

Attributes of the reformer in the Holy Quran

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Abstract

The term “reform” has been subjected to much confusion and intellectual tampering by some of those defeated by Western civilization. So they emptied the reform of its legal content and made it a cover for (distortion of religion) and (nullification of Sharia); Until the term (reform) arouses suspicion, apprehension and anxiety among the general public of Muslims. There is no doubt that righteousness is the goal required of the servants in belief, words and deeds. Without righteousness, no work is accepted, and no kinship is attained, and blessing is not placed in wealth, souls, and fruits. One of the great things is that a person is righteous in his words and deeds, but what is greater than that is that he is righteous in his words and deeds. The righteous person has sufficed himself on behalf of the creation, and as for the reformer, he has carried the concerns of the creation, and addressed their reform, and that righteousness brings about goodness, blessing and growth, but reform, by means of which God wards off evil and destruction from mankind.

Keywords: attributes, reformer, Quran.

Introduction

The first requirement: the characteristics of the reformer in the Holy Quran

The deeds of man are reserved for him with God in the text of the Holy Qur'an, they remain, and if they are valid, they are righteous remains, 9191 Lah Lakh Lakh Lamh Brain mm ng nah nakh nh haj (), and the reformer who adopts on himself the reform of society There are many qualities that he must possess, and they are with God the best reward, because God rewards the person who brings them the best reward, and requires him to be in the position of a good example, It is the first to do good deeds.

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And the deeds that Allah commanded to worship and be pleased with them, are good deeds" Allah increases the path of the purpose of argument, and guided to the path of rationality, so he believed in his Lord, and believed in his signs, so he did what he commanded him, and finished what he forbade him to guide him by renewing his faith in the obligations imposed on him, and acknowledges the necessity of imposing them, and works with them, so that is an increase from God in his guidance with his signs as guidance on his guidance" (). Among the most prominent of these acts is the righteousness that results from faith and devotion to God Almighty, "The man is guidance and sincerity in the man is not possible to count the sincerity until after the one who is guided by the man is increased by God with sincerity."

Among the most important of these qualities:

First: Belief in God Almighty

In his wise book, Allah Almighty has associated many of his verses with good deeds, believing in Allah Almighty and good deeds are two conditions for obtaining human perfection and happiness, and the conjunction of their mention in the Qur'anic verses and focusing on them in many verses and narrations indicates the inherent relationship between faith and good deeds.

Repentance is associated with good deeds and good deeds, " i.e. forgiveness for those who repent of shirk and believe in me in Allah and His Messenger, and do good deeds by doing His orders and standing at the intention of Him " (), What is meant by faith is belief based on evidence and good deeds in reference to the deeds of the limbs: "He performed the obligatory duties, then he was converted, then he was upright, and he was established on the aforementioned guidance, which is repentance, repentance, and good deeds."

Faith and action are brothers and partners, as mentioned in the same context, the Messenger of Allah (peace and blessings of Allaah be upon him) was quoted as saying: "Faith and action are brothers partners in a century, one of which Allah does not accept except by its owner", "because work without faith, which is believing in the heart, is useless, and believing in its abstract without work is not enough, i.e. in perfection" () Rather, faith is all work, as mentioned by Imam Sadiq ():

"Faith is all work, and saying some of that work, is imposed by God in His Book ."

Second: The Good Word

One of the characteristics of reformers is the use of the good word
 كَأَن تَكُونُوا أَهْلًا بِهَا كَمَا كُنْتُمْ أَهْلًا بِهَا كَمَا كُنْتُمْ أَهْلًا بِهَا كَمَا كُنْتُمْ أَهْلًا بِهَا

Good speech: "Remembrance of God, and good deeds: the performance of his statutes, it is the remembrance of God Almighty in the performance of his statutes carried him the remembrance of God and ascended him to God, and the remembrance of God, and did not perform his statutes responded to his words on his work was the first of it"(), (Siregar et al., 2022) he "hears their words and accepts the good, it is by his words and ascended to him is dear, and whoever returned his words in the face is servile"()

Third: Sincerity in work

Sincerity: "Leave hypocrisy in obedience, and custom rid the heart of all Shob disturb its purity and everything that imagines to taint others, if Safa for Shoubh and saved from it is called pure, and the act is called faithful sincerity" ()

There are several definitions of fidelity, including:

Sincerity: that every action is linked to the intention that is the heart and soul of worship, just as the body cannot be without a soul, so worship needs its soul, which is sincerity () and sincerity:

it is the lack of hypocrisy in action, and one must not testify to himself of sincerity, otherwise this is insincerity in his work. (), and a faithful person keeps hypocrisy away from his work, and sincerity that a person seeks to rebuild his interior more than the reconstruction of his appearance, and thus there are many expressions of sincerity and honesty, but their meaning is the same. ()

When a person talks about sincerity by saying that he must be faithful to this word itself, so he seeks the face of God Almighty and perform the right of people, whoever reached this end has achieved the purpose of worship of sincerity and sincerity of orientation. ()

In sincerity in work, 191 Skhsam is true sakh deaf noise clear pumping annexation tah thirst aj uncle ghjgm fj fah trap () "He distinguished between the two groups, making the party of faith in Paradise, and the party of disbelief in the blaze."

And good deeds: "It is the work that takes into account the defect and its origin is sincerity in intention and reaching the ability to try according to the knowledge of the worker and its rulings.

And parting from the path of the corrupt and the ungodly, 919 is the same as the reward of the disbelievers in this world and the hereafter.

Fourth : Reform of self, parents and children

One of the characteristics of the reformer is to pay attention to self-reform first, then to reform parents and children \) \) \) Ham Khaj Khm

Sj Sah Sk Poison Sah Sah Pumping Annexation Tah Dh Zam Aj Uncle Gj
Gm Faj Faah ()

"Keep yourselves away from Hell by obeying Allah and obeying His
Messenger, peace be upon him.

I will teach you what will save them from it, show them obedience to
Allah, may He be exalted, forbid them from disobeying Allah, and
command your family to fear Allah, and it is said: Discipline them and
teach them good."

The Qur'anic approach focuses on the most important thing to achieve
real positive change, which is to start the process of self-reform,
starting with the soul, parents and children, considering that these are
the same human being, and they are the first building block of society.
They disbelieved in robbing them of it" () and آتآ١١ Etc. Why me Maj
Mah Makh mm mi mi ng nah nakh nam (), That is, change starts from
you and depends on you, and the most important thing is to be busy
with yourself and fix it, your self is the first to reform, and self-reform
can be considered the most important things that one must go to and
focus on, because self-righteousness is the key to the goodness of
parents and children, And the goodness of society.

Fifth: Reform among the people

The will of reconciliation and reform for society and individuals is one
of the most important qualities found in the reformer because it has
the goodness of society, and in it is to ward off strife that leads to the
dismantling of society, so it was the main outcome on which the
reformer relied in building an integrated society, آتآ١١ Etc Why Li Li
Mug Mah Brain mm mi mi ng nah nakh nm ni ni hj theyare she she yij
yeh yi y r r ()," Reconciliation Between spouses is better than
separation."

(And reconciliation is good) "This small sentence, although it came in
the field of family disputes, but it shows a comprehensive and general
law, and confirms that reconciliation is the first principle in all fields,
and that disagreement, conflict, conflict and separation do not exist in
nature and common human sense" (), and آتآ١١ Mouth rude Qom Kj
Kh K Kh Why has a mug of a brain (), "And what I want in what I
command you to do and what I want you to do

about him, except to reform you and to reform your matter as much
as I can."

And work to reconcile the relationship by resolving disputes and
removing differences. "I mean, fear Allah by obeying Him, fear His
transgression, leave disputes and quarrels in the spoils, and reconcile
yourself among yourselves, that is, reconcile the situation among you

by abandoning the dispute and the transgression, and by handing over the spoils to Allah and His Messenger."

The second requirement: the types of reformer in the Holy Quran

In the Holy Qur'an there are three types of reformers, ثانتا etc Why me Mug Brain mm mi mi ng nah nhnm ni ni hj they are she

The commentators show us through the Qur'anic verses the types of reformers, and they are as follows (counselors, disobedient, spectators):

The first: the reformer who transgressed the goodness of himself to others (the advisors)

This type is considered the best and most complete types, that he is the good reformer for himself and the reformer for others, the worker for his religion, the omnipotent for his enemy, and they are the ones who have towards the third team the function of promoting virtue and preventing vice, those who constitute the minority, so a dialogue took place between the disobedient who are the majority, and between those who forbid them to commit this violation

"Those who command good and forbid evil: they say that we forbid evil because we perform our duty towards God Almighty, and so that we are not responsible towards Him, this is in addition to that we hope that our words will affect their hearts, and they will stop their tyranny and intransigence, and these preachers were doing this to you, because they were preaching to the disobedient so that they would be excused by God, and May they influence the souls of the disobedient, and it is understood from this speech that even with the impossibility of influence, they were not reluctant to preach and advise, while what is known is that the obligation to command good and forbid evil is conditional on the possibility of influence."

Second: The reformer who is desperate for the state of his people (his nation)

The owners of Elias are disobedient, with whom preaching and guidance did not work (Maj Mah) "as if they say: There is no point in preaching to those who break into what Allah has forbidden, and did not listen to advice, but continued to attack and tyranny, it is bound to be punished by Allah, either perishing or severe torment" () Those are "neutral Saktuns who did not agree with the disobedient, nor did they perform the function of enjoining good and forbidding vice". These are the group of blamers of the counselors to despair of the righteousness of the ordinary, they say: "You have not preached to a people, whose preaching is useless and useless in warning them, because God Almighty has decreed to eradicate them and cleanse the

earth of them, or to torture them severely, as a reward for their persistence in evil, and their delving from hearing the sermon."

Third: The reformer who is negligent in the gardens of God ()

There are those who carry out the reform process, but he is one of those who have been afflicted by Satan with sins and sins, so he is in a severe conflict with himself and the devil and is confused in his matter, either he continues to follow the path of reform and advocacy, or he is dragged behind sins and sins, until he becomes a retiree, and the devil comes to him and adorns him with leaving the work of reform and spreading goodness, because he is one of those who attracted himself, so the negligent reformer will be more negligent than others, "These are those who deliberately and persistently transgress the limits of God, and have become the object of God's wrath and torment, for there is no point in preaching to them."

It is adopted through this that the best kinds, the reformers is the owner of the prayer a h m transgression, from the desperate guy of the state of his nation, and not the one who failed to obey God, and because of his negligence he falls apart from doing anything but a p and b b b sitting because of the whispers of the devil and investigating him .

The third requirement: the effects of the reformer towards society .

The reformer's reform, which is an important function, brings the reformer slave closer to his Lord, has mercy on creation, and pities them, reform is the reconstruction of the land by obedience is one of the characteristics of the reformer, and through them the nation promotes justice and charity, and one of the most important necessary fruits that must be found for reformers in societies:

1- The message of the reformer in the world is a devotional message, through this message calls communities, and desires them to worship God alone, because it is the job of the prophets (peace be upon them), we see the reformer is to make people happy and bring them pleasure, because his concern and his goal is to do so, he does not benefit himself only, by guiding the community to the path of the prophets (peace be upon them) 919 Ā Eh Bj Bah Bah Bam Bam Tj Tkh Done Then J Jm Hajj Ham Khaj Khum () "That is, whoever follows my messengers is perfect And he reformed himself and his work, so that there was no fear for them, and they did not grieve, and if the coming of the apostles was of no benefit to the people, not to the benefit of the messengers, it indicated that he made the answer of the followers of the apostles, which made him strong and righteous, the wisdom of sending the apostles, and anxious to follow them, that it is of benefit to the nations of the apostles."

2- The reformer and his reformist approach to the repair, reconstruction, construction, construction and emergence of goodness in the earth, 9191 Qi ki ki li li ma na (), and 919 every km ki ki li li ma mm ner nznmmen ni ni yir yyiz yim, "It is forbidden to come to corruption in the earth and what is harmful to it after the p not h, if it is not Mor cattle on payment, and then corruption occurred afterwards was more detrimental to the servants."

3- God made life not go except in a precise system, and regular cosmic laws, and God made this universe laws that run it, and made laws on earth that humans follow, so God Almighty sent messengers and prophets to show people these laws, and the reformers are the ones who show people to those laws after the prophets and messengers, peace be upon them, and they are a safety valve for societies from deviation, 919 It is not his Sunnah to destroy the villages with injustice that falls in them with injustice and polytheism, and their people are reformers in the work of the social and urban ones, and their rulings are inferior and disciplinary, so they do not underestimate the people of Shu'ayb, and they do not commit immorality and block the path9 They do not 9 oppress the people with the oppression of the 9mighty as the people of Hood, and they do not humiliate the mighty people who enslave the weak, like the people of Pharaoh, but they must be included in polytheism, there is no corruption in the Workers or rulers, which is the destructive injustice of urbanization, and it is possible that it is intended not to destroy it by the injustice of a few of its people because of themselves, if the ponies are only as a reformer, and the work of the people is not for the people."

4- Steadfastness, patience, determination, and steadfastness are the qualities of the reformer, which came from the effect of God and the reward of God because of the resurrection of the reform process9 919 1 did not have a brain (), "We waste their reward because they are reformers, so fold their remembrance only to include the description of H.M. and praise them in the manner of the wonderful jazz", and this is evidence of" that any No meeting depends on those who are haunted by the Book and evaluate the truth, because if you do not meet, it is not valid if you continue to have a relationship with your creation and the creation of the meeting, and the approach of the forces has been revealed to you."

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