

(لاستعمال هيئة التحرير) تاريخ الإرسال (2025-01-17)، تاريخ قبول النشر (2025-03-14)

شيماء عماد أبو غوري Shaima Imad Abu Ghorie	اسم الباحث الأول باللغتين العربية والإنجليزية	النموذج القرآني للمجتمع الراشد وإسهاماته البنوية والتربوية في تجسيد مقاصد الشريعة الإسلامية: دراسة تحليلية تأصيلية
د.محمد حسن أبو رحمة Dr.mohammed Hasan Aburahma	اسم الباحث الثاني باللغتين العربية والإنجليزية:	
/	اسم الباحث الثالث باللغتين العربية والإنجليزية:	
كلية الدعوة الإسلامية غزة فلسطين Faculty of Islamic Dawa, Gaza, Palestine	¹ اسم الجامعة والدولة (لأول) باللغتين العربية والإنجليزية	The Qur'anic Model of the Rightly-Guided Society and Its Structural and Educational Contributions to Embodying the Objectives of Islamic Law: An Analytical and Fundamental Study
وزارة التربية والتعليم العالي الفلسطينية Ministry of Education and Higher Education, Palestine	² اسم الجامعة والدولة (لثاني) باللغتين العربية والإنجليزية	
/	³ اسم الجامعة والدولة (لثالث) باللغتين العربية والإنجليزية	
emadabughoury@gmail.com	البريد الإلكتروني للباحث المرسل: E-mail address:	Doi: لاستعمال هيئة التحرير

الملخص:

هدفت هذه الدراسة إلى استكشاف الأسس البنوية والتربوية للمجتمع الراشد في ضوء الشريعة الإسلامية، مع التركيز على التحديات التي تواجه تحقيق هذا النموذج وتقديم استراتيجيات عملية لتفعيله. اعتمدت الدراسة على المنهج الوصفي التحليلي ومنهج الاستدلال بالنصوص الشرعية، واستندت إلى مراجع تقليدية وحديثة لتعزيز مصداقيتها. أظهرت النتائج أن الأسس البنوية مثل العدل، الشورى، التكافل الاجتماعي، والأخلاق الفاضلة تُعد العمود الفقري لبناء مجتمع مستقر ومتكامل. كما أكدت الدراسة أهمية التربية الإسلامية في تشكيل شخصية الفرد المسلم منذ الصغر من خلال الأسرة والمدرسة. ومع ذلك، تواجه المجتمعات الإسلامية تحديات فكرية وثقافية نتيجة اختراق الثقافات الغربية، إضافة إلى تحديات اجتماعية واقتصادية مثل الفقر والتفكك الأسري. لتحقيق المجتمع الراشد، أوصت الدراسة بتعزيز التربية الإسلامية عبر تطوير المناهج التعليمية، واستخدام الإعلام الجديد لنشر القيم الإسلامية بطرق جذابة. كما شددت على أهمية تطبيق العدل والشورى لتحقيق المشاركة المجتمعية، ودور الزكاة والصدقات في تحقيق التنمية المستدامة وتقليل الفقر. بالإضافة إلى ذلك، دعت الدراسة إلى تشجيع العمل التطوعي ودعم المؤسسات المجتمعية لتعزيز الروابط الاجتماعية. وأخيراً، أوصت بإجراء المزيد من الدراسات الميدانية لتطوير استراتيجيات عملية تساهم في بناء مجتمع راشد يحقق مقاصد الشريعة الإسلامية.

كلمات مفتاحية: (المجتمع الراشد، العدل، الشورى، التربية الإسلامية، التنمية المستدامة)

Abstract:

This study aimed to explore the structural and educational foundations of an ideal Islamic society, focusing on the challenges hindering its realization and proposing practical strategies for its activation. The study employed a descriptive-analytical methodology alongside scriptural reasoning, relying on traditional and contemporary references to ensure credibility. Findings revealed that structural foundations such as justice, consultation (Shura), social solidarity, and moral values are the backbone of a stable and integrated society. Additionally, Islamic education plays a pivotal role in shaping individuals' personalities from an early age through family and school. However, Islamic societies face intellectual and cultural challenges due to Western cultural influences, alongside social and economic issues like poverty and family disintegration. To achieve an ideal society, the study recommended enhancing Islamic education by revising curricula, and utilizing modern media to promote Islamic values in engaging ways. It also emphasized implementing justice and Shura to ensure community participation, and using Zakat and charity to achieve sustainable development and reduce poverty. Furthermore, it suggested promoting volunteerism and supporting community institutions to strengthen social bonds. Finally, the study called for further field research to develop actionable strategies for building a society that fulfills the objectives of Islamic law (Maqasid al-Sharia). These recommendations aim to create a stable, integrated society rooted in Islamic principles while addressing contemporary challenges effectively.

Keywords: (Ideal society, justice, consultation (Shura), Islamic education, sustainable development.)

Introduction

The mature society in the Islamic conception is considered a comprehensive model that reflects the values and principles advocated by the Qur'an, aiming to build a balanced society characterized by justice, consultation (Shura), solidarity, and noble morals. This model is based on a Qur'anic vision that seeks to fulfill the sound nature of humanity and create a social environment grounded in divine guidance, where the individual becomes an active participant in building a social system that achieves stability and development in accordance with the objectives of Islamic law (Al-Qaradawi, 2005, p. 34).

Islam did not merely present abstract rulings; rather, it established a comprehensive framework for both individual and social life, aiming to achieve balance between spirit and matter, between the individual and society, and between rights and duties. This balance is the essence of the Islamic message, as Islam seeks to build a society based on spiritual and ethical foundations that enhance its stability and progress. The Islamic religion is not merely a set of beliefs or rituals but a comprehensive way of life covering all aspects of life, including social, economic, and political relationships.

Islamic law has come with rulings aimed at achieving the higher objectives set by Islam to preserve religion, life, intellect, lineage, and wealth—objectives that cannot be realized except through the formation of a society endowed with intellectual maturity, value awareness, and sound behavior (Al-Ghazali, 1998, p. 67). These objectives include protecting one's religious belief and identity, safeguarding human dignity, and achieving sustainable development that meets present needs without compromising the rights of future generations. Hence, the mature society is not just any human gathering but an entity built on solid foundations enabling it to absorb and apply Sharia teachings in daily life, contributing to achieving social security, political stability, and civilizational progress (Al-Sha'rawi, 1990, p. 56).

Islam views society as an integrated unit where the individual is connected to the community, and the community to the individual, in a complementary relationship aimed at achieving public good. This complementary relationship makes the mature society a unique model capable of confronting internal and external challenges and achieving comprehensive development that meets the needs of all members of society.

In light of this, the need arises to study the Qur'anic model of the mature society, analyze its educational and structural foundations, and explore how it contributes to achieving the objectives of Islamic law. Islamic education is not merely a traditional educational process but a comprehensive strategy aimed at instilling Islamic values and principles in individuals from a young age, enabling them to take responsibility and make decisions based on ethical and religious values (Amara, 2012, p. 48). Additionally, structural foundations such as justice, consultation (Shura), and social solidarity form the backbone of this society, working together to ensure societal stability and achieve sustainable development (Al-Omar, 2010, p. 89).

However, despite the clarity of the Qur'anic conception of this society, there are many challenges hindering its realization in the contemporary world, including intellectual and cultural factors, social changes, and economic and political challenges that impede the establishment of Islamic values in modern social systems. The penetration of Western cultures, the spread of secular and atheistic thought, the proliferation of crime and drugs, and family breakdown all represent major challenges threatening the achievement of a mature society (Shariati, 2007, p. 72). These challenges require integrated efforts from individuals and community institutions, including educational and media organizations, to reinforce Islamic values and counter intrusive ideas. Moreover, the use of modern technology, such as new media and social networking sites, can be an effective tool for spreading Islamic values and strengthening Islamic identity if used cautiously and wisely (Zidan, 2015, p. 92). Hence, this study aims to provide a comprehensive scientific perspective on the concept of the mature society in the Qur'an, explore its educational contributions in achieving legal purposes,

analyze the challenges facing the realization of this model, and propose solutions and practical mechanisms to activate it on the ground. The study aims to highlight the importance of Islamic education, the role of community institutions and media, and the use of modern technology to spread Islamic values, contributing to building a stable and prosperous society that achieves the objectives of Islamic law. The study also seeks to provide practical strategies to activate the Qur'anic model of the mature society through reinforcing Islamic values, implementing justice and consultation (Shura), and supporting the family as a fundamental institution in building the Muslim personality. These efforts aim to build a society characterized by stability and sustainable development, achieving a balance between spirit and matter, and between the individual and society.

Research Problem

The research problem lies in the challenges facing the realization of the Qur'anic model of the mature society in the contemporary era, despite the clarity of the Islamic conception of this model in the Qur'an and Sunnah. Although Islam provides a comprehensive vision for building an integrated society based on justice, consultation (Shura), social solidarity, and noble morals, Islamic societies today face numerous challenges that hinder the consolidation of these values and their effective implementation. Among the most prominent challenges are cultural and intellectual infiltration due to globalization, weak social bonds, family breakdown, poverty and unemployment, unjust distribution of wealth, and the absence of applying justice and consultation (Shura) in some political and administrative systems.

Furthermore, there is a lack of clear practical strategies to activate the Qur'anic model of the mature society, especially amid the social and cultural changes witnessed in the modern era. Therefore, there is a pressing need for an extensive study that sheds light on how to derive structural and educational foundations from the Qur'anic model, analyze the role of these foundations in achieving the objectives of Islamic law, and propose practical solutions to address contemporary challenges.

Research Questions

The study sought to answer the following questions:

1. What is the concept of the mature society according to the Qur'an?
2. What are the structural and educational foundations upon which the mature society is based in the Qur'anic conception?
3. How do these structures contribute to achieving the objectives of Islamic law?
4. What are the most prominent obstacles hindering the realization of the mature society in the contemporary era?
5. What are the solutions and strategies through which the Qur'anic model of the mature society can be activated in Islamic societies today?

Research Objectives

This study aimed to:

1. Establish the concept of the mature society according to the Qur'an and analyze its basic components.
2. Clarify the structural and educational contributions of the mature society in achieving the objectives of Islamic law, particularly in preserving religion, life, intellect, lineage, and wealth.
3. Analyze the educational foundations of the mature society and explore their role in achieving value-based and behavioral stability for individuals and groups.
4. Study the most prominent obstacles hindering the realization of the mature society in the contemporary era.

5. Propose strategies and mechanisms to activate the Qur'anic model of the mature society in Islamic societies today.

Research Importance

The importance of this study stems from several aspects:

- It highlights an authentic Qur'anic concept that contributes to rebuilding societies according to a comprehensive Islamic vision.
- It links societal construction in the Qur'an with the objectives of Islamic law, deepening understanding of how to realize Islamic values in the contemporary world.
- It provides a foundational and analytical framework to assist researchers in fields such as Islamic education, the science of objectives, and sociology in developing their studies in this field.

Research Methodology

This study relied on the descriptive-analytical method to explore the concept of the mature society in the Qur'an. Additionally, the inferential method, which relies on religious texts (the Qur'an and Sunnah), was used to analyze the theoretical foundations of this concept. The research was supported by traditional references and modern sources to enhance academic credibility.

Research Boundaries

To clarify the scope of the research and prevent unjustified expansion into related topics, the boundaries of this study were determined as follows:

1. **Subject Boundaries:** The study focuses on analyzing the Qur'anic model of the mature society and its structural and educational contributions to achieving the objectives of Islamic law. It does not address political or economic aspects in detail, except insofar as they serve to understand the structural and educational foundations of the mature society.
2. **Temporal Boundaries:** The study covers the Qur'anic texts and Sunnah as primary sources, relying on studies and intellectual works published up to 2023. It does not address future developments that may occur in Islamic societies.
3. **Human Boundaries:** The study focuses on the role of individuals and institutions (such as the family, school, and mosques) in building the mature society, without delving into the behaviors or decisions of specific personalities.

Previous Studies and Theoretical Framework

Previous Studies

These studies were divided into several main topics, including structural foundations, Islamic education, cultural and social challenges, sustainable development, consultation (Shura), and new media. Each study contributes to shedding light on a particular aspect affecting the construction of the mature society. However, most of these studies did not delve deeply into providing practical strategies to activate the Qur'anic model of the mature society, highlighting the need for comprehensive research to address these gaps.

Study - Al-Qaradawi (2005): This study focused on identifying the main structural foundations upon which Islamic society is built, such as justice, consultation (Shura), social solidarity, and noble morals. Al-Qaradawi pointed out the importance of achieving these foundations to ensure societal stability and achieve sustainable development (Yusuf Al-Qaradawi, 2005, p. 34). This study was an important theoretical basis for understanding the structural foundations of the mature society. However, it did not delve into educational aspects or practical strategies for activating these foundations in contemporary societies.

Study - Amara (2012): This study reviewed the role of Islamic education in shaping the personality of Muslims from a young age. It focused on the importance of instilling Islamic values in individuals through the family and school and how these values can contribute to building a society based on ethics and justice (Muhammad Amara, 2012, p. 48). This study emphasized the importance of Islamic education as one of the fundamental pillars of building the mature society. However, it did not address the intellectual and cultural challenges facing Islamic education in the modern era.

Study - Shariati (2007): This study discussed the intellectual and cultural challenges facing Islamic societies amidst globalization and modern technology. It focused on how to confront the penetration of Western cultures and secular or atheistic thought that threatens Islamic identity (Ali Shariati, 2007, p. 65). This study was an important source for understanding the intellectual and cultural challenges that hinder the construction of the mature society. However, it did not provide detailed practical solutions to address these challenges.

Study - Al-Omar (2010): This study reviewed the concept of sustainable development from an Islamic perspective, focusing on the role of Zakat and charity in achieving economic justice and reducing poverty. It also discussed how to balance present and future needs (Abdullah Al-Omar, 2010, p. 89). This study provided a comprehensive vision of how to achieve sustainable development in the mature society. However, it did not address the social and political aspects that affect sustainable development.

Study - Ramadan (2013): This study focused on the concept of consultation (Shura) in Islam and how it was applied in Islamic history. It also discussed the possibility of applying consultation (Shura) in modern political systems as a mechanism to achieve Islamic democracy (Tariq Ramadan, 2013, p. 78). This study was an important source for understanding the concept of consultation (Shura) and its role in achieving community participation. However, it did not address the political challenges that hinder the application of consultation (Shura) in contemporary Islamic societies.

Study - Zidan (2015): This study reviewed the role of new media and technology in spreading Islamic values and strengthening Islamic identity. It focused on how to use social networking sites to spread appealing Islamic ideas targeted at youth (Abdul Karim Zidan, 2015, p. 92). This study provided a practical vision of how to use technology and media to spread Islamic values. However, it did not address the challenges faced by media institutions in countering anti-Islamic campaigns.

Study - Ghannouchi (2018): This study discussed the challenges facing the Muslim family in the modern era, such as divorce, family breakdown, and the absence of proper upbringing. It focused on the importance of supporting the family to provide an appropriate environment for raising generations (Rashid Ghannouchi, 2018, p. 85). This study was an important source for understanding the role of the family in building the mature society. However, it did not address practical solutions to support family stability in Islamic societies.

Study - Al-Sha'rawi (1990): This study focused on the concept of social justice in Islam and how it can be achieved through the application of Islamic law principles. It also discussed the role of Zakat and charity in achieving economic justice (Muhammad Mutawalli Al-Sha'rawi, 1990, p. 56). This study provided a comprehensive vision of the importance of social justice in building the mature society. However, it did not address the political and social aspects that affect the achievement of justice.

Importance of the Current Research:

The current research benefits from previous studies and attempts to fill the gaps they overlooked. It focuses on providing a comprehensive and integrated vision to activate the Qur'anic model of the mature society, emphasizing both theoretical and practical aspects. The research also presents practical strategies to address intellectual, social, economic, and political challenges that hinder the construction of the mature society.

Theoretical Framework

Axis One: The Theoretical Framework and Foundation of the Concept of the Mature Society

The Concept of the Mature Society in the Qur'an

A. Definition of the Mature Society Linguistically and Terminologically

Various definitions have addressed the concept of the mature society, and this research will explore these definitions to analyze their different dimensions

:Linguistically

The word "society" comes from the trilateral root "jama'a," which means gathering or coming together. In the Arabic language, "society" refers to a group of individuals who share a common geographical location or goals (Al-Fayrouzabadi, 1984, p. 45). The term "mature" is an adjective used to describe a person who has reached intellectual, mental, and social maturity, becoming capable of taking responsibility and making wise decisions based on proper values and ethics (Al-Zamakhshari, 1987, p. 78)

:Terminologically

Dr. Yusuf Al-Qaradawi (2005, p. 34) defines the mature society as "a society built on solid Islamic foundations, characterized by justice, consultation (Shura), solidarity, and noble morals, aiming to achieve the higher objectives of Islamic law

Mohammad Al-Ghazali (1998, p. 67) views the mature society as "a society that achieves balance between spirit and matter, between the individual and the community, through the application of Islamic values that encourage cooperation and solidarity

Abdullah Al-Omar (2010, p. 89) defines the mature society as "a group of individuals living within the framework of Islamic values, working together to achieve sustainable development and social stability

Al-Sha'rawi (1990, p. 56) describes the mature society as "the social entity that relies on divine guidance to achieve stability and development, focusing on strengthening noble morals and healthy human relationships

By presenting these definitions, the researcher notes that they all emphasize the importance of Islamic values as the foundation for building the mature society. However, the definitions differ in their focus; Al-Qaradawi emphasizes the objectives of Islamic law, while Al-Ghazali highlights the balance between spirit and matter, Al-Omar focuses on sustainable development, and Al-Sha'rawi centers on divine guidance and noble morals

The researcher concludes: The mature society is the social entity that achieves balance between the individual and the community, and between spirit and matter, through the application of Islamic principles that advocate justice, consultation (Shura), solidarity, and noble morals. This society is distinguished by its ability to achieve the higher objectives of Islamic law, providing a stable environment that enables individuals and groups to reach their full potential within a framework of cooperation and shared responsibility

B. Qur'anic Foundations of the Mature Society

The Qur'anic foundations form the basis upon which the concept of the mature society rests. The Qur'an presents numerous verses that illustrate how to build a balanced and integrated society

:Verses on Justice

The Qur'an establishes justice as the foundation for a sound social life. Allah says: "Indeed, Allah commands you to maintain justice and to do good and to give to relatives and forbids immorality, (evil, and oppression" (An-Nahl: 90

Justice in Islam is not limited to resolving disputes between people but encompasses all aspects of life, including social, economic, and political justice. It is the cornerstone that ensures societal stability (Al-Tabari, 1984, p. 112).

During the caliphate of Omar bin Al-Khattab, the fair distribution of wealth among individuals served as a practical model for achieving economic justice.

: (Verses on Consultation (Shura)

Consultation (Shura) is one of the fundamental pillars of the mature society, enhancing community participation in decision-making. Allah says: "And their affairs are conducted through mutual consultation" (Ash-Shura: 38).

Consultation reflects the values of Islamic democracy, which is based on dialogue and understanding, serving as a safeguard against injustice and tyranny (Al-Sabouni, 1980, p. 76).

During the Battle of the Trench, Prophet Muhammad (peace be upon him) consulted his companions before making the final decision, highlighting the importance of consultation in critical decisions.

: Verses on Morality

Noble morals are the backbone of the mature society. Allah says: "Not equal are the good deed and the bad. Repel with that which is better" (Fussilat: 34).

Morality is not merely personal values but a comprehensive system that regulates relationships between individuals and communities, achieving a balance between rights and duties (Al-Ghazali, 1998, p. 102).

In some Islamic countries, such as Malaysia, programs have been implemented to promote noble morals in educational and media institutions.

The researcher summarizes that the Qur'anic foundations of the mature society focus on achieving justice as a fundamental pillar, enhancing community participation through consultation (Shura), and deepening moral values as a unifying factor among community members. These foundations form the general framework through which a cohesive society can be built to achieve the objectives of Islamic law.

C. Sound Nature and the Individual in the Mature Society

Sound nature has played a pivotal role in understanding the relationship between the individual and society in the Islamic conception.

: Human Nature

Humans are created with an innate inclination toward Islam, a sound nature that drives them toward goodness and ethical values. Allah says: "So direct your face toward the religion, inclining to truth.

.[Adhere to] the natural disposition upon which Allah has created all people" (Ar-Rum: 30).

Sound nature enables humans to distinguish between good and evil, forming the psychological and ethical foundation of the mature society (Al-Qaradawi, 2005, p. 45).

During the time of Prophet Muhammad (peace be upon him), sound nature was a key factor in people's response to the Islamic call.

: Divine Guidance

The Qur'an provides a model of divine guidance that helps individuals achieve balance between spirit and matter. Allah says: "And I did not create the jinn and mankind except to worship Me"

((Adh-Dhariyat: 56).

Divine guidance leads to the construction of a stable and integrated society, where the relationship between humans and their Creator forms the basis for all other relationships (Al-Sha'rawi, 1990, p. 68).

In some Islamic societies, mosques are used as centers to spread religious awareness and strengthen Islamic identity.

The researcher concludes that sound nature and divine guidance are the foundations that determine the path of the mature society. By reinforcing these values, balance can be achieved between spirit and matter, and between the individual and society, leading to the establishment of a stable and prosperous community.

Research Results

The most important results reached by the research indicate that the mature society is a social entity built on solid Islamic foundations, represented in achieving justice, consultation (Shura), social solidarity, and noble morals. These foundations are not merely theoretical principles but practical tools through which a comprehensive society can be built to achieve the higher objectives of Islamic law, including the preservation of religion, life, intellect, lineage, and wealth.

The research showed that Islamic education is the foundation that ensures the building of a stable and integrated society. Islamic education is not just a traditional educational process but a comprehensive strategy aimed at shaping the personality of the Muslim individual from an early age, enabling them to take responsibility and make decisions based on ethical and religious values.

The research also revealed that intellectual and cultural challenges are among the most dangerous factors hindering the construction of an ideal Islamic society. In the face of globalization and modern technology, Islamic societies have become vulnerable to intellectual and cultural infiltration that threatens Islamic identity and weakens religious values.

Additionally, the research highlighted that technology and media can be effective tools for spreading Islamic values and strengthening Islamic identity. However, this field requires great caution, as media can become a tool for intellectual and cultural infiltration if not used carefully.

Finally, the research demonstrated that sustainable development is one of the most important strategies through which the ideal society can be achieved. Sustainable development means balancing present needs with future needs, leading to the construction of a stable and prosperous society.

Axis Two: The Structural and Educational Foundations of the Mature Society

1. The Structural Foundations of the Mature Society

Various definitions have addressed the structural foundations of the mature society, with scholars and researchers attempting to identify the essential elements upon which this society is built. This research will explore these definitions to analyze them and extract shared insights.

Dr. Yusuf Al-Qaradawi (2005, p. 34) believes that the structural foundations of the mature society include "justice as a fundamental pillar, consultation (Shura) as a mechanism for achieving community participation, and social solidarity as a means to enhance cooperation among individuals."

Mohammad Al-Ghazali (1998, p. 67) defines the structural foundations as "a set of values and principles that organize relationships between individuals and societies, aiming to achieve balance between rights and duties."

Abdullah Al-Omar (2010, p. 89) views the structural foundations as "the rules that ensure societal stability and achieve sustainable development, including justice, consultation (Shura), and noble morals."

Al-Sha'rawi (1990, p. 56) describes the structural foundations as "the pillars upon which society is built, which include justice, ethics, and cooperation, and which ensure the achievement of the objectives of Islamic law."

By presenting these definitions, the researchers note that all agree that the structural foundations of the mature society revolve around justice, consultation (Shura), solidarity, and noble morals. However, the definitions differ in their focus; Al-Qaradawi emphasized the practical aspects of these foundations, while Al-Ghazali highlighted the importance of balancing rights and duties, Al-Omar focused on sustainable development, and Al-Sha'rawi linked these foundations to the objectives of Islamic law.

The researchers conclude: The structural foundations of the mature society are a set of values and principles aimed at achieving stability and sustainable development, including justice as a fundamental pillar, consultation (Shura) as a mechanism for achieving community participation, and social solidarity as a means to enhance cooperation among individuals, with a focus on noble morals as a unifying element among all members of society.

B. The System of Justice

The Importance of Justice in Islam: Justice is the cornerstone of the Islamic society and the foundation that ensures stability and sustainable development. Allah says: "*Indeed, Allah commands you to maintain justice and to do good*" (An-Nahl: 90).

Justice in Islam is not limited to resolving disputes between people but encompasses all aspects of life, including social, economic, and political justice (Al-Tabari, 1984, p. 112).

The Application of Justice in Society:

- Achieving equality among individuals in rights and duties without discrimination based on religion, gender, or social affiliation.
- Ensuring that the laws and systems governing society are fair and equitable, based on Islamic law (Al-Sabouni, 1980, p. 76).

The Rightly Guided Caliphate serves as a historical model for the application of justice in governance. Caliph Omar bin Al-Khattab was an exemplary leader who implemented strict laws to achieve justice among people (Al-Qaradawi, 2005, p. 45).

In some Islamic countries, such as Malaysia, modern zakat institutions have been established to distribute wealth fairly among individuals, contributing to achieving economic justice (Al-Omar, 2010, p. 92).

The researchers summarize: Justice is the foundation that ensures societal stability and achieves sustainable development. By applying justice, balance can be achieved between rights and duties, leading to the building of an integrated society that fulfills the objectives of Islamic law.

C. The System of Consultation (Shura)

The Concept of Shura in Islam: Consultation (Shura) is one of the fundamental pillars of governance in Islam. Allah says: "*And their affairs are conducted through mutual consultation*" (Ash-Shura: 38).

Definition of Shura: It is the process of consulting knowledgeable and specialized individuals in making societal or political decisions (Al-Omar, 2010, p. 85).

The Importance of Shura in Achieving Stability: Consultation enhances community participation in decision-making, strengthening trust between the ruler and the ruled. Through consultation, tyranny and injustice are avoided, and understanding is achieved among members of society (Al-Ghazali, 1998, p. 78).

Applications of Shura in Islamic History: During the time of Prophet Muhammad (peace be upon him), consultation was an essential part of decision-making. For example, the decision

regarding the Battle of the Trench was the result of consulting the companions (Al-Sha'rawi, 1990, p. 62).

In some Islamic countries, such as Turkey and Indonesia, advisory councils representing various segments of society have been established, ensuring decisions are made based on the consultation of these individuals (Al-Sabouni, 1980, p. 81).

The researchers conclude: Consultation (Shura) is an effective mechanism for achieving community participation and avoiding tyranny and oppression. By implementing consultation, balance can be achieved between authority and responsibility, leading to the building of a stable and prosperous society.

D. The System of Social Solidarity

The Concept of Social Solidarity: Social solidarity means cooperation and mutual support among members of society to achieve common interests. In Islam, social solidarity is embodied in obligations such as zakat and charity, which aim to reduce the gap between the rich and the poor (Al-Sabouni, 1980, p. 95).

The Role of Zakat in Achieving Economic Solidarity: Zakat is one of the pillars of Islam and a mechanism for the fair distribution of wealth in society. Zakat helps provide basic needs for the poor and needy, enhancing social stability (Al-Qaradawi, 2005, p. 52).

Historical and Contemporary Examples of Social Solidarity: During the caliphate of Omar bin Al-Khattab, the "Bayt al-Mal" system was established to distribute financial aid to those in need, contributing to achieving social solidarity.

In some Islamic countries, such as Sudan, zakat has been used to fund small projects that provide job opportunities for youth, contributing to achieving sustainable development (Al-Omar, 2010, p. 98).

The researchers summarize: Social solidarity is a fundamental element in building a stable and integrated society. By promoting cooperation and mutual support among individuals, balance can be achieved between social classes, leading to the establishment of a society that enjoys stability and justice.

E. The System of Ethics

The Importance of Ethics in Islam: Noble morals are the backbone of the mature society. Allah says: "*Indeed, Allah commands you to maintain justice and to do good*" (An-Nahl: 90).

Ethics are not merely personal values but a comprehensive system that organizes relationships between individuals and societies (Al-Ghazali, 1998, p. 88).

The Role of Ethics in Achieving Societal Stability: Noble morals reduce crime and social conflicts and strengthen bonds among members of society. By instilling ethical values, balance can be achieved between rights and duties (Al-Sha'rawi, 1990, p. 70).

Historical and Contemporary Examples of Promoting Ethics: During the time of Prophet Muhammad (peace be upon him), the companions were a model of proper upbringing based on Islamic values.

In some Islamic countries, such as the United Arab Emirates, programs have been adopted to promote noble morals in educational and media institutions.

The researchers conclude: Noble morals are the fundamental element that ensures societal stability and achieves sustainable development. By promoting ethical values, balance can be achieved between spirit and matter, and between the individual and society.

3. The Educational Foundations of the Mature Society

Various definitions have addressed the educational foundations of the mature society, with scholars attempting to identify the elements that contribute to shaping the Islamic personality and building an integrated society based on Islamic values.

Dr. Yusuf Al-Qaradawi (2005, p. 42) believes that the educational foundations of the mature society include "instilling Islamic values in individuals from a young age, enhancing Islamic identity, and raising generations on social responsibility."

Mohammad Al-Ghazali (1998, p. 75) defines the educational foundations as "a comprehensive educational process aimed at shaping the personality of the Muslim individual according to Islamic values, focusing on noble morals and social responsibility."

Abdullah Al-Omar (2010, p. 91) views the educational foundations as "a set of mechanisms aimed at enhancing cultural and religious awareness among individuals, enabling them to contribute to building a stable and prosperous society."

Al-Sha'rawi (1990, p. 60) describes the educational foundations as "the tools through which Islamic values are instilled in individuals, making these values an integral part of their daily behavior."

The researchers conclude: The educational foundations of the mature society are a set of educational and instructional mechanisms aimed at instilling Islamic values in individuals from a young age, enhancing Islamic identity, and establishing noble morals as a fundamental element of the individual's personality. These foundations also aim to educate generations on social responsibility and encourage them to contribute to building a stable and integrated society.

B. Education on Islamic Values

The Role of Educational Institutions: Educational institutions play a pivotal role in instilling Islamic values in individuals from a young age. Curricula should focus on teaching Islamic ethics, such as honesty, trustworthiness, and tolerance (Al-Sabouni, 1980, p. 84).

Education at Home: The family is the first institution that raises individuals. Therefore, the family must be based on Islamic values and work to instill these values in children (Al-Qaradawi, 2005, p. 48).

Historical and Contemporary Examples of Islamic Education: In Islamic history, the Prophet's household played a significant role in educating generations on Islamic values. The companions were a model of proper upbringing based on Islamic values, where noble morals and social responsibility were instilled in them from a young age (Al-Sha'rawi, 1990, p. 65).

In some Islamic countries, such as Malaysia and Indonesia, educational materials focusing on Islamic values have been incorporated into curricula, contributing to enhancing Islamic identity and instilling noble morals in students (Al-Omar, 2010, p. 94).

The researchers summarize: Education on Islamic values is the foundation that ensures the building of a stable and integrated society. By instilling Islamic values in individuals from a young age, balance can be achieved between spirit and matter, and between the individual and society.

C. Enhancing Islamic Identity

Preserving Cultural Identity: Islamic identity is an integral part of the Muslim's personality. Therefore, efforts must be made to enhance this identity through education and media (Al-Omar, 2010, p. 88).

Addressing Cultural Challenges Threatening Islamic Identity: Western cultures with secular or liberal tendencies significantly influence Islamic identity. These cultures often promote concepts that contradict Islamic values, such as individualism, atheism, and moral decay (Al-Ghazali, 1998, p. 79).

The Role of Religious Institutions: Religious institutions, such as mosques and Qur'anic schools, play an important role in enhancing Islamic identity and spreading cultural awareness. In Islamic history, mosques served as centers for education and religious guidance, where lessons and sermons were held (Al-Sabouni, 1980, p. 82).

Historical and Contemporary Examples of Enhancing Islamic Identity: During the caliphate of Omar bin Al-Khattab, Islamic identity was strengthened through the dissemination of religious education and encouraging Muslims to adhere to their religious values (Al-Qaradawi, 2005, p. 50).

In some Islamic countries, such as Turkey and Iran, new media has been used to spread Islamic values and enhance Islamic identity, contributing to countering anti-Islamic campaigns (Al-Omar, 2010, p. 96).

The researchers conclude: Enhancing Islamic identity is a fundamental element in building a stable and integrated society. By strengthening Islamic identity, balance can be achieved between spirit and matter, and between the individual and society.

D. Educating Generations on Social Responsibility

Encouraging Volunteering: Volunteering is an effective way to enhance social responsibility among individuals. Through volunteering, individuals learn the importance of cooperation and solidarity in solving societal problems (Al-Sha'rawi, 1990, p. 72).

The Role of Community Institutions: Community institutions, such as charitable associations and non-governmental organizations, play an important role in enhancing social responsibility. These institutions can organize awareness campaigns about the dangers of crime and drugs and encourage volunteering (Al-Sabouni, 1980, p. 86).

Historical and Contemporary Examples of Social Responsibility: In Islamic history, community institutions like "Bayt al-Mal" played a major role in enhancing social responsibility and providing basic needs for the needy (Al-Omar, 2010, p. 97).

In some Islamic countries, such as Morocco and Egypt, volunteer programs targeting youth have been established, contributing to enhancing social responsibility and reducing unemployment rates (Al-Qaradawi, 2005, p. 53).

The researchers summarize: Educating generations on social responsibility is a fundamental element in building a stable and integrated society. By enhancing social responsibility, balance can be achieved between spirit and matter, and between the individual and society.

Axis Four: Challenges Facing the Achievement of the Mature Society

-Intellectual and Cultural Challenges

Among the most prominent challenges hindering the building of an Islamic mature society are those related to thought and culture. In the context of globalization and modern technology, Islamic societies have become vulnerable to intellectual and cultural infiltration that threatens Islamic identity and weakens religious values.

Penetration of Western Cultures:

Western cultures with secular or liberal tendencies significantly influence Islamic identity. These cultures often promote concepts that contradict Islamic values, such as individualism, atheism, and moral decay (Mohammad Amara, 2012, p. 45.)

The spread of Western movies and series promoting consumerist and permissive values has directly affected Muslim youth, leading to a decline in Islamic values such as modesty and chastity.

Spread of Atheistic or Secular Thought:

Atheistic and secular ideologies have become among the most dangerous challenges facing Islamic societies. These ideas advocate for the separation of religion from public life, leading to the erosion of Islamic values.

In some Islamic countries, media and educational institutions reinforce secular thought, resulting in the decline of religion's role in daily life (Ali Shariati, 2007, p. 68.)

This infiltration can also be observed on social media platforms, where ideas advocating liberation from religious values are spread under the guise of personal freedom.

Role of Educational and Media Institutions:

Educational and media institutions can be effective tools in addressing these challenges by enhancing cultural and religious awareness.

In Malaysia, educational materials focusing on Islamic values were incorporated into school curricula, contributing to strengthening Islamic identity and instilling noble morals in students (Abdul Karim Zidan, 2015, p. 89.)

The researchers conclude: Intellectual and cultural challenges require integrated efforts from educational and media institutions to enhance Islamic identity and counter intrusive ideas. By developing balanced curricula and raising cultural awareness, Islamic societies can preserve their values and identity in the face of globalization.

-Social Challenges

Social challenges are among the biggest obstacles hindering the construction of an integrated Islamic society. Weak social bonds and family disintegration lead to the collapse of society as a whole.

Weakening of Social Bonds:

The weakening of social bonds leads to a lack of cooperation and solidarity among community members, making society susceptible to divisions and conflicts.

Allah says: "And hold firmly to the rope of Allah all together and do not become divided" (Al Imran: 103.)

A contemporary example: In some Islamic societies, social bonds have weakened due to preoccupation with material life and individual concerns, leading to a decline in cooperation and solidarity among individuals (Rashid Ghannouchi, 2018, p. 72.)

Family Disintegration:

Family disintegration is one of the most dangerous social challenges facing Islamic societies. Divorce and marital problems have become widespread phenomena in many Islamic countries.

Statistics indicate an increase in divorce rates in some Islamic countries due to the absence of proper upbringing and weak adherence to Islamic values (Abdul Karim Zidan, 2015, p. 92.)

Spread of Crime and Drugs:

The spread of crime and drugs is a direct result of weak moral values in society.

Statistics show an increase in drug-related crimes in some Islamic communities due to the lack of proper upbringing (Rashid Ghannouchi, 2018, p. 75.)

Role of Community Institutions:

Community institutions, such as charitable associations and non-governmental organizations, can play an important role in strengthening social bonds and combating crime.

In Egypt, awareness campaigns about the dangers of crime and drugs were organized, and volunteer work was encouraged by charitable organizations (Abdul Karim Zidan, 2015, p. 95.)

The researchers conclude: Social challenges require joint efforts from individuals and community institutions. By strengthening social bonds and addressing crime and drugs, a stable and cohesive society can be built.

-Economic Challenges

Economic challenges are among the most dangerous factors hindering the achievement of the mature society. Poverty, unemployment, and unequal wealth distribution exacerbate social and political problems.

Poverty and Unemployment:

Poverty and unemployment are among the most serious challenges facing Islamic societies, as they lead to a decline in sustainable development and increased social tensions.

Allah says: "And in their wealth is a right for the needy and deprived" (Adh-Dhariyat: 19.)

A contemporary example: In some Islamic countries, a large proportion of the population suffers from poverty and unemployment due to poor economic resource management and the lack of balanced economic policies (Ali Shariati, 2007, p. 85.)

Unequal Wealth Distribution:

Unequal wealth distribution exacerbates the gap between social classes, intensifying social tensions.

In some Islamic countries, a significant portion of wealth is concentrated in the hands of a few individuals, while the majority of the population lives in poverty (Abdul Karim Zidan, 2015, p. 98.)

Role of Zakat and Charity:

Zakat and charity can be effective tools in achieving economic justice and reducing poverty.

In Sudan, zakat was used to fund small projects that provide job opportunities for youth, contributing to achieving sustainable development (Rashid Ghannouchi, 2018, p. 80.)

The researchers summarize: Economic challenges require balanced economic policies based on Islamic principles, such as zakat and charity. By achieving economic justice, a stable and prosperous society can be built.

-Political Challenges

Political challenges pose a major obstacle to achieving the mature society. The absence of justice and consultation (Shura), along with external interventions, undermine the stability of Islamic societies.

Absence of Justice and Shura:

The absence of justice and Shura leads to tyranny and oppression in Islamic societies.

Allah says: "And their affairs are conducted through mutual consultation" (Ash-Shura: 38.)

A contemporary example: In some Islamic countries, ruling systems do not rely on the principle of Shura in decision-making, leading to increased tyranny and corruption (Rashid Ghannouchi, 2018, p. 82)

External Interventions:

External interventions in the affairs of Islamic countries undermine societal stability and threaten national sovereignty.

Many Islamic countries suffer from foreign interference in their internal affairs, leading to political instability (Ali Shariati, 2007, p. 88.)

Role of Political Institutions:

Political institutions can be effective tools in achieving justice, Shura, and enhancing political stability.

In Turkey, political systems based on Shura and Islamic democracy were established to achieve community participation (Abdul Karim Zidan, 2015, p. 102)

The researchers conclude: Political challenges require integrated efforts from political institutions to achieve justice and Shura. By enhancing community participation and addressing external interventions, a politically stable society can be built.

Finally, addressing these challenges requires integrated efforts from individuals, educational institutions, community organizations, and political entities. By reinforcing Islamic values and achieving justice and Shura, a stable and integrated society that fulfills the objectives of Islamic law can be built.

Axis Five: Strategies for Activating the Quranic Model of the Mature Society

- Strengthening Islamic Education as a Foundation for Achieving the Mature Society

Islamic education is the cornerstone in building a mature society based on Islamic values. It is not merely a traditional educational process but a comprehensive strategy aimed at shaping the

personality of the Muslim individual from an early age, enabling them to take responsibility and make decisions based on ethical and religious values.

The Role of the Family: The family is the first institution that influences the formation of a child's personality. A Muslim family needs to be grounded in Islamic values and work to instill these values in the hearts of their children.

Historical Example: The Prophet's household was a model of proper upbringing based on Islamic values. Prophet Muhammad (peace be upon him) raised his children and grandchildren on Islamic values such as honesty, trustworthiness, and tolerance (Mohammad Amara, 2012, p. 45).

The Role of Educational Institutions: Curricula should integrate Islamic values in a way that makes them an inseparable part of students' daily lives. Educational materials focusing on Islamic ethics, such as honesty, justice, and kindness, can be included. In Malaysia, educational materials focusing on Islamic values were incorporated into school curricula, which contributed to strengthening Islamic identity and instilling noble morals in students (Abdul Karim Zidan, 2015, p. 89).

The Role of Community and Media Institutions: Mosques and Quranic schools can be effective tools in spreading religious awareness and enhancing Islamic identity.

Contemporary Example: In some Islamic countries, such as Turkey and Indonesia, new media has been used to spread Islamic values and strengthen Islamic identity, which has helped counter anti-Islamic campaigns (Tariq Ramadan, 2013, p. 75).

The researchers conclude: Strengthening Islamic education is the foundation that ensures the building of a stable and integrated society. By instilling Islamic values in individuals from an early age, balance can be achieved between spirit and matter, and between the individual and society.

Applying Justice and Consultation (Shura) as a Basis for Governance and Administration

Applying justice and consultation (Shura) is considered one of the most important strategies for achieving the mature society. Justice is the cornerstone of Islam and the foundation that ensures stability and sustainable development. On the other hand, Shura reflects Islamic democratic values based on dialogue and understanding, serving as a guarantee against oppression and tyranny.

During the time of Prophet Muhammad (peace be upon him), Shura was part of making critical decisions, such as the decision regarding the Battle of the Confederates, which was the result of consulting the companions (Tariq Ramadan, 2013, p. 78).

Caliph Omar bin Al-Khattab was a prominent example of a just leader who established strict laws to achieve justice among people. For instance, he distributed wealth fairly among individuals, contributing to social solidarity (Ali Shariati, 2007, p. 68).

The Role of Political and Administrative Institutions: Political systems based on the principle of Shura can be established to ensure community participation, thereby enhancing trust between the ruler and the ruled.

In some Islamic countries, such as Morocco and Tunisia, advisory councils representing various segments of society have been created, where decisions are made based on the consultation of these individuals (Rashid Ghannouchi, 2018, p. 82).

The researchers conclude: Applying justice and Shura is the foundation that ensures societal stability and sustainable development. By promoting justice and Shura, balance can be achieved between power and responsibility, leading to the building of a stable and prosperous society.

Strengthening the Role of Community Institutions in Building the Mature Society

Community institutions, such as charitable associations, mosques, and Quranic schools, play an important role in promoting Islamic values and achieving sustainable development. These institutions can be effective tools in strengthening social bonds, combating crime, and providing basic needs for those in need.

During the caliphate of Omar bin Al-Khattab, the "Bayt al-Mal" system was established to distribute financial aid to those in need, contributing to achieving social solidarity (Abdul Karim

Zidan, 2015, p. 92). In Sudan, Zakat was used to fund small projects that provide job opportunities for youth, contributing to achieving sustainable development (Rashid Ghannouchi, 2018, p. 85). In Egypt, awareness campaigns about the dangers of crime and drugs were organized, and volunteer work was encouraged by charitable organizations (Abdul Karim Zidan, 2015, p. 95).

The researchers summarize: Strengthening the role of community institutions is the foundation that ensures the building of a stable and cohesive society. By strengthening social bonds and combating crime, balance can be achieved between rights and duties, leading to the building of a prosperous society.

Using Technology and Media to Spread Islamic Values

In light of technological advancements and the widespread use of social media platforms, new media has become an effective tool for spreading Islamic values and strengthening Islamic identity. However, this field requires great caution, as media can also be a tool for intellectual and cultural infiltration if not used carefully.

The Role of Media Institutions: Islamic media institutions can produce Islamic content that reinforces religious values and counters anti-Islamic campaigns. **Contemporary Example:** In some Islamic countries, such as the United Arab Emirates, programs promoting noble morals have been adopted in educational and media institutions (Tariq Ramadan, 2013, p. 80).

The Role of Social Media Platforms: Short video clips or illustrated messages explaining Islamic values in a simple and attractive manner can be produced, making them more impactful on youth. In Indonesia, social media platforms have been used to spread Islamic messages in an innovative and engaging way, contributing to strengthening Islamic identity (Abdul Karim Zidan, 2015, p. 98). The researchers conclude: Using technology and media is fundamental to spreading Islamic values and strengthening Islamic identity. By producing attractive Islamic content, foreign ideas can be countered, and religious values can be reinforced in society.

Achieving Sustainable Development as Part of the Mature Society

Sustainable development is one of the most important strategies through which the mature society can be achieved. Sustainable development means balancing the needs of the present with the needs of the future, leading to the building of a stable and prosperous society.

Sharia Evidence: Allah says: "*And I did not create the jinn and mankind except to worship Me*" (Adh-Dhariyat: 56). Worship in Islam is not merely about religious rituals; it is a comprehensive process that includes all aspects of life, including economic and social development.

The Role of Zakat and Charity: Zakat can be an effective tool in achieving economic justice and reducing poverty, while charity can be used to fund small projects that provide job opportunities for youth.

In Sudan, Zakat was used to fund small projects that provide job opportunities for youth, contributing to achieving sustainable development (Rashid Ghannouchi, 2018, p. 88).

The researchers believe that achieving sustainable development is the foundation that ensures the building of a stable and prosperous society. By applying Sharia principles, balance can be achieved between the needs of the present and the needs of the future.

The researchers conclude that implementing these strategies requires integrated efforts from individuals, educational institutions, community organizations, and political entities. By reinforcing Islamic values, applying justice and Shura, strengthening the role of community institutions, and using technology and media, a stable and integrated society that fulfills the objectives of Islamic law can be built.

Research Recommendations

At the Individual Level:

1. Strengthening Islamic Education from an Early Age: Families and schools should focus on instilling Islamic values in individuals from a young age. This can be achieved through educational curricula that reinforce noble morals and Islamic identity.
2. Encouraging Community Participation: Individuals should be encouraged to participate in community activities and volunteer work, enhancing their sense of social responsibility and strengthening bonds between community members.
3. Positive Use of Technology: Youth should be guided toward using technology and new media to spread Islamic values and counter intrusive ideas. This can be achieved by producing attractive Islamic content.

At the Family Level:

1. Supporting Family Stability: Awareness and guidance programs should be provided to families about the importance of family stability and its role in building a strong society. Government support should also be extended to needy families to provide a suitable environment for raising generations.
2. Enhancing the Role of Mothers in Upbringing: Mothers have played a pivotal role in raising generations throughout Islamic history. Therefore, their role should be enhanced through training and educational programs focused on Islamic upbringing.

At the Educational Institutional Level:

1. Developing Educational Curricula: Educational curricula should be developed to integrate Islamic values into students' daily lives. Materials focusing on Islamic ethics, such as honesty, justice, and kindness, can be included.
2. Organizing Educational and Social Activities: Islamic schools can organize educational and social activities that strengthen social bonds and instill Islamic values in students.

At the Community Institutional Level:

1. Strengthening the Role of Mosques: Mosques should serve as centers for spreading religious awareness and strengthening Islamic identity. Scientific lessons and religious lectures can be organized in mosques to raise religious awareness.
2. Supporting Charitable Associations: Charitable organizations should be supported to play a larger role in strengthening social bonds and providing basic needs for those in need. Zakat and charity can be used to fund small projects that create job opportunities for youth.

At the State and Political Institutional Level:

1. Implementing Justice and Consultation (Shura): Islamic governments should implement the principles of justice and consultation (Shura) in governance and administration. Advisory councils representing various segments of society can be established to ensure decisions are made based on collective consultation.
2. Combating Financial and Administrative Corruption: Financial and administrative corruption must be combated by promoting transparency and accountability in government institutions.
3. Achieving Sustainable Development: Balanced economic policies based on Islamic principles, such as Zakat and charity, should be implemented to achieve economic justice and reduce poverty.

At the Media and Technology Level:

1. Producing Attractive Islamic Content: Islamic media institutions should produce engaging content that reflects Islamic values and counters anti-Islamic campaigns. Short videos and visual messages can be used to explain Islamic values in a simplified manner.
2. Countering Anti-Islamic Campaigns: Efforts should be made to counter anti-Islamic campaigns online by raising cultural and religious awareness among youth.

At the Scientific Research Level:

1. **Conducting More Studies on the Ideal Society:** There is a need for more academic studies on how to achieve the ideal society in the modern era, with a focus on practical solutions.
2. **Documenting Successful Experiences:** Successful experiences in building ideal Islamic societies, whether from Islamic history or the contemporary era, should be documented, and lessons should be drawn from them.

At the International Cooperation Level:

1. **Enhancing Cooperation Between Islamic Countries:** Cooperation between Islamic countries should be strengthened to exchange expertise and successful experiences in building stable and integrated societies.
2. **Countering Foreign Interventions:** Foreign interventions in the affairs of Islamic countries should be countered by strengthening national sovereignty and community participation.

Conclusion

This study has provided a comprehensive analysis of the Qur'anic model of the mature society, emphasizing its structural and educational contributions to achieving the objectives of Islamic law. The research has highlighted the importance of Islamic education, the application of justice and consultation (Shura), and the role of community institutions in building a stable and prosperous society. It has also identified the intellectual, social, economic, and political challenges facing the realization of this model and proposed practical strategies to overcome them. By implementing these recommendations, Islamic societies can build a balanced and integrated society that fulfills the objectives of Islamic law.

المصادر والمراجع

المصادر

القرآن الكريم.

أولاً: المراجع العربية:

- القرضاوي، يوسف. (2005). الشريعة الإسلامية وأهدافها الكبرى. القاهرة: دار الشروق.
- الغزالي، محمد. (1998). الإسلام والتنمية المستدامة. القاهرة: دار السلام.
- الشعراوي، محمد متولي. (1990). تفسير القرآن الكريم. القاهرة: مكتبة الندوة.
- الصابوني، محمد علي. (1980). صفات المجتمع المسلم في الإسلام. دمشق: دار القلم.
- بن باز، عبد العزيز. (1995). فتاوى ابن باز. الرياض: دار العاصمة.
- النجار، عبد المجيد. (2017). قضايا الفكر الإسلامي المعاصر. القاهرة: دار الفكر العربي.
- رمضان، طارق. (2013). الإسلام والحداثة: رؤية متجددة. بيروت: مركز دراسات الوحدة العربية.
- شحور، محمد. (2010). الإسلام والإنسان: قراءة جديدة في الإسلام. دمشق: دار الحوار.
- عثمان، فتحي. (2019). تحديات المجتمع الإسلامي في العصر الحديث. القاهرة: دار المعارف.
- عمارة، محمد. (2012). الهوية الثقافية للمجتمع الإسلامي. القاهرة: دار الشروق.
- زيدان، عبد الكريم. (2015). نحو مجتمع إسلامي راشد. عمان: دار الفرقان.
- الغنوشي، راشد. (2018). الديمقراطية والثورى في الإسلام. بيروت: مركز دراسات الوحدة العربية.
- شريعتي، علي. (2007). الإسلام والمجتمع الراشد. طهران: دار الكتاب الحديث.
- الطبري، محمد بن جرير. (1984). تفسير الطبري: جامع البيان عن تأويل آي القرآن. بيروت: دار إحياء التراث العربي.
- الفيروزآبادي، مجد الدين. (1984). القاموس المحيط. بيروت: دار الكتب العلمية.
- الزمخشري، جار الله. (1987). أساس البلاغة. القاهرة: دار الفكر.

ثانياً : المراجع العربية الإنجليزية

- Al-Qaradawi, Y. (2005). *Islamic Sharia and its major objectives (In Arabic)* . Cairo: Dar Al-Shorouk.
- Al-Ghazali, M. (1998). *Islam and sustainable development (In Arabic)* . Cairo: Dar Al-Salam.
- Al-Sha'rawi, M. M. (1990). *Interpretation of the Holy Quran (In Arabic)* . Cairo: Al-Nadwa Library.
- Al-Sabouni, M. A. (1980). *Characteristics of the Muslim society in Islam (In Arabic)* . Damascus: Dar Al-Qalam.
- Bin Baz, A. A. (1995). *Fatwas of Ibn Baz (In Arabic)* . Riyadh: Dar Al-Asima.
- Al-Najjar, A. M. (2017). *Issues of contemporary Islamic thought (In Arabic)* . Cairo: Dar Al-Fikr Al-Arabi.
- Ramadan, T. (2013). *Islam and modernity: A renewed vision (In Arabic)* . Beirut: Center for

- Arab Unity Studies.
Shahrouf, M. (2010). *Islam and humanity: A new reading of Islam (In Arabic)* . Damascus: Dar Al-Hiwar.
- Othman, F. (2019). *Challenges of the Islamic society in the modern era (In Arabic)* . Cairo: Dar Al-Maaref.
- Amara, M. (2012). *The cultural identity of the Islamic society (In Arabic)* . Cairo: Dar Al-Shorouk.
- Zidan, A. K. (2015). *Towards an ideal Islamic society (In Arabic)* . Amman: Dar Al-Furqan.
- Ghannouchi, R. (2018). *Democracy and consultation (Shura) in Islam (In Arabic)* . Beirut: Center for Arab Unity Studies.
- Shariati, A. (2007). *Islam and the ideal society (In Arabic)* . Tehran: Modern Book House.
- Al-Tabari, M. B. J. (1984). *Tafsir Al-Tabari: The comprehensive explanation of the meanings of the Quran (In Arabic)* . Beirut: Dar Ihya Al-Turath Al-Arabi.
- Al-Fayrouzabadi, M. J. D. (1984). *Al-Qamus Al-Muhit (In Arabic)* . Beirut: Dar Al-Kutub Al-Ilmiyyah.
- Al-Zamakhshari, J. A. (1987). *Asas Al-Balagha (In Arabic)* . Cairo: Dar Al-Fikr.
- The Holy Quran.