

The Role of the Quran in Interpreting and Employing the Movement of History

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Abstract

Since the Holy Quran represents the constitution of a comprehensive human renaissance, so it used the element of history in many of its blessed verses as a basic material in shaping the cultural structure of the Muslim mind. Therefore, the Holy Quran has used the events and facts of the past to lead to practical results related to our behavior in life. The process of recruitment of the movement of history through stages, including the presentation and compilation of various historical events and events in accordance with various images and methods, as well as the stage of drawing laws and laws governing the historical social phenomena derived from the core events and facts of history, and that the Holy Quran employs the following The Holy Quran, in its use of the history movement, has embarked on the ethical and educational goals of the Islamic mission in building man and life in a good way. The Qur`anic employment included history of different areas of life. For this area, as well as the field of thought and culture, in which the Holy Quran revolutionized by raising a lot of topics that was not known to the human, also the field of thought and political governance, Islam is a religion of politics and political action, and that the Quran often talked about the Islamic political thought and action through its historical presentations, as well as the Holy Quran worked on the recruitment of the Jihad movement and the association, and the Holy Quran has mobilized many of its verses towards the obligation of standing and jihad said: *(And fight them until there is no Fitnah(disbelife and polythesim...)* [Al-Anfal:39]. As well as the areas of employment of the Holy Quran to the movement of history and the field of meeting and civilization, and there are many historical presentations contained in the Quran in this field, the Almighty said: *(And to the Thamud-people We sent their brother Salih. He said O my people worship Allah...)* [Hud :61]. The Holy Quran also referred to the movement of civilization and the elements of this civilization. The Holy Quran referred to the rise of societies and civilizations and their degeneration. , Therefore, if we are to turn to the jurisprudence of the movement of history and reach its interpretation and interpretation and knowledge of its basic elements, scientific and objective, the Holy Quran is the best way to that as

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told us the truth Almighty: (*Allah wishes to make clear what is lawful and what is unlawful...*) [An-Nisa: 26].

Chapter One Research basics

An introduction:

Praise be to Allah, the Lord of the Worlds, and prayers and peace be upon our master Muhammad and his pure family and his companions (Mujahideen) and those who follow him to the Day of Judgment.

The study of the movement of human history is of great importance with its great benefits and important data for nations and peoples, both at the level of their ruling leaders, their elites, intellectuals, or educated groups, or their eager audiences for a decent life, not to mention their grave gravity, And meaningful investments and analyzes related to our current reality in all its colors and current problems. Perhaps one of the most important benefits nominated for the study of the movement of history is that it defines the individual and the nation in terms of their respective roles and roles in the course of human life. The vision of history and the full awareness of its elements will provide the human with a clear vision of past and present human realities and give him the flexibility to control the future. Forever.

Since the Holy Qur`an represents the constitution of the comprehensive human renaissance, the use of the element of history in many of its blessed verses as a basic material in shaping the basic and cultural infrastructure of the Muslim mind to rationalize its movement in the processes of construction and civilization creativity is to employ the facts and events of the past in a way that leads to practical results related to our behavior in life To determine our positions in front of events and does not aim at the Holy Quran from the use of history to retrieve the past and the revival of the historical tendency, which tries to reduce the present and future and freeze in the past, but aims to deepen the vision of the human experience and enrich the experiences of the past Make it more able to exercise the cultural role in building the present and the Quran came to the blessed is full of hundreds of verses that address the issues of history and derive human cultural values and directives that were useful in the previous nations trip stages of its strength and weakness.

As stated in His speech, Glory be to Him, (*Many similar ways and mishaps of life...*) [Al-imran: 137].

Reasons for choosing a topic:

1. We need Muslims in this age to know and understand how the movement of history and what is our role, and our location and how we discover ourselves and broadcast the spirit of creativity and innovation and Taseel on the guidance of the Holy Quran.
2. The Holy Quran has a great impact and a constant presence in enriching the fields of human knowledge in various aspects of life.
3. Another reason is the frantic hoot that some colonial research circles have launched under the title End of History.

Research problem:

The problem of research is that there is a close relationship between the Quran and the movement of history and must clarify this relationship by asking some sub-questions:

1. Does the Holy Quran have a role in employing the movement of history in the march of the individual and the nation?
2. To what extent did the Qur'an use the element of history in its blessed verses?
3. Is the Holy Quran intended to use history to restore the past and revive the historical trend only?
4. How did the Holy Quran seek to guide Islamic thought and culture in the direction of civilization building?
5. What is the purpose of studying the glorious Quran from an accurate social perspective?

Research Hypothes:

- 1- Yes the Quran has a role in the employment of the movement of history in the march of the individual and the nation because the Quran employs history to preach and consider, the Almighty said: (*Indeed in their stories there is a lesson for men of understand...*) [Yusuf: 111].
The Almighty said: (*Verily in this is an instructive admonition for whosoever fears Allah*) [An-Nazia't: 26].
2. The Holy Quran has taken the element of history in its entirety for ethical and educational purposes related to the nature of human and community building.
3. The Holy Quran aims at deepening the practical vision of man and enriching his experience with the experiences of the past so as to become more capable of practicing the civilized role in building the present and preparing for the future.

4. Clarify the Holy Quran when he identified the Muslim vision of the world and its history and future through the assets of religion represented in the pillars of the stoning, unity, prophecy.
5. The study of the Holy Quran from an accurate social perspective leads us to the fact that this great book has distinguished the approach of human civilizations and pointed to the Sunan establishment and factors or causes of the destruction of nations and the destruction of civilizations and committed people to follow them to be happy in this world and the Hereafter, And to their brother Thamud, He said: (*And to the Thamud-people We sent their brother Salih. He said O my people worship Allah...*) [Hud: 61].

Research goals:

The research objectives are as follows:

First: the impact of awareness of the Holy Quran in the employment of the movement of history in the march of the individual and the nation

Second: Clarifying the relevance of history to the Holy Quran.

Third: knowledge of the Quranic culture about the movement of history and employment.

Fourth: Knowing the important and general features of the Quran's use of the history movement.

Research importance:

The importance of the research is as follows:

1. History for man is not just a past, you may insist that the river is a great renewed river that takes place with time. The movement of history has started since God created Adam and said to the angels: (*«so, when I have fashioned him completely and breathed into him...»*) [Al-Hijr: 29].
2. The Holy Qur'an is the basic source through which we have known truthfully and objectively about the history of the former nations and of the past generations (*Thus We relate to you O Muhammad p,b,u,h. Some information of what happend before*) [Taha: 99].
3. Therefore, his study consciously and hopefully

Difficulties that interface researcher:

1. Information on this topic is scattered in the folds of many sources and references.
2. Lack of potential.

Organization of research:

The research includes five chapters in the first chapter. The basics of the research include the introduction, the research problem, the hypotheses, the reasons for the selection of the research, the research objectives, its importance, its methods, spatial and temporal limits, sources of information collection and difficulties encountered by the researcher.

Chapter 2: Includes the areas of Quranic recruitment of history. Chapter III illustrates the movement of society in history. The fourth chapter illustrates the movement of civilization in the Holy Quran. Chapter five illustrates the rise and decline of societies and civilizations in the Holy Quran and the conclusion, conclusions and recommendations.

Chapter Two

The Fields of Qur`anic Recruitment of History

The Holy Quran, in its use of the history movement, has embarked on the moral and educational aims of the Islamic message, in building man and life, building a good structure, dealing with history with a holistic, view of life, without stopping at the particles of reality and events except to the extent that evidence and symbols serve these educational purposes The Qur`anic recruitment of history includes various areas of life¹. The First Topic: The Field of Preaching and Exhortation

The words of «eibra», «exhortation», and «guidance» were mentioned in the Quranic verses that spoke about the facts of history to reveal the nature of the meaning and the Quranic meaning of this narration. Allah Says: (*Indeed in their stories there is a lesson for men of understanding...*) [Yusuf: 11]. (*And all that We relate to you O Muhammad p,b,u,h. of the news of the Messengers is in order that We may make strong and firm your heart thereby*)[Hud: 120].

(*And We have sent down to you the book; quran; as an exposition of everything a guidance, a mercy and glad tidings for those who have submitted themselves to Allah as Muslims...*)[Al-Nahl: 89].

«The Qur`an has taken the element of history in its noble verses for ethical and educational purposes, and it is related to the Qur`an and its meanings. The nature of human and community building is a good building and since the identity and mission of the Muslim man and the Islamic society is an educational message, history should serve the moral educational message in the Muslim`s internal and external relations. It should also serve the message

1- Sheikh Muhammad Mahdi Shams Al-Din, History Movement at Imam Ali, Fourth Edition, Beirut, International Foundation for Studies and Publication, 1997, p.

and the apostolic spirit in the world. Whenever the behavior of the Muslim or the behavior of the Muslim community is a departure from morality or deviation from the spirit of apostasy.

The practice of life and dealing with others, history is used along with other educational and organizational messages to correct the wrong view and assess the course of the individual and society¹. All historians of Islam have been alerted to this historical function (exhortation and consideration). Ali bin Al Hussein Al Masoudi said that history is a science enjoyed by the scholar and the ignorant, And evokes the position of the fool and the mind, every stranger of it is known, and every marvel of it is funned, and ethics and Excellencies of it is quoted the ethics of the policy of kings and others are to be sought².

Abu Ali, Muskouiya Al-Razi said that I did not read the news of the nations and the conduct of the kings and read the news of the countries and the history books. I found that there is an experience in things that are still repeated like them and waiting for their similarity and form. I saw this number of events if he knew an example from the above. The imam is an imam who follows him in warning of what has afflicted some people. He has stuck to what the people are happy with. The matters of the world are similar, and their conditions are proportionate, and all that man has preserved from this is as if he experiences this by himself³.

Shams al-Din al-Sakhaoui said: about history, which is a science of abundant usefulness so useful as it is known as someone who lived for the whole time, and tried things as a whole and began strengthens his mind and becomes empirically immature and immersion⁴, but in modern times, Lord Lakton said in a message to Krypton to the same meaning, saying: (The moral law is the secret of the power of history and prestige and usefulness and that history to be a judge between the opponents and a guide to the puzzled.

It is noted that the Holy Quran, when it presents its teachings and educational and moral guidance to the human being and society, using lessons and evidence of past conditions, and the calamities and tribulations suffered by them, and their loss and destruction, and perhaps this aspect is the hallmark of the characteristics of the Holy Quran, although not the most valuable features or origin.

1- Alshaykh muhamad mahdi shams aldiyni, harakat alttarikh marjie sabiq, sa:91.

2- Muhamad eabd alrahmin alsakhawi, al'iielan bialtawbikh liman dhima alttarikh, dar alkitab alarabiu, 1989m ,s:17.

3- abu ealia maskawih, tajarib al`umam, tahqiq alduktur abu alqasim <amam ,dar surush, tahrn, iiran, (1407h/1987ma)j1,sa:21.

4- alsakhawi, masdar sabiq,sa:14.

The second topic

The field of thought and culture

The Holy Quran has revolutionized the world of human thought and culture through its enlightenment of many subjects which were unknown to man. This led him to research, science and knowledge and to bring him out of myth and ignorance because ignorance, which is not recognized, often results in misguidance¹.

This is what people lived before Islam, especially the Arabs of Hejaz and Bedouins, as the Almighty says: *(He it is Who sent among the illiterate a Messenger Muhammad p,b,u,h. from among themselves reciting to them)* [Aljuma`a: 20]. The concept of civilization is the information, laws, curricula and values that characterize the nation`s cultural and civilization character, giving it its distinctive character from other nations and its role in the movement of history². . Culture is the behavior, lifestyle, way of thinking and feeling that characterizes a society³. . The Holy Quran incites the human mind towards the purposeful and productive thinking when looking forward and contemplating the verses of God arising in the horizons and souls said: *(We will show them Our signs in the univers and in their own selves until it becomes manifest to them that this the Quran is the truth it is not sufficient in regard to your Lord that His a Witness over all things...)* [Fuselat: 53]

The methods and tools of thinking in the Holy Quran, including thinking about history and the life and fate of the previous nations, have varied⁴. Allah Almighty Said: *(So relate the stories perhaps they may reflect)* [Al-A`araf: 176]. The Quran also traces human thought, towards research and knowledge, to the diagnosis of the Sunan and the laws governing the movement of history, and to reflect on the history of the past, Allah Almighty Said: *(Have they not travelled through the earth and seen what was the end of those before them)* [Mohamed: 3], *(Many similar ways and mishaps of life were faced by nations believers and disbelievers that have passed away)* [Al-Imran: 137]. And the consequences of those who are before them, are at the heart of the historical study (the consequence) linking the cause and effect, not merely the monitoring of historical reality. This consequence occurs if «Iqbal (history) or the expression of the Quran is the days of God, and it is the third source of human knowledge based on what is stated in the Holy Quran.» This is why there are many verses in which the words of inspiration and encouragement are mentioned. And walk in the ground and look at the conditions of the past and

1- Jan fawrasatihu,maeayir alfikr aleilmi,tarjamat fayzakum naqsha,altibeat althaaniata, biaruta1984ma,s:37.

2- Alshaykh muhammad mahdi ,marjae sabiq ,s:225.

3- Ibrahim alhydry,alhadaarat walmadaniat atruhat fi alnazariat alajtimaeiat walmujtamie,aljazyir, eannabat 1983m,s:44.

4- Alshaykh murtadaa almathiri,altarbiat waltaelim fi alsuwdan,birut,dar alhadi 1993m,s:225.

what happened to them, and often conclude with words for their knowledge they think, they do not understand, and perhaps they understand ... etc. and that the goal of walking the ground is the discovery of Sunan as long as the reality does not allow one to see the whole picture in all dimensions Walking in the ground is not only a walk in place but also a passage in time until we see the story of the Full Harih in their senses and Geha, and the consequences that led to it¹, has plunged the Holy Quran human thought about the depths of history and the first beginnings, when it is transferred to consider and reflect on the first pages, to create.²

The human being and the circumstances and processes that accompanied him. Allah Almighty Said : *(See they not how Allah originates the creation then repeats it Verily that is easy for Allah)*[Ala`ankabout: 19 - 20]. Allah Said: *(Say Travel in the land and see how Allah originated the creation of The Hereafter)* [Ala`ankabout: 20]. The glorious Qur`an has singled out the scenes of the creation of the first man and the bitter conflict that took place with his enemy Satan, the conflict that marked the beginning of the civilization

Shift in the movement³, Where we move around the Quran to read the verses and sections of the movement of human history, we found an intrinsically organic link to the stylistic view of Islam, it carries with it ideas and concepts involved in the establishment of the ideological system of this religion, and establish the Muslim culture of the universe and life, has given the Islamic faith a clear historical vision of the universe from creation until the Day of Resurrection, and linked the principle or ending rings of the prophets, and gave the principle of creation image is not less clear the image of the Hereafter and made between the parties crossing period⁴.

The Qur`anic opening, which states that it is the historical arena, the rules and the controls, which awakening of human thought, has deepened the study of the movement of history to bring the human mind out of its apparent superficial view of history to the profound and conscious view that links causes and effects, A synthetic mentality) that has the ability to see the forward looking from the strength of the masses of phenomena in search of the relations and connections, and to the truth desired⁵.

1- Eabd aleaziz kamil, alquran waltaarikh, majalat ealam alfikr ,1982m,j2,sa:44.

2- Muhamad iiqbal, tajdid alfikr aldiynii fi al`iislam, tarjamat eabbas mahmud,alqahrat,1968mins:159.

3- Shakir mustafaa, alttarikh alearabiu walmurikhuna, altibeat althaalithatu, biaruata, dar aleilm almalayin,1983m,j1,sa:58.

4- Samih eatif alzayn, harakat alttarikh fi almafhum al`iislami, biaruat, dar alkitab allubnany,1985m,s: 21.

5- Eimad aldiyn khaliyl,hawl iieadat tashkliil aleaql almuslim,birut,muasisat alrisalat 1405h,s:49.

The third topic

The field of politics and governance

The political thought and political concepts occupy a large area of Islamic thought. Islam is a religion of politics and political action. Political action and jihad in Islam is at the forefront of the tasks and responsibilities of the Muslim. Allah Almighty said: *(Let there arise out of you a group of people inviting to all that is good {Islam} enjoining Al-Ma'ruf, i.e. Islamic Monotheism and all that Islam orders one to do and forbidding Al-Munkar; polytheism and disbelief and all that Islam forbidden And it is they who are the successful)* [Al-Imran: 104]. The Holy Qur'an speaks of Islamic thought and political action during its historical presentations, where the close relationship between history and political science has been closely linked to the fact that «politics is the fruit of history and history is the root of political science»¹. The recapture of the history of the Qur'an, its study and its analysis in accordance with the methods of extrapolation, inference and comparison reveal the nature of the political history that mankind has experienced since the beginning of creation to the present day. It also places in our hands a great political experience that can give us a culture and a political awareness that prevents us from falling into the hands of misguidance. Thus, history becomes the educator of modern cities. The prophets practiced their work according to a systematic policy that worked to spread justice, spread the truth and bring about social harmony among people. The safety of society is not achieved from misguidance and corruption, His political career. The Holy Qur'an decides what political corruption has a great impact on the destruction of society due to the role played by the brutal political authority in the lives of peoples and nations², as in His saying: *(And thus We have set up in every town great ones of its wicked people to plot therein. But they plot not except against their own selves ... feel)* [Al-Ana'am: 123].

The Holy Quran affirms that the actions of the criminal ruling powers in their societies are based on authoritarianism and arrogance to satisfy their interests. This leads to the destruction of these societies. This is what Balqis Queen of Sheba referred to in his oral recitation of the Holy Quran. All the chains and restrictions imposed by the tyrants³ Allah Almighty said: *(Those who follow the Messenger, the prophet who can neither read nor write ...)* [Al-A'araf: 157].

1- Baqir sharif alqrshy,alnizam alsiyasiu fi al' iislam,birut, dar almaearif,1982m,s:51.

2- Almarjae nafsah,s:54.

3- Mohie.

The Quran distinguishes in its historical presentations two kinds of ruling authorities, including the authoritarian power. This type is the Pharaonic pharaoh form mentioned by God in the Holy Quran in saying: *(Fir'aun; (Pharaoh) said, O chiefs! I know not that you have an ilah;; a god other than m...)* [Al-Qusas: 38].

The second type is the patronizing power of the society, which is embodied by the Prophet of God, peace and blessings be upon him, who was accompanied by God, the Prophethood, the King and the Sultan, as well as the authority which is exemplary and embodied the concept of caring for the Ummah is the authority of the Holy Prophet, expressed by the Holy Quran. *(Verily, there has come to you a Messenger ;{Muhammad ,p,b,u,h} from amongst yourselves....)* [Al-Tawba: 128]. Glory be to him, what do you care about the believers Rauf Rahim.

The ruler in Islam is a brother of the parish and a trustee of its interests and the Holy Quran in his mention of the stories of the nations mentioned earlier models of thought and political action conscious of what practiced by this woman Bilqis Queen of Sheba when she received the book of Solomon peace be upon him to enter in obedience to the obedience of God¹, Almighty, Said: *(She said O chiefs !Verily, here is delivered to me a noble letter...)*[Al-Naml: 29].

In the historical presentations of the verses of the Qur'an, we have recently expanded on the position of (al mala in history): hasheya, the class surrounding the king or the sultan, which serves as the body of advisers in contemporary political systems².

The Almighty said: *(Indeed, We sent Nuh;Noah, to his people and he said: "O my people! Worship Allah...)* [Al-A'araf: 59 - 60] And so the Quran uses many of the past to education and awareness Political impact on the march of history³.

In its historical presentations, the Qur'an distinguishes between two types of ruling authorities:

The first type is the authoritarian power whose primary function is to nourish itself and strengthen its position. The second type is the opposite of the first: the model authority that embodied the concept of care for the nation and the preservation of its interests, which is the authority of the Holy Prophet, peace and blessings of God be upon him.

1- mulham qurban, almanhajiat alsiyasiatu, albatat alraabieat, biarut,1992m,s:35.

2- muhammad mahdi shams aldiyni, marjie sabiq,s:4.

3- muhammad hishwr, sunan alquran alkarim fi qiam alhadarat wasuqutiha, alqahrt almaehad alealamii bidun tarikh tabae ,s:76.

The fourth topic

The field of standing and jihad:

The holy Quran clarified the goals and objectives of jihad by choosing the term «Jihad». He avoided using the word war and other words that lead to the meaning of fighting and using the word jihad to mean the effort and the quest¹, The great title is the hierarchy and jihad in the Holy Quran. The Holy Quran calls for its highest voice (*those who believe fight for the Cause of Allah and those who disbelieve fight in the cause of the taghut; [satan]*) [Al-Nisaa: 76].

The believers fight in the path of Allah and in the line of Allah is the line of goodness and the advancement of civilization, but those who disbelieve are fighting in the line of corruption and obstruction of the movement of history and so limited motives of fighting in the cause of God the supreme motive is the belief in God transcendence and the ratification of his messengers and urgent demand is to work to uphold the word of God and spread His religion and the building of Islamic civilization and the utmost purpose is for the sake of God's satisfaction and the reward of the reward that he prepared for the believers².

It should be noted that the approach of world peace in Islam is the nature of this religion has worked all the messages of God throughout history to promote peace, and spread the spirit of peace between human beings, God is peace, and invite all his slaves to enter it, He said: (*O you who believe !Enter perfectly in Islam...*) [Al-Baqara: 208]. This verse shows that faith alone is capable of bringing peace to the human soul after it has solved its internal contradictions and to establish peace in human society after Al-Qaeda has established The innate human orthodoxy upon which relationships between individuals in all spheres of life³.

That the Quran glorifies many of his verses towards the obligation of standing and jihad, He said: (*And many a prophet i.e many from amongst the prophets fought in Allah's Cause and along with whom...*) [Al-Baqara: 190]. He said: (*O Prophet, Muhammad {p,b,u,h} strive hard against the disbelievers and hypocrites and harsh against them*) [Al-Tawba: 73]. Through the study of the verses of worship and jihad mentioned in the Holy Quran, which spoke about the various conflicts between truth and falsehood and what happened

1- abu al'aelaa al mududi, aljhad fi sabil allah, bayrut ,bidun tarikh tabeat, sa:11.

2- eabd alruhmin hasan hanabikat, <ususa alhadarat al'iislatmiat wawasayilaha,dimshuq,1970m sa:395.

3- alshaykh nasir mukarim alshayrazii, al`amthal fi tafsir kitab allah almunzili, altibeat al`uwalaa, daru alhadi liltabaeat walnashr,2007m,j2,s:49.

between the follow-up throughout history, we conclude that the legitimacy of jihad and association stems from the principle of peace and world peace.

Jihad is a defense among the human beings that drives life and drives it towards the lofty goals as it gives people their stability and corrects p,b,u,h their situation. In this He says: *(For had it not been that Allah checks one set of people by means of another, monasteries , churches, synagogues and mosques, where the name of Allah is mentioned...)* [Al-Haj: 40], Jihad is a way to suppress the entire class raised by the leaders of Satanism conspiring against the human to seduce and dragged to the slopes of evil and corruption, and said: *(and fight them until there Is Fitnah....)* [Al-Anfal: 39]. The glorious Quran affirms that abandoning jihad and fleeing from war is a reason for the society to be subjected to torture and humiliation. *(If you march not forth , He will punish you with a painful torment.....)* [Al-Tawba: 39].

Any nation that has refrained from jihad has been plagued by humiliation, poverty and defeat. On the contrary, the mujahideen nations are the owners of glory, pride and sovereignty. This is what Imam Ali (peace and blessings of Allah be upon him) explained in his sermon¹.

History may presume that the peoples who triumph in the battle for survival are those who are characterized by courage, greatness and patience².

The fifth topic

The field of community and civilization

The word (community) did not appear in the glorious Quran, but instead came other words such as (the nation) and the village (and (the people) to denote its concept . The community as a group of people living in a single social entity and influenced by a common factor in beliefs and goals (Malik bin Nabi, describing society is not just a group of individuals is a particular organization of a human nature that is in accordance with a particular regime³.

The term civilization in the dictionaries of the Arabic language is derived from the verb (urban) and the word civilization corresponds to the word Badwa as well as the present word corresponds to the word civilization. Urban and urban residence is the city and the villages are the countryside. The civilization against the Bedouin is a high stage of human development. The meaning of civilization is an end in the Bedouin and that the origin of

1- Talaat humam, sin wajim ean eilm alajitmaei, bayrut ,muasalat alrasalta1989ma,s5.

2- Malik bin naby, milad mujtamae, tarjamat eabd alsubar shahin,dmashq,1989m,s17.

3- Almasdar alsaabiq,s20.

civilization in the language is residence and stability in cities and used the quran and the term village and villages in his talk about sending the prophets peace be upon them to human communities¹, The Almighty said: (*And we sent no Prophet to any town and they denied him, but seized its people with suffering from extreme poverty...*) [Al-A`araf: 94].

«The village is a name that is called the big city, which is the city of the nation`s leaders and its leaders. It is called the modern terminology of the capital, and from it we find that the Holy Quran sees civilization starting from the villages, A part of history or a product of the side of history and that there is a deep overlap and interdependence between the movement of human society and the movement of civilization and that the study of the Quran from a social perspective shows us that this fine book between the approach of human civilizations and the establishment of the causes of the destruction of nations and the destruction of civilizations. Almighty said: (*He brought you forth from the earth and settled you therein...*) [Al-Furqan: 51]. Accordingly, the Qur`an stresses the interdependence of society and civilization and history and that urban communities have clearly contributed to the history industry².

Chapter Three

The Movement of Society in the Holy Quran

The first topic

Every society has a limited age expressed by the Holy Quran with deadlines

The movement of society in life has an effective influence in determining and guiding the march of history as it is the result of the activity of the human society and its performance in time. The Holy Quran gave the society its identity, its role and its responsible role in history, where it is considered a presence, agglomeration, action, obedience and sin. All of these kinetic activities, the Holy Qur`an determines for each society its entity and personality that distinguishes it from other societies according to certain specificities³.

Every society has a limited life expressed by the Holy Quran b (term) Allah Almighty said: (*and every nation has its appointed term...*) [Al-A`araf: 34], the term is a long-lived life (the nation) is estimated in the status of the

1- Ahmad iibrahim alsharifu, dirasat fi alhadarat al`iislamiati, altibeat althaaniati, dar alfikr alarabi,1981m ,s11.

2- Surat Huad, (61).

3- Ahmad <iibrahim sharif, marjie sabiq, sa:22..

Almighty God of Sunan to its existence and note in These two verses indicate that the term is added to the nation to the social existence of the people and not to this individual and in particular or to each individual as another future individual and another labyrinth of social existence and this complex which is expressed by the Holy Quran in the nation for its sake, This is imperative Term in hours as a reality is not inevitable for nations that deviated from the serious right¹. Allah Almighty said: *(And never did We destroy a township but there was a known decree...)* [Al-Hajj: 45].

The second topic

Every society has a book about his life

(This is our Record speaks about you with the truth. Verily, We were recording that...) [Al-Jathia: 28]. These verses are indicative of the meaning of the word «Every society has a book and a business newspaper in which it records all its works and actions, and every individual has a book of his own. He does not leave a small or large number of his works or actions except counted. Allah Almighty said: *(And We have fasten every man's deeds to his neck...)* [Al-Israa: 13 - 14].

The existence of this comprehensive book of the works of society means that it is the historical act of society that drives history, not the individual, and thus the society itself bears the consequences of its actions and is held accountable, without distinguishing between those deserving or not deserving. (interpretation of the meaning): (Peace and blessings of Allah be upon him) said: «If the incident took place, its effect would be natural or social, and it would not be included in its account of the righteous and the innocent»².

The third topic

Every society has its own work and behavior

The Holy Quran refers to each nation as a special act and certain behaviors. The Almighty says: *(And of those whom We created there is a community who guides others with the truth)* [Al-A`araf: 181]. The Almighty said: *(And from the people of(Musa); Moses there is a community who lead the men with the truth and establish justices everywhere...)* [Al-A`araf: 159].

He said: Mr. Mohammed Rashid Rida any of the people also a great people are guided by the right that came to them from God, and they adjust to

1- alsyd muhamad albaqir alsudr, almadrasat alquraniatu, muasasat altabe al`astanat, bidun tarikh tabe.

2- tafsir alqirtabi,j7,sa248.

others if they rule among people do not follow the fancy, and eat the salt and spray, it is apparent that those who were in his era and after the era until After the loss of the origin of the Torah and the existence of the distorted version after the captivity, the great nations are not without the people of justice and justice, and this statement of the Koran of the facts, and the justice in the rule of the nations¹. And if each nation has its own work and behavior, it means that it has its own history. The Almighty says: *(That was a nation who has passed away. They shall received the reward of they earned ...)* [Al-Baqara: 134]. «The noble verse indicates that this history is the history of the former nations. I have worked and earned and are not responsible for all their actions in a few or many, but they are responsible for all their work. But you have your own independent history of your work, which you earn by heaven or fire. You have to face your destiny through this and determine your practical steps through your study of the Others².

The fourth topic
**Every society has its own sense and taste that
is distinguished from the other**

The verse says that *(We have made fair-seeming to each people...)* [Al-Aaraf: 11] every nation has a single feeling and special measures, a special way of thinking, and that all the perception and the social feeling of all And every nation has its own standards of governance and every nation has its own cognitive taste, and it may be desirable for a nation to work while another nation acquires it. The special social atmosphere of the nation makes its cognitive taste and when the nation has one feeling that prevails in all its members. As if it were issued Therefore, the Holy Quran sometimes attributes the act of the individual to everyone. When the divine torment comes down, it is as common to everyone as it is in the story of Thamud, as the one who is a camel is a single person, but the Holy Qur'an considers them all guilty and attributed to them.

The Almighty said: *(Thamud people denied their prophet through their transgression by rejecting the true faith...)* [Al-Shams: 11 - 15], and that the poorest is the poorest but they all carried the result and promised that they Aqruba because they did not hit On his hand, but they preferred to do it and

1- alsyd muhamad rashid radaa, tafsir almanari, alhayyat almisriat lilkutab,1366ha/1947m j9,sa:363-364.

2- alsyd muhamad husayn fadal allah, tafsir min wahy alqurani, altibeat althaaniati, maktabat altafasir 1998m, j3,s:44.

this principle of the principles of Islam in the main interdependence in the social responsibility in the life of the world and that the Holy Quran attributes the worship and sins of each individual and bear the reward of his work, The Almighty said: (*Allah burdens not a person beyond his scope...*) [Al-Baqara: 286], the Almighty said: (*every person is a pledge for what he has earned*) [Al-Muddathir: 38]. the Almighty said: (*So whosever does good equal to the weight of an atom shall see it...*) [Al-Zalzala: 7 - 8], God sunna in creation necessitates that the harvest of man from the same type of the plant¹.

Chapter Four

The movement of civilization in the Holy Quran

The components of civilizations are organized into three essential elements, one of which is indispensable to the other, a human being (being and time), the being prepared to assume the qualified responsibility to perform the civilized role that enters time in its being as a temporal fact that is inseparable from time.

(The doctrine and culture) is the moral wave of the steps of man towards the construction of civilization things (soil, capital and various material factors) claims the physical aspect of civilization or the so-called civil The Holy Quran has fed these three elements of civilization, human beings, thought, things or assets effectively for the sake of Achieving the Civilization of Humanity².

The first topic

Man of civilization in the Holy Quran

The man has received great respect, and an indescribable appreciation in the shadow of the Holy Quran, where he honored him with a lofty place and a great responsibility, where he made him a successor in the land and ordered the angels to prostrate to him. Allah Almighty said: (Remember When your Lord said to the angels (*Truly I am going to created man from clay...*) [Al-Baqara: 30]. The Holy Quran spoke about the burdens and gravity of this caliphate of the human being as a supernatural secretariat of the universe to carry it, Allah Almighty said: (*Truly ,We did offer Al Amanah ; the trust or moral responsibility or honesty and all the duties...*) [Al-Ahzab: 72]. He said: The Almighty: (*And indeed We have honored the children of Adam and carried them on land and sea and provided them of good things and preferred them to many of those who created a preference*) [Al-Israa: 70], (*O man! Verily, you are*

1- Sid qatab , marjie sabiq , 19 -39.

2- Malik bin bani, marjie sabiq,sa: 27.

returning towards your lowered...) [Al-Israa: 70].

This verse confirms that this caliphate is a constant movement towards the values of good, justice and power. Therefore, the prophets devoted their efforts throughout history to the refinement the human¹.

And man is the master of the earth by virtue of life and rush to the high and prosperity, and on the contrary, the corruption and the destruction of his personality drag this world to the darkness of the complete and therefore achieved some communities curse and anger of God Almighty.

The second topic

Thought directed to civilization in the Holy Quran

The cultural component of civilization means all the arts and philosophies of different doctrines and colors, since civilization is a complex and intricate fabric of the fabric of human ideas and beliefs And activities in the Holy Quran a serious call to revitalize the mind and spirit towards the construction of this wave of civilization has urged the verses of the Quran human wide to enlighten the reality of itself and its existence and its connection to the universe to recognize the awareness of the verses of God in the horizons and souls².

The Almighty said: (*We will show them our signs in the universe and in their own selves until it becomes manifest that the Quran is the truth...*) [Fuselat: 53], and has called the Holy Quran to study the movement of history and how he began the creation and social norms and identify the verses of God in his creation and Perception of verses of God in this universe lose the basic features and integrity of God and carried by God and the Sultan who gave him and become a man honored at the bottom of Saflin³.

Allah Almighty said: (*Verily, the worst of ,moving living creatures with Allah are the deaf and dump...*) [Al-Anfal: 22]. Quran is a step beyond the process of thinking and education when he was called to direct this thought and this culture to guide the movement within the community at all levels of spiritual and moral⁴. God has sent his prophets, To teach to people, the Almighty said: (*He it is Who sent among the unlettered ones Messenger Muhammad p,b,u,h, from among themselves, reciting to them His Verses...*) [Al-Baqara: 129] Wisdom is the recruitment And guide the book to stick to it in the practical line in life and wisdom is the ability to guide ideas and when the

1- Alsud muhammad baqir alsudr, khallafat al'iinsan washahadat al'anbia'i, bayrut, dar almaearif, 1979m, s: 22.

2- Ahmad iibrahim alsharifi, marjie sabiq, sa:64.

3- Aawadt saeid, hataa yughayiruu ma bi'anfusihim, damashq, mutbaeat zayd bin thabt alansaruy,1984m,s: 183- 184.

4- Aalik bin naby, marjie sabiq,sa:67.

Koran speaks of the King of David peace be upon him a century of wisdom as an essential element in the process of governance and the king is the basis of building human civilization and the work of the Quran to guide Islamic thought and culture in the direction The construction of civilization, so it was one of the first tasks of the prophets peace be upon them to build ethics and praises them in the souls which is the ultimate goal that Islam came to achieve and ratified the Messenger of Allah peace be upon him where he said: (but sent to complete the ethics)¹.

The third topic

Things or assets and their cultural impact in the Holy Quran:

The Holy Quran says in many verses that God has ridiculed the universe to serve man, to play his civilized role in the luck of succession on the earth. Allah Almighty said; (*Allah is He Who has created the heaven and the earth and sends down water ;rain from the sky and thereby brought forth fruits as provision for you...*) [Ibrahim: 32]. The interpretation of the is (*Allah Has set for mankind treasures in heaven, earth, seas, rivers, trees, birds, reptiles, birds, and man*) [Al-Jathia: 13]. It works according to the correct scientific rules and foundations and God Almighty did not put these treasures randomly, but according to the rates and scientific rules limited The Holy Quran through history models of the relationship between man and nature and how to provoke and harnessed in a manner Laze as happened to David and Solomon peace be upon them Fasttaa to forge a luxuriant civilization so Mahdtna by the Glorious Koran has many verses of the Quran pointed to the top of the cultural integration between the active and full human powers unseen and natural². This is not achieved except under the message of Islam, and that is what the blessed verse says: (*And if the people of the towns had believed ...*)[Al-A`araf: 96].

Therefore, the issue of faith in God in the movement of religion is the basic and civilized factor that motivates the believer in his will to mix with time and dust to move towards the right direction in life because the doctrine and principles descend into the depths of the nation and mix the conscience of man and thus become the real driving ability of the social and cultural history of nations The Prophets focus on the Creed before everything, and this is what the reformed leaders, the social revolutionaries and the warriors have adopted throughout history to achieve their goals and achieve their goals³.

1- Eabd alhalim eaways, tafsir alttarikh al`iislami, altibeat al`uwalaa, dar alsahwat,1414h/ 1994m , s:22.

2- muhamad hishwr, sunan alquran alkarim fi qiam alhadarati, dar alwafa` liltabaeat walnashri,1997m ,s:188 - 189.

3- sid qatb , fi zilal alquran , marjie sabiq , sa: 1424.

Chapter five
**The rise of societies and civilizations and degeneration
in the Holy Quran**
The first topic
Justice and injustice

Societies and civilizations are living entities capable of advancement and degradation and for life and death The Quran speaks about the role of the Prophet in the neighborhoods and the rise of society Allah Almighty said: (*O ye who believe, respond to God and the Apostle if he called you not to revive you and know that God turns between one and his heart and that you are gathered*) [Al-Anfal: 35], A call to life in all its forms and in all its meanings that it calls them to the doctrine of hearts and minds calling them to the law of God Almighty explain the human dignity to the curriculum of life and thought and vision calls him to power and pride The elevation of their faith and invite them to their method of jihad in the sake of Allah and that this religion approach the whole life approach to a realistic life grows in the shadow and be promoted¹. The Holy Quran also speaks about the decline of societies and the fall of civilizations. He said: (*And and there is not a town; population; but We shall destroy it before the Day of Resurrection or punish it with a sever torment . That is written in the Book of Our Decrees*) [Al-Israa: 58]. That is written the book from the village, but we destroy it before the Day of Resurrection, or torment it severely, it was in the book Mstora). Therefore, the Holy Quran presents to humanity during its historical presentations the most important reasons and factors for the cause of the rise of societies and civilizations and mention them, for example.

Justice and injustice:

Justice is one of the fundamental elements in the structure of social construction. It has a great influence on the rest of the other elements that make up the social structure and justice in the life.

It is an extension of universal justice, which must be fair in its behavior in harmony with the cosmic environment, otherwise it would be an abnormal².

And the nation that is ruled by justice and is a nation of high and advanced civilization, which is where every person feels his dignity and freedom and enjoy the security that dominates the whole nation³.

1- anis al'abyad , bihawth fi tarikh alhadarat alearabiat al'iislatmiat, tarabulus, 1414 h / 1994 m , s: 94.

2- Krim jbr alhasan , eamaliat alnuhud alhadarii , burut , 1413 h / 1993 m , s: 208.

3- Alfikhr alrrazi , altafsir alkabir , masdar sabiq , s: 76.

As it is known that injustice against justice is the biggest corruption factor in society and the lack of civilizations, Allah Almighty said: (And your Lord would never destroy the towns wrongfully ,while their people were write-doers)¹. Said Al fakhr Razi: (that the meaning of injustice in this verse shirk and meaning that God {Subhanahu wa Ta`ala} destroy the people of the villages as soon as they are polytheists if they are reformers in the transactions among themselves treats some of the good and non-corruption², blessed verse that the community if it is fair in the sense that people do not unjust themselves and do not complain among themselves, this community with his disbelief in God remains or not From rules of God Almighty to destroy «In this interpretation, al-Qurtubi says in his interpretation of the said verse that Allah was not to destroy them with kufr alone until corruption is added to it, as the people of Shu`ayb have destroyed the (*Ba`bagey al-Mekayil, wa al Mizan,*) [Hud: 117], cheated in weighing and measuring the people of Lot with sodomy. That sin is closer to the torment of eradication in the world of polytheism³.

The Qur`an also tells the story of Pharaoh and the children of Israel how the people of Egypt from the Pharaoh, after they reached the level of prosperity and prosperity of civilization, solved their torment and destruction because of the injustice and tyranny exercised by Pharaoh and his soldiers against the children of Israel.

Allah Almighty said: (*Verily, Fir`aun [Pharaoh] exalted himself in the land and made its people sects weakening oppressing a group , children of Israel among them; killing sons and letting their females*) [Al-Baqara: 49], tyranny of Pharaoh on the children of Israel and injustice in various forms with the remnants of sectarianism among them and the killing of their children and innocent women The reason for the corruption of the society of the people of Egypt and the lack of civilizations as the Holy Quran in other verses that injustice is the cause of the right of ancient societies Allah Almighty said: (*And those who disbelieved said to their messengers Surely, we shall drive you out of our land or you shall return to our religion...*)[Al-Qasas: 1], also Allah Almighty said: (*And As-Saihah; torment-awful cry , overtook the wrong-doers so they lay dead prostrate in their home*)[Al-Qasas: 4]. Ibn Khaldun pointed out in his introduction the years of the fall of civilizations and the absence of communities and the departure of States, he saw that injustice is

1- Tafasir alqartabi , marjie sabiq , j 9 , s: 67.

2- alfikhr alrrazi , altafsir alkabir , masdar sabiq , s: 76.

3- tfasir alqartabi , marjie sabiq , j 9 , s: 67.

sanctioned the destruction of urbanization, as he pointed out in the title (that injustice is mocking the destruction of urban), he said: *(I know that this is the wisdom intended for the street in the prohibition of injustice)* [Ibrahim: 13], The corruption of urbanization and its destruction and the disruption of the human race¹.

Imam al-Mawardi says about the impact of injustice in the destruction of buildings and the destruction of societies: Nothing is faster for the destruction of the earth and does not spoil the conscience of creation of injustice because it does not stand on the end and does not end to the end and each part of it a portion of corruption to be completed².

The second topic **Union and division**

That unity, harmony, love and cooperation are all addresses in the unity of social and civilization construction of humanity. The Quranic verses of blessedness came to confirm this. Allah Almighty said: *(And hold fast all of you together to the rope of Allah i.e this Quran and be not divided among yourselves...)* [Al-Imran: 103]. But the difference or conflict or dispersion was one of the causes of the degeneration of the nations and their fall as a bug in their dispersion leads to weakness because its power is combined more than its strength and is scattered and the strength of each band is double Of the strength of the nation and the general weakness that afflicts the nation as a whole, the enemy dares to seize it and occupy its land and seize it and restore it and erase its character and its extinction and destruction³. The fall of Baghdad and the collapse of the Abbasid state was one of the most important reasons for disagreement between the Caliph And between the sects of peoples and their doctrines so that some of them agree with the Hulaku against the Abbasid rule, which led to the terrible fall of Baghdad⁴, and reminds the Holy Quran of what happened to the former nations of destruction and torment and destruction because of the difference and the difference Allah Almighty said: *(And be not as those who divided and differed among themselves after the clear proof had come to them...)* [Al-Imran: 105]. The evidence came to them, and

1- Abin khaldun , almawalu , altubeat al`uwlaa , dar alnashr liltabaat , 1998 m , s: 186. (swrat hud alaya (6).

2- Almwrdi , adab aldunya waldiy , tahqiq mustafi alsiqua , altubeat alrrabieat , bayrut , dar alkutub aleilmiat 1398 h 1978 m , s.

3- Ebud alkarim zaydan , alsunun al`iilhiat fi al`umam waljamaeat wal`afraad fi alshryet al`iislatmiat , dar alsalam liltibaat walnashr , 1998 m , s: 139.

4- Krim jbr hasan , qism alnuhud alhadarii , bayrut , dar almanhil , 1987 m , s: 200.

they have a great punishment. «And what is meant by those who dispersed the people of the Book, where the Jews separated after their Prophet Moses to one of seventy and a band and the Ansari to seventy-one after their prophet Issa. The secret to this emphasis and attention to the meeting of the nation and union, because the division is the substance of corruption and because the nation scattered is not suitable for life¹.

The third topic

The command of virtue and the prevention of vice and not

This principle is a precept of the obligatory duties in all the laws that the prophets have come up with generation after generation. Allah Almighty says: *(Not all of them are alike; a party the people of the Scripture stand for the right they recite the verses of Allah during the hours of the night ,prostrating themselves in the prayer. They believe in Allah and the last day thy enjoin Al-Maruf; Islamic Monotheism, and following prophet Muhammed p,b,u,h and forbid Al Munkar...)* [Al-Imran: 113 - 114], in this verse between God that he is not all the people of the book on the other side, but they are valid communities believing in God Almighty enjoins the good and ends the evil where he praised them Their awareness of their work and this is also the obligatory praise of Allah the Muslims as a nation and community awareness of their work and the Almighty said: *(You true believers in Islamic Monotheism and real followers of Prophet Muhammad p,b,u,h. are the best of peoples ever raised up for mankind ...)* [Al-Imran: 110].

The lack of commitment to this principle represents a major factor in the corruption of society and the collapse of civilization. The societies whose members exercise evil, such as oppression, injustice, aggression, eating people`s money unlawfully and so on and not being isolated from it will lead to the destruction of society and its fall, as God says: *(Those among the Children of Israel who disbelieved by the tongue of {Dawud} David and {Isa} Jesus son of Mary that because ...)* [Al-Mayida: 78 - 79]. This noble text shows that the cause of the curse that has come to the Israeli society This is not a spiritual punishment. It is not only a spiritual punishment.

It is a political meaning. Cursing is the distance and expulsion from the mercy and care of God². This means that The damned is exposed to political and social upheavals that eventually lead to its degeneration and

1- Alshaykh muhamad jawad maghniat , tafsir alkashf , dar al`anwar , 2011 m , j 2 , s: 127.

2- Mueanaah tueatifuh ealayh ,anzur lisan alearab a tur j1,sa:91.

destruction¹.

The Prophet (peace and blessings of Allah be upon him) commented on this blessed text that he said: «Both Allah and you enjoin what is good and forbid what is evil, and take it upon the hands of the oppressor and force him to the truth.» Curse them².

He No man who is in a people who works with them in sin can also said: appreciate that they will change him, so that they will not change unless God will punish them before they die³.

Therefore, all that is stuck to society in a civilization is more values, ethics, honesty, honesty, patience and sincerity the more that society progresses. On the contrary, if these moral principles fail, it will lead to degeneration and disintegration until the Quran recites the fate of the previous nations, which have succeeded in their morals and behavior. The sins and infidelities were punishable and severe, such as the people of Lot and Shoaib and others, Allah Almighty said: (*And ,remember Lut , when he said to his people; Do you commit the worst sin such as none preceding you has committed in the Alamin ; mankind and jnn...*) [Al-A`araf: 80 - 84].

Thus, the fate of previous societies confirms that deviant moral behavior is the path of civilizational collapse, as Gustave Le Bone mentioned the causes of the fall of nations and their degeneration is moral degeneration when he said: (*If we look at the causes of the collapse of nations and degeneration, Her psychological mood changed as a result of the degeneration of her morals*) [Al-Israa: 16].

And that the absence of virtues and moral values virtuous society to push him to indulge in luxury and lusts make the community a warrior for all endeavors of good and good in life Almighty said: (*And when We decide to destroy a town ; population, We first send a definite order to obey Allah and be righteous to those among them ...*) [Fatir: 43 - 44].

1- rawaah eabd allah bin maseudin, sunan abn majih,ja2,kitab almalahimi, bab al`amr bialmaeruf walnahii ean almunkir, raqm alhadiyth4337,s:525.

2- rawaah jarir sunan <abi dawud ,j2,kitab almalahimi, bab al`amr walnahi raqm alhdith339,s:562.

3- ghustan lubun, alsunun alnafsiat litatawur al`umami, tarjamat eadil zueyitar, altibeat alththaniat ,masir dar almaearif,1957m,s:172.

Conclusion

Praise be to Allah, the Lord of the worlds, and peace and blessings be upon the Most Merciful.

This study deals with the role of the Quran in the recruitment and reading of the history movement, and that the Holy Quran represents the constitution of the full human renaissance, and therefore used the element of history in many of the blessed verses and therefore worked on the facts of past history to complete the vision of the practical human and the Quran verses many urges to walk In the land and the consideration of the universe and study the past and history of the former nations so that man can take the lesson and cues in his life.

Conclusions and Recommendations:

Results:

- First: The Qur`an used the element of history in many of the blessed verses to clarify
Facts and events of the past until the process of cues and consideration is completed.
- Second: The verses of the Holy Quran are full of human values and cultural directives that express
The journey of the previous nations.
- Third: Urges the Holy Quran to study and consider the movement of history.
- Fourth: The Muslim must work in his life in order to apply Islamic law Quran and sunna.
- Fifth: Such studies illustrate the close relationship between the verses of the Holy Quran and history Nation.

Recommendations:

- First: I recommend every Muslim to contribute to finding the right ground for the application of the provisions of God.
- Second: It is necessary to study the march of human history in terms of Quranic until it is reached
To the cultural realities.
- Third: It is necessary to study the verses of the Holy Quran in a historical sense until they are identified
On the conditions of the past nations through its history.

- Fourth: Our Muslim society lives today in a painful reality, and it is incumbent upon those in charge to prepare the Muslim preachers and scholars to help them spread the message and empower them.
- Fifth: The students of science today need the culture and jurisprudence of the Holy Quran and Sunnah science and action and behavior and heart and often.

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