

الجمهورية الجزائرية الديمقراطية الشعبية

وزارة التعليم العالي والبحث العلمي

جامعة الأمير عبد القادر للعلوم الإسلامية كلية أصول الدين والشريعة والحضارة الإسلامية

قسم الدعوة والاعلام

- قسنطينة -

موضوع البحث:

رقم التسجيل :

الرقم التسلسلي :

المنهج النبوي في حماية الدعوة ومنجزاتها في مرحلة بناء الدولة

بحث مقدم لنيل شهادة دكتوراه الدولة في الدعوة والإعلام

إشراف الأستاذ الدكتور:

فضيل دليو

إعداد :

الطيب برغوث

لجنة المناقشة

- | | | |
|-------------|--------------------------------|----|
| رئيسا | الأستاذ الدكتور : عمار طالبي | -1 |
| مقرا | الأستاذ الدكتور : فضيل دليو | -2 |
| عضوا مناقشا | الأستاذ الدكتور : محمد زرمان | -3 |
| عضوا مناقشا | الأستاذ الدكتور : إبراهيم بحاز | -4 |
| عضوا مناقشا | الدكتور : نور الدين سوكمال | -5 |

السنة الجامعية : 1431/1430 هـ

2010/2009 م

Research Abstract:
**The Prophetic Methodology in the Preservation of Da'wah
and it's Achievements during the Period of State Building**

By Tayeb Berghout

The current study attempts to shed light on a fundamental, problematic situation within the philosophy of history and civilization, and to provide an interpretation and analysis undertaken through an Islamic perspective that are both futuristic and compliant with the universal laws of creation. This critical field of study relates to a much more crucial problem concerning the thorough understanding of human vicegerancy on earth and the assuredness of the continuity of change. It also deals with the preservation of human intellectual and material achievements, in addition to their investments in strengthening the intellectual, social and civilizational spirit of change and the expansion of its historical span. The above is the fundamental objective of this dynamic field of human science, which explores the patterns and primary reasons that cause major cultural, social and civilizational transformations throughout history. This can also be seen as a central concern preoccupying the Quran, as seen in the imperative form of the following verse (**Systems have passed away before you. Do but travel in the land and see the nature of the consequence for those who did deny (the messengers)**) Chapter III: 137

There are a number of questions such as: What controls the varying degrees of civilizational depth as well as the historical endurances between a movement of change and another? What affects the varying degree in the human depth (*nafas*) either in its complementary or hostile form of change among movements? Is this degree of depth a pre-destined decree or one that occurs within the area of universal laws that has been subservient to human's power? Or is it connected to ethnic and races and specific human cultures? There also exist other major questions which may be summarized or paraphrased into the following fundamental question: What determines and monitors the course of civilizational change in such a way that it moves in the direction of a better civilization, effective complementation and the alternating roles of supremacy in history while keeping it away from insignificant, ineffective, hostile and backward movements?

This is a general epistemological framework of the essence of the problem which continues to preoccupy human attention until the day God inherits the earth and what is on it, to which the current study attempts to provide an epistemological approach to it through the Islamic universal vision and its associated historical experience embodied in the biography of the Prophet Mohammed in particular.

Here, we face the fundamental civilizational phenomenon which integrates both theory and practice. This provides us with an extremely interesting field of inquiry that is potentially subject to testing and validation; (i.e.) the checking the authenticity and effectiveness of this theory or vision, and the examination of its key points and major themes. We will also be able to check its level of objectivity and its potential to supply us with a comprehensive theory of analysis and interpretation thereby structuring the civilizational developments of human history, which is in the core interest of philosophy of history and civilization as mentioned above.

The current research enjoys significant importance as a result of its relationship with the fundamental questions of Islamic reform and renewal. Namely, why are Muslim backwards while others are advancing? This question is not new and is still been raised in different forms and styles, especially after seeing the poor achievements of reformative efforts undertaken in the Muslims worlds. Such a deplorable state leads the Muslim thinker and politician to face a crowd of major questions such as:

1. What causes the reforming efforts of the Ummah in general to be constantly cyclical with no success at building and continuity? What causes our efforts to be fragmented and

scattered without any comprehensive and connecting threads? What led to resentment and destruction instead of complementation and harmony? What led to duality instead of originality? The above has resulted in a catastrophic waste of resources and opportunities, and has even caused the increase of civilizational debt of the Ummah.

2. Why are unable to find a rational proportion between contributions from reform efforts and its socio-cultural outputs and its tangible civilizational outcome? What causes this disparity and its resulting massive imbalances?
3. What causes the idea or the Islamic worldview, and the process of its individual concretization, the movement of dawah, and the efforts of its realization at the social and civilization level, alongside the attempts of preserving intellectual, human and material achievements while leaving untouched the distortion, abuse and discontinuity in such a way that it seems almost standard and permanent?
4. Why does this imbalance occur and why do the efforts of reform lose much of its originality, effectiveness, integration and its potential for continuity and renewal despite the fact that Divine Wisdom has decreed the blessing of the believer's efforts and their protection and growth and support as shown in the following Qur'anic verse (**Lo! Allah is with those who keep their duty unto Him and those who are doers of good**) . (al-Nahl: 128).

One may ask, where is this problem in all of these major efforts and contributions happening throughout the large field of Islamic reform; taking place under the title "Return to the Quran and the Sunnah", "The end of this Ummah can only be reformed through what has reformed its earlier ones", "Goodness dictates following not innovation", "Islam is the way to might and victory", "Imitating the earlier generations of Muslims", "The victorious group", "The rescued group" and the likes of other genuine statements and introductions, derived from the Quran and the Sunnah and guided by the legacy of its civilization-superficially at the very least-throughout the philosophy of change and development required by all processes of reform.

The current research explores the very nature and constitution of the methodology inherent in the Prophetic movement. In other words, it aims at discovering the principles and foundations of the creation of the very act of Prophetic *da'wah* and change. Such an exploration however, requires an analytical, inductive act of dawah by the Prophet and a subsequent attempt to deduce its fundamental rules and patterns. This may be achieved through the use of data and material derived from *Maqasidic* sources or the functional induction of the prophets' acts, stands and attitudes in his personal exemplification of Islam and calling to it. This approach would also be attained through the development of a socio-cultural paradigm, and in facing the challenges both at the internal and external fronts.

In this research, I adopted the following methodology: I divided the research into a conceptual introduction, three chapters and nine parts, followed by a summary of results and prospects of research in the field.

The first chapter is entitled "The Missionary Prospects of the Islamic *Da'wah*". It must be noted however that the prophetic movement sought to establish an awareness of these prospects and to provide the intellectual, emotional, human and physical requirements necessary for transforming such awareness into a society followed by a state then a nation, and into a universal and cosmic humanistic civilization. This part is divided into four parts. The first is on "Founding Introductions on the Importance of Understanding the Major Cycle of Human Existence". The second is on "The Features of the Islamic belief System for the Dilemma of the Major Cycle of Human Existence". The third is on "Developing Human Awareness of the Fundamental Systems of *taskhiri* patterns" while the fourth is on "Developing Human Awareness of the fundamental systems of *'istikhlafi* patterns".

The practical section of this study deals with the methods of the Prophet Muhammad in utilizing the understanding of belief, *taskhir* and *'istikhlaf* in dawah, development, confrontation or

motion. This section includes an introduction and two parts. The first part is on “the Stage of Organizing the State and Safeguarding its Internal and External Sovereignty”. It also deals with “the Stage of Organizing the Infrastructure of the State”, “the Stage of Safeguarding the State’s Infrastructure”, and “the Stage of Reinforcing the Strength of the State”. The second part deals with “Achieving the Recognition of the State and Empowering its Ability to Control” and is divided in “the Stage of Recognizing the State” and “the Stage of Empowering the State”.

I also addressed the following issues at the methodological and procedural level; the time and space framework for the dawah stage, the goals of dawah in their respective stages and challenges, the foundation of dawah methods and developments and confrontations in this stage as well as achievements and contributions in the stage and their position in general dawah strategy.

The study has led me to the following results:

1. Emphasis on the fundamental importance of understanding the “Major Cycle of Existence” of humans in the worldly life. This specific research concludes that this very understanding represents the primary and major problems of existence and its solution at the same time.
2. Emphasis on the understanding of the “Major Cycle of Existence” for humans which is found in three separate categories of epistemological and scientific understanding/awareness; namely the understanding of the cosmos and belief as well as *taskhir* and *'istikhlaf*.
3. Emphasis on the facts that trials are patterns of the universe and that reciprocation and renewal are represent the engines and organizers of laws and patterns of the human movement and *'istikhlaf* on earth.
4. Importance placed on notions of civilizational futures/ends of the *'istikhlaf* movement on earth which is consistently connected with the movements of renewal and repulsion which dominate human existence.
5. Emphasis that all of the above is associated with degrees of comprehensiveness and integrity of belief, *taskhir* and *'istikhlaf* within the “Major Cycle of Performance” of human acts based on the notion that effective human action is continually structured with respect to: fiqh of Aqida, fiqh of *taskhir*, and fiqh of *'istikhlaf*. This provides mankind with a balanced vision about their very cycle of existence and helps them locate their position in the universe, and identify their mission in life.
6. Emphasis on the relationship between the understanding and awareness of belief, *taskhiri*, *'istikhlafi* and divine systems of laws and patterns of human existence.
7. Emphasis that the originality, effectiveness and steadiness of the movement of repulsion and renewal of civilization is deeply rooted in the nature and size of reform taking place in the consciousness of individuals and society due to Allah’s patterns of creation.
8. Emphasis on the notions of epistemological awareness and investment of these law systems alongside the methods present in its both of its cultural and technical dimensions. Each stage of these “Major Cycles of Performance” cannot succeed or pave the way to succeeding stages with only support from a sound academic methodology. The latter helps deal with the problems of each stage; enhancing harmony and helping achieve actions according to the highest standard of originality and effectiveness.
9. The most important and interesting result of the research however, relates to what may be considered a comprehensive Islamic theory in the discipline of history and civilization. Namely, the theory of “*tadafu'* and *tajdid*”. It shall have an impact on the renewal of society, nations, and humanity; provided it is properly grasped on the epistemological and educational planes and well implemented in areas of planning, guidance of cultural change, civilizational reform of society and nations.

Constantine, July 4th 2010