Islam accommodates both continuity and change within its ethical and legal framework.

In the modern context of globalization, Muslim societies must remain firmly anchored to the teachings of the Qur'an and the Sunnah to build a civilization grounded in justice. Several strategies are required for meaningful adaptation in this era, including:

1. **Qur'anic-based Education**: Cultivating a generation of Muslims rich in knowledge and noble character through the integration of religious and contemporary sciences.
2. **Strengthening the Islamic Economy**: Implementing a *sharī'ah*-compliant economic system to promote prosperity and reduce social inequality.
3. **Embracing Wasatiyyah**: Applying the principle of moderation as a dynamic response to modernity, ensuring Islam remains relevant in contemporary life.

By understanding and applying Islamic values in a contextual and inclusive manner, Muslims can continue to thrive without losing their religious identity. Islam, therefore, is not only a personal guide but also a powerful force for fostering harmony in society.

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