

The concept of social reform and its effects on the Qur'anic perspective: A Thematic Study

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Abstract

*There is no doubt that we can lose the depth of the link between social reform in our daily lives in all its details, by looking at the verses and narrations, and then all ambiguity and fog about the term social reform in particular will disappear and disappear, as well as its positive effects will be manifested to us, as it is undoubtedly one of the topics that are very important, in terms of the great status and status in Providing security and safety for individuals and communities throughout the world, and through careful consideration of the effectiveness of social reform at all levels, and as one of the most important topics that have a great input into the belief of the individual, his actions, his intellectual and moral system, his behaviors, and worship. Therefore, it has been addressed by the pens of researchers and scholars from all its aspects and merits, and it has been taken care of by it because of its importance at all levels, and because it is a reason for the awakening of peoples and nations from the slumber of oppression to the righteousness of victory and pride, and its positive effects on the individual have become clear. And society, and the extent of its effectiveness in building nations, and the reference to the most important social belongings, and address them through an Islamic Quranic vision we show through our wandering in its corridors the treasures inherent in verses and narrations; Then a conclusion to the research, and then comes a list of sources and references, and in fact the importance and priority of social reform at all types and levels is a matter of reform Sunnah, practiced by all the reformer Prophets, messengers, guardians, and leaders of the reformers, and God Almighty has indicated in the story of the Prophet Abraham (peace be upon him) Therefore, the prophets and messengers (peace be upon them) were advocates of reform and guidance in their societies, the Almighty said : *Thr thz then thin thi thi fi fi qiqi ka all km kiki did not lly ma mm (1)**

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Introduction

Praise be to Allah and enough and peace be upon the servants of Allah who selected Muhammad and his good and pious family and his companions who are loyal producers and after:

The beliefs of the human being are the basis that determines his inner form and his real reality, and they are the ones that push him to work, and limit his behavior and direction in life, so if this doctrine is correct, sound and identical to reality, it was His life is also intact and free of all complexity, but if the doctrine is unsound, corrupt and invalid, it will lead him to the unfortunate consequences, and lead its owner only to the inevitable loss; And make it one of the priorities that are very important, the basis and criterion in the evaluation of the workers is the correct and well-established rule, and even good deeds are useless and worthless unless issued by a correct and sound doctrine, it was narrated from Imam Al-Baqir (peace be upon him) that he said: "It does not work with doubt and ingratitude work" (2), and the meaning of This is that the validity of the work is the origin and basis, and its role and usefulness in the integration of the human being depends on the validity of the doctrine of the human being himself, and therefore the faith of man has an important and significant role in strengthening the will of the individual for social reform. The belief of the individual owes it to the whole nation, whether this belief is true or not, it is Its impact and impact is not limited to the intellectual aspect only, but affects its integrity and deviation, and on its guidance and delusion (3), and that social reform is the cornerstone and cornerstone of building society, and it is The first thing that the prophets of God Almighty focused on, and that the reason for this is due to the empowerment and strengthening of faith in the individual who delirious about this life, promotes it, and brings it to the highest levels of good. Thus, the individual is blessed, and the society is happy, and the life is good, the Almighty said: 1 Thz and then Thn Thi Thi in Qi Ka Ka K Ki Lam Li Ma mm (4), in the light of the righteous and sound faith is available. Material and moral elevation, and man tastes the taste of the providence of God Almighty, His mercy, mandate and dignity, the Almighty said: He has a mug of a brain mm we are winged (5), and in another resource the Almighty said: 1 Why me a mug of a brain mm mi mi ng nah na ni haj they are hehe yj yeh yi y (6); (The concept of social reform and its effects in the Qur'anic perspective), which is a serious attempt to address the situation of societal deviation by reviewing some verses related to social reform, mentioning the opinions of the commentators on them, and mentioning the sayings and words of the flags, Our research came this divided into two sections, the first was in the general meaning of social reform in language and terminology, and it has three demands, and the second was in the statement of the effects of social

reform and the verses associated with it, and it has two requirements, then came the conclusion of the research, and then showed the most important results reached, based on a set of sources and references, and Finally, we ask the Almighty to grant all oppressed peoples and society salvation, freedom and peace, and to save us and all Muslims from all harm, and we do not claim what we have written, and we have exerted our effort in it and our people, absolute perfection, and not error, and if it is right, then it is certain, and if it is found in it. The mistake is as it is said that infallibility belongs to its people, and I ask God Almighty to grant success with the best acceptance.

The first topic

General Meaning of Social Reform in Language and Idiomatic

The first requirement: the general meaning of reform in language and terminology

First: Linguistic meaning:

The term reform has been mentioned in encyclopedias and linguistic dictionaries with different definitions, and we will mention some of these definitions, as follows:

The word reform of their saying reconciled the matter, and repaired, and reformed God Almighty in his descendants and money, and signed between them reconciliation, and his benefit on such and such, and reconciled it and terminology, and so and so of the righteous, and the people of righteousness (7), and they stated that how not to be the people of righteousness who is from the people of goodness, and reform against corruption, and the interest is one and the interests and reclamation against corruption (8).

They defined it as: integrity, safety from defect, and the righteous is the straight leading to his duties, and righteousness comes against corruption, and reform: the opposite of corruption, and fix the thing after corruption, ie: set it up, and fix the dabbah in the sense of the best to it separated, and reconciliation: reconcile the people between them, and reconciliation is peace, and a good man in himself from the people of the righteous, and reformed in his business and affairs (9).

Second: Idiomatic Meaning:

The specialists differed in the definition of the word reform, due to the versatility of this word in various fields, and we will mention some of them as follows:

They defined it as: "obtaining the beneficial straight state"(10), and they defined it: "a contract that lifts the dispute"(11).

They said that Salah is: "the name of reconciliation, which is pacifism after conflict" (12).

Tahir Ibn Ashour also defined: "Reform against corruption, that is: making something good, it is said: reconciled after it was corrupt, and it is said reconciled in the sense found at first sight gooda" (13).

It has been clearly shown through a review of linguistic and terminological definitions, that reform means correcting all distortions, correcting all existing errors and conditions, and usually calling every social change and others aimed at removing corruption and accumulated corruption, and finding radical treatments for social conditions, and cases of collective and societal rescue, and this can be applied at all levels.

The second requirement: the general meaning of the meeting in language and terminology

First: Linguistic meaning:

The term "meeting" in linguistic dictionaries has been mentioned in abundance, and we will mention the definitions that the denominator allows, as follows: they defined it as: "derived from the verb "met against dispersion"(14), and society "the place of meeting or group of people"(15). "It is said that the gathering of a thing is a distinction, it is gathered together, and it is gathered and gathered, and it is gathered, and it is present as well as gathering, and gathered. And the intercourse of everything: the society of his creation, and the intercourse of the human body and his head. and the intercourse of the fruit: the gathering of its buds in one place"(16).

They also said that: It is a category of people that form a group that depends on each other, living with each other, and linked by common ties and interests and governed by customs, traditions and laws of one, and they are a group of people linked by links and common interests, customs, traditions and laws of one, and the science that is concerned with the study of society in all its aspects is called sociology (17), "And the collection of what came to me except a group of them, and I was in a complex of people, and this talk is in the ears and I wander in the synagogues, and with it the collection of non-intercourse They are the ghosts" (18).

Second: Idiomatic Meaning:

They defined it as: It is a self-sufficient social system, and continues to survive due to its own forces, and includes members of both sexes, and of all ages, or a group of living individuals, not just a group of ideas, and these individuals are self-sufficient, and continue to survive, and vary between males and females, and society has been described by

social scientists as the largest group to which individuals can belong, and has the ability to adapt by itself, and to be sufficient so that it continues to infinity, and it is considered difficult to draw Certain and fixed boundaries for any particular society, as these boundaries change and vary according to the circumstances, and according to the purpose intended to be determined(19), and is also known as: "a group of individuals who form the social system, which forms the network of relations between people, or it is a group of individuals living in a specific location linked to each other by cultural and social relations, each of them seeks to achieve interests and needs, and what is important in society is that its members share common concerns or cares that work to develop a culture A common consciousness characterizes society and its members with common characteristics that shape the personality and identity of this society".20(Rohs, 2022)

As a result, it has been shown from the summary of the above definitions of linguistic and terminology that this word all refers to one meaning, which is the inclusion of the thing to the thing, as we say gathering people, that is: gathered from multiple places, meaning that there is a group of people gathering, to achieve something, and they have utilitarian relations, and society is the meeting and gathering of the dispersed, to reach the desired goal.

The third requirement: social reform among specialists:

There is a set of definitions that are close to each other in terms of content, sometimes it takes the meaning of changing something for the better, and sometimes it refers to progress or development of society, according to what social life requires.

They defined it as: participation and interaction at the verbal or practical level - in the benefit of society, exerting effort and energy in educating people, addressing their social problems, and providing possible and legitimate facilities (21).

Another said: "Social reform is an attempt to take the hand of society to return it to the path of its human nature, after society has distracted it and thus corrupted its belief, action, and morals through the command of virtue and the prevention of vice, and there must be someone who does this righteousness in society, or in short, it is the process of moving society from the state of deviation from its instinct, and returning it to the path of obedience to its Lord."(22).

Some of them defined it as: through a modification in some social systems without leading to a general and comprehensive change in the social structure radically (23).

They also defined it as: improvement and non-radical modification of some social conditions, in the political and social system, and it was

said: activation and activation of the obligation to promote virtue and prevent vice, which is the basis of all reform, and be gradually in the face of all types of corruption and corruption that occurs in society (24).

As a result, it turned out to be an additional compound for the words (reform and meeting), and the meaning of the word Tin has been clarified linguistically and idiomatically, due to the urgent need of the Islamic Ummah for it, especially in our current time, in which the politicized media has corrupted everything for our peoples. In any case, the content of these two words is to reform the widespread corruption, and that God Almighty urged man to learn, and to grow up in an environment free of any deviation and sound, and pure from all social diseases, and to follow the path that God Almighty wanted for him, and to adhere to the teachings of the divine constitution, which is the Holy Qur'an, the Almighty said: Nyni haj they are she yij yi y (25).

The second topic

The effects and signs of social reform

Requirement I: Effects of Social Reform

It is no secret that the effects of activating and activating the social system are great and essential in achieving the desired goal of reviving the interests of the individual and society, and represent the basis for the stability of societies, and it has great benefits on the security and success of peoples, which indicates the importance of reform and its effects in achieving the interests of all, because of its prominent role in serving society. God Almighty has honored man, and preferred him over all his creatures, and harnessed to him what is in the heavens and on earth, and sent him prophets, and revealed books to him, and made him in this existence a method that follows him, and has shown him that approach and ordered him to adhere to it, and assured him that real life is by following that right approach, and pointed to him that refraining from it will be the result of misery and affliction in this world and the hereafter, the Almighty said: SajSm Dirty Poison Deaf Deaf Pump Include Tah Thirst Oom Uncle Ghj Gh Gh Dawn Trap Mouth Cough Every How Much Lick Brain Mm Ng Na Nakh Nam N E E Neh Eh Yah Yah (26) On this basis, and from this point of view, God Almighty has obligated People have to fix every defect and corruption that occurs in society and life, and that the Almighty has repaired life by repairing the land on which humanity lives, the Almighty said: ĩTak has been done and then Jah Jm Hajj Ham Khajkhm Saj Sah Skh Sam Sakh (27), the corruption that comes from some, all people must address it, and fix it and restore what has been corrupted to its origin, which is righteousness, and it has been noted that the Holy Qur'an and the

Sunnah are interested in reform in general, And social reform in particular, through verses and narrations, reform is the opposite of corruption, a term that indicates the combination and reconciliation of people, and the removal of everything that leads to the singularity and conflicts between the members of society, and may need to be obliged and strengthened by the reformer(28), and gives the meaning of appeasement; Because here it is between the disputants, and leads to stillness and stability between them, and this is one of its fruits (29); Therefore, the word H has connotation, it is sometimes a goal carried out by an individual, group, institution or state to restore things to normal, and to achieve the right and to exhort falsehood and corruption, which is At other times it means change that leads to the achievement and achievement of the best, and desires us to follow it always and forever (30).

In any case, we can mention some of the positive effects resulting from the social reform process, as follows :

First: One of the effects of social reform is that it contributes to the establishment of reconciliation and stability among the members of society in calming their souls and softening their thoughts, as well as reducing the tension that occurs as a result of conflict and disagreement that arose from many reasons, and removing the rivalries between the children of Society, and it is said from him to make up and reconcile, the Almighty said: Nah Nakh Nam Nini Haj they are (31), Tin T (32), Sah Sakh Sam (33).

Second: Achieving happiness and well-being in this life and winning Paradise and its bliss in the hereafter, the Almighty said: Khm Saj Sah Skh Sam Sah Pumping Combine Tah Zam Ajam Gj Gm Faj Fah Trap Mouth Cough K Lakh Why has a mug (34), God Almighty undoubtedly concludes for the individual his life with the paradise of the mole that does not stop and its bliss, when the individual performs his assignment and mission to the fullest In performing his mission faithfully and honestly, Allah Almighty will reward him for that, so that he will be in the record of the righteous, the Almighty said: 35.

Third: One of the important effects of social reform is the activation and activation of the obligation to promote virtue and prevent vice, the Almighty said: "Sleep with me, they are the same (36).

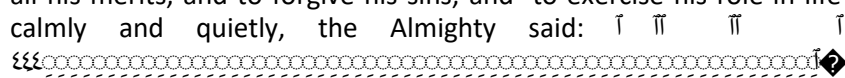
Fourth: One of the effects of social reform is that God Almighty has prepared for man all the ways of happiness by creating a good nature for his needs, and reforming the land from which he derives his survival in life and performing his responsibilities in it, God Almighty said: 1 Takhas been done and then Jah Jem Hajj Ham Khaj Saj Sah Skh Sam Sah (37), An E explicit text forbids all types of corruption absolutely, and an important rule to avoid it, meaning: that the

message in life is reform at all levels, which is unlike corruption, has been mentioned in the interpretation of jokes and eyes saying : Thou shalt not corrupt it by disbelief after it has been reformed by faith, or by injustice after it has been reformed by justice, or by sin after it has been reformed by obedience, or by killing a believer after it has been reformed by his survival(3-8).

Fifth: One of the effects of social reform is that it is a means of escape from worldly and eschatological punishment, which God Almighty promised to those who neglected it and did not work with it, and was satisfied with the spread of corruption and its spread in society.

Sixth: One of the effects of social reform is that it prepares for the inheritance of the land, and its succession to the righteous servants and reformers, the Almighty said: Bam bin Bb Ter Tz has been ten ti t thr thz (40).

Seventh: One of the effects of social reform is that it accelerates the response of God Almighty to the supplication of the righteous and reformers, and to emphasize that it has an impact on giving them righteous offspring in order to perform their role in life, the Almighty said: 1 Haj they are the same Yeh Yi Ya Ya Y Y R R Z Em E Barbz Bam Bin Bb Tertz (41).

Eighth: One of the effects of social reform is that God Almighty pledged to reform everything that is attached to the affairs of man in all his merits, and to forgive his sins, and to exercise his role in life calmly and quietly, the Almighty said: 

Ninth: One of the effects of social reform is that it helps in building the Muslim personality and the Muslim community, and that God Almighty relaxes the mind of this society, helps its people to reform themselves, and expiates their evils, the Almighty said: Mi Ng Nam Ni Haj They are She is the one who is going to be a brother yi yi y r e e n e ibr bz bam bin bb b (43).

Tenth: One of the effects of social reform is that it helps to create a solid ground for the realization of the right and the abolition of falsehood, and strengthens the society towards developing its conditions and conditions and planning for its future, and increases their concern about what he must do towards himself and his family , and pay attention to everything that achieves his ambition. As a result of the harmony that has occurred due to the purity of souls resulting from its effects, the Almighty said: 4 4

In conclusion, it has been clearly shown that these are the most prominent positive effects that can be produced by the process of social reform, which brings a lot of good and great benefit to the

individual and society, through which we observe how to achieve the interests of all, and access to what achieves for them a luxurious living, and a society in which security and justice prevail. Social reform as: the application of justice in society, the reform of its system at the economic level, as well as the means of production, which is spiritual development and a first and important step in the mobilization and reform of society (45), and it was also said that it is: the process of trying, addressing and solving social problems and ideas. This confrontation is due to the problem of the concentration of property in the hands of a small group of foreigners and nationals, as opposed to a majority whose income does not usually exceed the minimum subsistence (4-6), as well as the researcher found that social reform gives a character to the lived reality, to give it a special color that differs from the previous one while preserving the foundations that preserve society's positive roots. "Radical modification or development in the form of government or social relations without prejudice to their foundations, and reform – unlike the revolution – is nothing but an improvement in the existing political and social order without prejudice to the foundations of this system" (47).

It is clear that its positive effects are many and provide society with positives that help it to erase what was in it of corruption and corruption, and that it tries to compensate society by providing it with the appropriate climate, and the appropriate atmosphere, to live quietly and peacefully, as it is - as mentioned above - based on reforming and organizing the affairs of life for individuals and all societies, and achieving for them the good of this world and the hereafter, so that all people enjoy security and safety, by reforming their religious and worldly conditions, in light of the Muslims' achievement of the purposes of our Islamic law, and the reform of God Almighty. For the individual or society, sometimes by making them good individuals, and that is done by providing introductions to him, and sometimes by removing all corruption from them, and sometimes it is by intuitive judgment for them with righteousness, and the Holy Qur'an has confirmed this fact, the Almighty said: Yi Y (48), and the Almighty said: Squirt what is wrong with it (49), and the Almighty said: "I am righteous" (50).

Second Requirement

Verses of social reform

Many of the legal texts are in the place of clarifying, clarifying, encouraging and urging social reform and its importance, and explaining the great reward and reward prepared by God Almighty for those who contributed to it, and they have been limited to mentioning some of the texts contained in the urge for reform in general, and social reform in particular, as follows:

The first verse: The Almighty said: "Why do I have a mug mh mh m mi ni ng nah nakh nam ni ni hajhm ha yi y y r (51).

In the statement of this verse, al-Jassas stated: "It is the secrets, and the Almighty has shown that there is no last in many of what is proclaimed except that it is an order of charity or an order of favor or reform among people, and all acts of righteousness are known because the minds recognize the truth on the one hand their recognition of it and their commitment to it, and deny falsehood on the one hand to discourage it and justify it from it, and on the other hand He called acts of righteousness a favor. It is that the people of virtue and religion know the good because they wear it and know it, and do not know evil as much as they know the good, because they do not wear it and do not know about it, so he called the deeds of righteousness a favor and evil a denial"(52), and the indication of the verse on the virtue of the salah and its importance won the luck of the Almighty Making the matter of charity, favor and reform among people good, even if that is not meant by the right Almighty, because of the results that result from reform among the members of society, so that the society gets charity and the great good, and this is evidence that the social reform His bounty is great, and the benefit derived from him is vast and great.53

Sheikh Nasser Makarem Shirazi has pointed out in the interpretation of this verse that the previous verses TShr that the secret satanic meetings that were held by some hypocrites or the like, and the last verse dealt with this matter in some detail, and it was said that the word "Najwa" is derived from the article "salvation" ie: liberation, and in the sense that the high spot is immune and immune from the dangers of the torrent, and that every secret meeting or whisper is immune from the knowledge of others, and the verse has clarified the resources in which salvation is permissible, such as recommending charity or help to others or doing a good deed or to reconcile among people, reform among people is a cause for the satisfaction of the Creator Almighty, and therefore social reform is a reason for obtaining a great reward and great reward from God Almighty (54).

In summary, a researcher clearly believes that this verse did not allocate reform among people in remembrance, but wanted to show the extent of Islamic law's interest in it, although it is no secret that reform among people is one of the most prominent known encounters, but the noble verse with this clarity emphasized it and allocated it in remembrance, because reform among people in fact is a reform of society, and this indicates its virtue and importance.

Verse Two: The Almighty said: "Why did I have a mug mh mh mmm mi mi ng nah nakh nam ni haj hmahi hey yij yi y r r az am ni yber bz bam bin bb bb tertz tin ti t thr thz and then then (5 5).

Al-Rawandi mentioned that this verse has referred to a social issue related to family reform, which is very important, which is when a man hates his wife and wants to divorce her, and she wants to stay with him, and hates his separation, so she says to him: Do not divorce me for fear of gloating, for example, and all the necessary alimony and others that you owe me dropped it from you, and I will give you from my money something known and leave me in my case, in this case there is nothing wrong with them to make peace between them, and reconciliation here is to leave some right to serve her And adhering to the marriage contract between them, and this is better than asking for the band, and some commentators have said that reconciliation here is better than disobedience and symptoms, and certainly this talk if it is good from herself, and if it is not so, it is not permissible for her husband except what is justified in the true Sharia of doing her clothing and alimony and others (56).

Sheikh Nasser Makarem Shirazi has mentioned in the interpretation of this noble verse that the word (Nashuz) is originally derived from the source (Nashz), which means: (high ground), and when used in these resources regarding men and women, it comes in the sense of: (arrogance and tyranny), the honorable verse talks about a woman if she feels from her husband something of arrogance and reluctance to her, and showed him that she has no objection to giving up some of her rights to him, and reconcile with him, in order to protect their marital relationship. From any crack, and since women give up some of their rights voluntarily, willingly, and without coercion, there is no guilt on them in this work, and the verse stressed that reconciliation is better and better, although it came in the resource of family disputes, but it showed us a comprehensive general law, and confirmed that reconciliation is the first law in all areas of life, and that disagreement, conflict, conflict and separation does not exist in common sense (57).

In conclusion, the researcher found that the verse indicated and urged social reform, and desired it, because it dealt with an important social topic related to the family and the marital home, and clearly showed that reconciliation between spouses is much better than conflicts and thus turn into enmities and rivalries in societies, and if the spouses paid attention to the fact that stinginess is the basis and source of many of their differences, and realized that it is an ugly characteristic, they sought to repair themselves between them, and then it will lead to ending family and social disputes and disputes; God Almighty addressed them and called them to do good and piety, and warned them that God Almighty watches their deeds, and He is the one who sees their actions, so let them beware of deviation from the right path.

Verse Three: The Almighty said: "They are the same as they are the ones who are going to be there (5-8).

Ibn Arafa mentioned in his interpretation of this verse that God Almighty has written on himself mercy, do not despair those who have sinned, and wasted in their sins, it is the Almighty forgiving and merciful, but the condition of that repentance and reform, the reform is the basis of integrity peoples and societies, and the source of their goods, and that the Sharia confirmed it and desired it, which is a resource for the satisfaction of the Creator Almighty (59).

The owner of the long sea mentioned in the interpretation of this honorable verse: They are those who hope for their Lord to call him day and night, and the Almighty has singled them out for faith in the Holy Qur'an, and they have been described as persevering in obedience and charity, and if they accept, greet them, and inform them of the greeting of Islam, and preach them with forgiveness and mercy, i.e.: it is inevitable for him as well as from him, that whoever does bad deeds in ignorance, that is: foolishly and impolitely, or was ignorant of the reality of the evils issued by him, and then repented of his bad deeds, and reformed them with redress and regret not to return to them, He became a useful element in society, God Almighty will forgive his sins, and accept his repentance (60).

A researcher believes that this honorable verse when it referred to the word reform, it wanted the person himself after he did bad foolishly, and repented of his guilt, it will succeed for righteousness and reform, whether at the personal level or at the collective level, because he contributed as much as to the reform of his society, based on the fact that the reform of the individual for himself is in fact a reform of his society, and the statement of the honorable verse of this reform side, and emphasis, if it indicates anything, it indicates the virtue of social reform and its importance.

Verse four: The Almighty said: "Eh beg bah bh bam bh bam bh tj tkh tam tahm tah tah kham (61).

Among some commentators that the verse indicates that he feared God Almighty, and reconciled what was between him and God Almighty, and was sincere in his work to his Lord, and continued to reform himself by monitoring, care and preservation of risks, and whoever was committed to the teachings and laws did not remain at all from the crimes of the soul something, there is no fear of missing the shrines, and some of them have said: Whoever avoids the phenomenon of eating suspicions, and repairs its interior and phenomenon by constantly observing God Almighty, in this world, there is no sadness for them in the hereafter (62).

Some commentators also mentioned that the verse addresses all people to assure them that these messengers are among you, that is: of your kind show you the provisions of the Sharia, who feared you

from denial, and reformed his work and obeyed his Messenger who cuts the verses of God Almighty on him, so they are not afraid of what befalls the disobedient in the future, and do not get sad for what they missed in this world for their absorption in enjoying what was prepared for the pious in the house of dignity and satisfaction, and emphasizing the goodness of deeds is in itself the goodness of societies, It is through the goodness of individuals that society is reformed.⁶³

The researcher found that the verse indicated and urged social reform, and desired it, because it indicated that fear and sadness do not afflict individuals who have reformed themselves, because by reforming themselves, they are reforming their societies, and this in itself is a reformist treatment that has addressed an important social topic that concerns societies in general, and as a result, by reforming societies, security and safety are available, and conflicts end with enmities and rivalries, and for that, God Almighty addressed man, and urged him to do good, piety, righteousness and reform.

Verse five: The Almighty said: "Why did I have a mug mh mhm mi ng nh nh nmna ni haj they are she j (64).

Al-Rawandi mentioned in the interpretation of this noble verse that Al-Anfal is all that God Almighty created for the benefit of people, and enjoy it with the money of the people and the nation, and it was not owned by a specific owner such as seas, mountains and valleys, and it is not limited to the origins of the country and cities from roads, squares and public buildings, as well as aircraft, satellites, radios, communications, satellite ships and all that benefits it in the interests of the general people, all of this is Anfal, and it is for God Almighty, so it must be spent in His pleasures, and with a safe hand, and for entertainment The pension of people at all levels, such as building mosques, institutes, schools, hospitals, as well as factories, public laboratories and others, and that the management of this is exclusively in the hands of the Holy Prophet (peace and blessings of Allah be upon him) since he is the Messenger of Allah and his trustee, then he takes and disposes of it after securing his personal pension in the interests of the Islamic Ummah, and he (may Allah's peace and blessings be upon him) is the leader and leader of the Ummah, and he has the right to dispose of it, and the Ummah must obey Him in its legislation as well as obey His Prophet (may Allah's peace and blessings be upon him) in all commands and prohibitions, And work according to the command of God Almighty, and His Messenger, and leave conflict and quarrels as well as rivalry, and take the reform of the same between them if they are believers (65).

Sheikh Nasser Makarem Al-Shirazi mentioned in the interpretation of this honorable verse: that Al-Anfal means: increase, and the desirable

prayers were called naafil, because they are in fact an increase in the obligatory prayers, and the word (Nofal) may be called on those who give more giving, and the spoils of war were also called Anfala, because they are additional funds that remain without an owner, and fall into the hands of fighters without a private owner for them, and that the matter of its descent is that a quarrel occurred between some supporters regarding the spoils of war, so the verse denied that The spoils are for other than Allah and the Prophet Then I ordered Muslims to repair the relationship between them, the repair of the relationship between them, and to find understanding between the members of society, and to stay away from hatred, and replace it with love, this is one of the most important Islamic purposes, because the reform of the relationship between them, means: reform of the foundations of the existing social link between the members of society, strengthening and arbitration of relations between members of that society, and the removal of all factors of discrimination and hypocrisy, and Islamic teachings have given special attention to social reform until it made it one of the best worships (6 6) .

The researcher concludes through a review of the opinions of the commentators, and the indication of this verse on social reform is clear in the divine command for believers to reform, and as it is said in its place that it requires obligation, then it becomes a duty to carry out reform for believers, and the fundamentalist rule says: (What is not done is obligatory only by it) (67); All disputes and disputes between believers can only be achieved by the duty of reform between them, especially if there are disagreements and discords between them, because this means the safety and security of society from everything that disturbs the relations between its children. And that the concept of Anfal is basically not limited to the spoils of war only, but it includes all the money that does not have a private owner, and these funds are all for God Almighty and His Prophet and his successor, and disposed of for the benefit of Muslims in general, and that the Almighty urged the believers and stressed the reform of the relationship between them, and enters into the reform of the same between pardoning the abusers, and dealing with them with good morals, and thus the demise of many of what is in the heart of the charge and hatred, and management, and rivalry and quarrel, and this in itself is a reform of society, the honorable verse She dealt with an important social theme.

Verse of the Sa'ad: The Almighty said: 1 mm nr nz nam nin ni ni yir yi aj ah b bh bam bh bh tj takh tamtah then jh jam hajj ham khj saj saj sakh smsah sakh sakh sam daj dhuh (68).

Al-Tabari stated in his interpretation of this verse: If two sects of believers fight, the believers must reconcile between them by praying to the ruling of the Book of God Almighty, and to be satisfied with what

they have and what they have to do, and that is the reconciliation between them with justice, meaning: If one of these two sects refuses to answer that, and transgresses and oppresses what God has made just among His creation, and the other of them answers, i.e.: Fight the group that transgresses, i.e., if the prostitute returns after you fight them to be satisfied with the judgment of Allah in His Book, then reconcile, O believers, between them and the other sect that you fought against them. That is: brothers in religion, and if they fight, they will be carried by the rule of God Almighty, and the rule of His Prophet, and reconcile between them, and seek reconciliation as much as you can, so in a way (69).

The researcher found that God Almighty in these two verses directs the believers to what to do, when two sects of the people of faith fight, by starting between them first with reform, but if one of them refuses, and insists on the prostitute, it fights, until it returns to the truth, so it reconciles between them by virtue, and then shows that the believers are brothers, and as long as they are brothers, the duty is to reform between them, and not to fight and conflict, so Muslims should realize this and work with it, seeking reform among Muslims, because this is the matter of the people of faith. And reform, and these texts of the legislative court, build a great social structure, preserve the groups of society from disintegration, protect them from differences and conflicts, and distance them from the trough of division, enmities, grudges and passions between the members of society, and dealt with all other differences between individuals and groups, and the verse Karim dealt with cases of family dispute between the husband and Yen, as well as all disputes between a community building, and in any case these are social issues between the members of society, and the Holy Qur'an referred to them as a demonstration of the value of social reform, and a statement of its leading position, and urged Those who believe in it, and they are encouraged by it.

The end

After this blessed tour in the corridors of this soft contemporary topic that needs it at all times and places, we can review the most important results we have reached, which are as follows:

1- The Qur'anic texts clearly show that social reform has a great status and status in that it reorganizes society at all levels, whether customs or behaviors, undermining the spread of evils and various types of deviations at all levels among members of society.

2- The Holy Qur'an's interest in social reform because it gives radical solutions and treatments for all types of corruption, corruption, and deviations at the individual or collective level.

3- The effects of the process of social reform make its priority very clear and obvious, and that there is no difference in the obvious and axioms, and that it constitutes the cornerstone and cornerstone of all reform movements, and is indispensable in any way.

4- All individuals with all their orientations and trends emanate from the origin of this society, and any pollution, and the lack of more than committing types of crimes and deviations, it will be enough to pollute the entire social system with corruption.

5- The verses and narrations stressed the need to initiate social reform, because it is the hope of oppressed nations and peoples, and because of its security and safety prevail, and societies live well, and tensions and rivalries are removed.

The need for social reform has become an indispensable necessity, and it is closely linked to the faith of man, the more his faith is reconciled and delivered, the more and more intense his desire to establish reform in his society, in which humanity coexists quietly, as well as all rivalries and disputes in society are reconciled.

And the last of our prayers is that praise be to Allah, Lord of the worlds,

And prayers and peace be upon the best of people, Muhammad bin Abdullah, his honorable family and his companions, the good producers.

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