The Political Dimension of Prophethood on Civilizing the Moral Ethics, Justice, and Class Reform

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Abstract:
This paper highlights the political dimension of Muhammad's Prophethood as a comprehensive civilizational project aimed at improving moral ethics, justice, and class reform in the framework of society leadership and governance. Using a conceptual–narrative approach that draws from classical Islamic historiography (Sirah Nabawiyah) and modern interpretive context, the study situates the Prophet's mission as both a spiritual awakening and a political transformation grounded in tauhid (divine unity). The research argues that the Prophet redefined politics as an ethical mission, transforming it from an arena of domination into a means of cultivating justice and moral consciousness. The Meccan phase illustrates moral resistance and class awakening, where faith became a force of ethical protest against social oppression. The Hijrah to Medina marked a transition from moral resistance to institutional civilization, establishing the Charter of Medina as one of the earliest constitutional models of pluralistic justice. Within the Madinan foundation, the Prophet institutionalized justice, social economy instruments of moral ethics governance, creating a balance between spirituality, law, and civic duty. The study concludes that Prophet Muhammad's leadership civilized politics by linking power to moral purpose and embedding ethics in governance, economy, and society. His vision of a madani (civilized) community presents an enduring model of ethical statecraft where human dignity, equality, and compassion guide public order. This synthesis of faith and justice demonstrates that the foundation of Islamic civilization is moral ethics based, not material, anchored in the pursuit of righteousness, social welfare, and universal peace.

Keywords: Islamic political thought, Islamic moral ethics, moral governance, madani society, society transformation

1. Introduction

Prophet Muhammad's Prophethood embodies the organic unity between faith, morality, and civilization. His mission was not confined to the domain of personal spirituality but extended to the total transformation of human society, its values, systems, and moral direction. Islam emerged not as a mere creed but as "a complete system of life, moral and social, designed to harmonize man with divine order." Through the idea of tauhid (divine unity), the Prophet redefined the foundations of human civilization by uniting belief in one God with ethical responsibility and social justice (Afifi, 2024; Arifin & Abbas, 2007; Ramadan, 2007).

The concept of tauhid represents both a theological assertion and a civilizational principle. By affirming the oneness of God, Allah (swt), Islam negates the legitimacy of all forms of human domination, whether political, racial, or economic. This worldview stands in contrast to the fragmented and hierarchical structures that characterized pre-Islamic Arabia. Tauhid (religion) functions as a revolutionary force, liberating humanity from the worship of power, wealth, and tribe. Prophet Muhammad's message, therefore, refreshed the monotheistic legacy of earlier prophets, Abraham, Moses, and Jesus, while expanding its ethical and political dimensions to build a comprehensive civilizational order (madaniyyah) (Abbas, 2015; Afifi & Abbas, 2023; Shihab, 2020).

Before Islam, Meccan society was marked by social stratification, tribal arrogance, and moral disorder. The Quraish elite controlled commerce and pilgrimage, while the poor and enslaved were deprived of dignity and justice. Mecca's economy, though prosperous, rested upon inequitable structures that produced deep moral and class divides. Against this backdrop, the Prophet's mission represented a radical intervention: a transformation of society through divine ethics. His call for tauhid thus entailed a social revolution, the assertion that faith in one God demanded equality among all human beings (Al-Mubarakpuri, 2002; Ashgar Ali Engineer, 1990; Lapidus, 2014).

The Prophet's leadership in Mecca and Medina demonstrates the intersection between revelation and governance. In Mecca, his struggle was ideological, challenging idolatry and injustice; in Medina, it evolved into an institutional project for community building. The Prophet's transition from persecuted preacher to statesman reflected not a shift in purpose but the natural progression of his civilizational mission. The establishment of Mithaq al-Madinah (Charter of Medina) institutionalized moral governance, setting precedents for justice, consultation (shura), and coexistence among diverse communities (Al-Ghazali, 1999; Denny, 1977; Nadwi, 2023).

The Prophet's political vision was not about power accumulation but civilizing humanity through moral consciousness. The Prophet's leadership was an act of "ethical statesmanship," one that sought to translate spiritual ideals into social realities. This vision produced what later scholars describe as the madani society, an ethical civilization in which the moral law of revelation shaped political practice. The Prophet's actions in Medina, from economic reform to conflict resolution, reflected his commitment to justice and mercy as guiding principles of governance (Afifi, 2024; Watt, 1961).

Scholars emphasize that the Prophet's mission represented a synthesis of moral ethics and class reform. Islam's early teachings confronted the material exploitation of Meccan elites and reoriented wealth toward communal welfare through zakat and waqf. In this sense, the Prophetic mission was a moral economy in action, civilizing economic behavior by linking it to divine accountability. This synthesis of ethics and structure transformed Islam into a civilizational paradigm capable of reforming both personal virtue and public order (Abbas, 2016; Ashgar Ali Engineer, 1990; Ramadan, 2009).

The civilizational aspect of Prophethood also lies in its capacity to transform human relationships. Through his teachings, the Prophet elevated the status of women, the poor, and the enslaved, integrating them as equal members of the moral community (ummah). This mission refers to this as "a revolution of compassion," where mercy and justice were no longer private virtues but public obligations. This approach redefined civilization as moral excellence in collective life, contrasting sharply with the tribal and exploitative culture of pre-Islamic Arabia (Afifi, 2024; Asutay, 2013; Philips, 2006).

This study, therefore, explores the political dimension of Prophethood as a civilizing process that integrates moral ethics, justice, and class reform. The Prophet's leadership demonstrates how revelation became the moral foundation for social governance and ethical civilization. The madani community established in Medina exemplified how politics could serve as a vehicle for spiritual and

social elevation rather than domination (Abbas, 1981). By harmonizing revelation and reason, individual virtue and institutional justice, the Prophet initiated a model of civilization where moral consciousness guided political authority.

Methodologically, this paper employs a conceptual-narrative approach combining classical historiography and socio-political interpretation. It draws from Sirah Nabawiyyah as a primary textual base (Al-Ghazali, 1999; Al-Mubarakpuri, 2002; Al-Tabari, 1989; Ibn Hisham, 2000; Nadwi, 2023), while situating the discussion within the modern theoretical frameworks of Islamic political thought. This method interprets Prophethood not only as a spiritual calling but as a civilizational phenomenon in which moral and political ethics converge in historical practice. The goal is to reexamine how the Prophet's political struggle contributed to the process of civilizing human society through moral ethics, justice, and class reform (Al-Mawardi, 1996; Darraz, 2017; Fitri, Afifi, & Abbas, 2022; Ramadan, 2007).

2. Political dimensions of Prophethood

The political and civilizational dimensions of Prophethood have long been examined by classical Muslim historians and modern scholars of Islamic thought. In early historiography, Sirah Nabawiyyah works by Hisham (2000) and Al-Tabari (1989) framed the Prophet's mission as a divinely guided process of moral governance and community formation. These early texts emphasized the dual nature of Prophethood, as spiritual guidance (risalah) and as social leadership (imamah). Scholars expanded this perspective, describing the Prophet's leadership in Medina as "a comprehensive system of ethical moral politics," where faith was translated into law, and revelation shaped civic order. This classical corpus forms the foundational narrative of Islam as both a religion and a civilizational project (Abbas, Eliza, & Afifi, 2024; Nadwi, 2023; Ramadan, 2007).

Modern Islamic scholarship has deepened this analysis by linking Prophethood to the idea of civilizational ethics and justice. Islam's emergence represented "a moral awakening of humanity," positioning the Prophet as a reformer of civilization rather than a ruler of territory. Islam can also be seen as a system of ethical governance based on divine sovereignty, where law (sharia), ethics (adab), and politics (siyasah) are inseparable (Ali, 1967; Maududi, 2013). This civilizational view situates Prophethood at the intersection of theology and social philosophy, emphasizing that the Prophet's

mission aimed not only to preach virtue but to institutionalize justice in human life.

In the 20th century, reformist thinkers initially reinterpreted the Prophetic struggle through sociological and liberationist frameworks to counter colonialism, which is still relevant in some regions today (Ashgar Ali Engineer, 1990; Ramadan, 2009). Islamic teaching viewed tauhid as a revolutionary worldview that dismantled systems of domination by affirming the oneness of humanity under one God (Al-Attas, 1996; Zarkasyi, 2013). Furthermore, this developed into a theory of historical ethics, asserting that Islam's civilizational power lies in its capacity to balance moral ideals with social reform (Abbas & Afifi, 2021; Kamali, 2015; Syamsuddin, 2016). To extend this tradition by framing the Prophet's mission as a form of theology of liberation, in which divine revelation acts as a moral catalyst for class emancipation and justice. These interpretations converge on a central insight: Prophethood is a moral-political institution that civilizes society through ethical awakening and the foundation of good governance (Afifi, 2024; Darraz, 2017).

Western scholars have also recognized the Prophet's political and moral legacy as central to Islam's civilizational rise. Some portrayed the Prophet as a "statesman of vision and principle" who unified faith and governance in pursuit of social justice. Some scholars emphasized the compassionate dimension of his leadership, describing Islam's early development as "a revolution of moral conscience" (Armstrong, 2002; Watt, 1961). Both views argue that the Prophet's life defies reduction to mere religious piety; instead, it represents a comprehensive social reformation grounded in ethics, justice, and community welfare. Their works bridge historical and moral analysis, providing a broader civilizational reading of Islamic political culture.

The notion of a madani (civilized) society, rooted in the Prophet's establishment of Medina, has become a conceptual cornerstone in contemporary Islamic studies. Medina functioned as a prototype of an ethical governance, combining moral law, consultation (shura), and pluralism. The Mithaq al-Madinah (Charter of Medina) is frequently cited as one of the earliest constitutional documents in history, institutionalizing religious coexistence and justice. In this context, Prophethood is understood as the foundation of Islamic civilization, a transformative model where spiritual authority evolves into ethical governance and social solidarity (Denny, 1977; Rubin, 1985; Sukarja, 1995).

While previous studies have addressed various aspects of the Prophet's moral and political leadership distinctly, there remains a need for an integrative analysis that connects moral ethics, justice, and class reform under the civilizational paradigm of Prophethood. This paper contributes to that gap by synthesizing classical historiography with modern socio-political theory, presenting Prophethood as a dynamic civilizing process. It highlights how the Prophet's political actions, ethical teachings, and social reforms coalesced into a comprehensive model of moral civilization, one that continues to inspire discourses on governance, justice, and ethical development in the modern world.

3. The Meccan phase

3.1. Pre-Islamic context of morality and power

Before the advent of Islam, the Arabian Peninsula was a landscape of profound moral decline and social disintegration. Society was organized primarily along tribal lines, with loyalty to kinship superseding loyalty to moral principles or common good. Political authority was decentralized, and justice was dispensed through the principle of collective vengeance (tha'r), which perpetuated cycles of conflict (Coulson, 2017), before the court of justice through qisas introduced by Islam (Abbas, 2020b; Kamali, 2008). The pre-Islamic Arab world functioned through fragmented clan systems with no unifying political or ethical framework. In this setting, survival and power depended largely on lineage, economic status, and tribal alliances rather than justice or virtue (Lapidus, 2014).

Mecca, despite being a center of trade and pilgrimage, reflected the contradictions of this moral vacuum. The city prospered economically through commerce with Yemen and the Levant, yet its wealth was concentrated among a few elite families such as Banu Umayyah and Banu Makhzum (Al-Ghazali, 1999; Peters, 1994). The Quraish oligarchy maintained dominance by controlling access to the Kabah and the pilgrimage trade, thereby commodifying religious authority for material gain. In the Early Islamic Conquests, Meccan leaders had transformed sacred rituals into instruments of political and economic hegemony, subordinating faith to profit and prestige (Al-Mubarakpuri, 2002; Donner, 2014). This moral inversion, where wealth equated worth and piety served power, defined the pre-Islamic condition that Islam would later challenge.

In addition to economic inequality, moral corruption and social injustice pervaded Meccan life. The pre-Islamic period (Jahiliyyah) was characterized by pervasive idolatry, alcoholism, infanticide, gender discrimination, and the injustice of a class fragmentation. Women were often denied inheritance, treated as property, and subjected to violence (Afifi, 2022; Ahmed, 2021). Slavery was institutionalized; captives from intertribal wars or impoverished debtors became commodities within a deeply exploitative economy. Moral consciousness in this era was largely determined by tribal codes of honor (muruwwah), which emphasized pride, vengeance, and material valor rather than compassion or justice (Hourani, 2013). The ethical void within this system called for a higher moral order that could transcend tribal boundaries. These are the standard morals that exist until the prophethood of Muhammad (saw), enlightening the knowledge of morality.

Yahya related to me from Malik that he had heard that the Messenger of Allah, may Allah bless him and grant him peace, said, "I was sent to perfect good character (moral standard)" (Muwatta Malik 1643).

Narrated Aisha, Ummul Mu'minin: The Messenger of Allah (swt) said: By his good character (moral standard), a believer will attain the degree of one who prays during the night and fasts during the day (Sunan Abi Dawud 4780).

Politically, Arabia lacked centralized governance or codified law. Authority was dispersed among tribal leaders who acted autonomously, enforcing customary law through coercion and social pressure. Ibn Khaldun, in his Muqaddimah, described pre-Islamic Arabs as "a people of raw power without civilization," emphasizing that their asabiyyah (tribal solidarity) was both a source of strength and moral limitation (Ibn Khaldun, 2015). Without divine or institutional checks, power became synonymous with dominance rather than stewardship. In this sense, the absence of a moral-political order allowed the rise of injustice, corruption, and social exclusion, conditions that would later make the Prophet's message of tauhid both revolutionary and redemptive.

The Prophet Muhammad's emergence within this historical milieu represented a turning point in human moral consciousness. His call to tauhid (divine unity of one god) was not simply a metaphysical assertion but a redefinition of power and morality. Tauhid negates all forms of human tyranny by affirming God as the sole authority. This

doctrine displaced tribal, economic, and racial hierarchies, asserting that moral worth derives from righteousness (taqwa) rather than lineage or wealth. In this way, Islam replaced the competitive individualism of Jahiliyyah with a communal ethic grounded in equality and justice (Abbas, 2008; Ashgar Ali Engineer, 1990).

The transformation introduced by Islam can therefore be interpreted as a civilizational renewal rather than mere religious reform. Through the principle of amanah (trust), power was reconceptualized as a sacred responsibility, while wealth became a moral trust to be used for social welfare (Afifi, 2024). Prophet Muhammad's early teachings on charity (zakat), fairness in trade, and compassion toward the poor represented a confrontation with Meccan materialism (Armstrong, 2002; Ibn Hisham, 2000). These principles marked the beginning of what can be called the "moralization of power," where governance and economy were subordinated to ethical imperatives. Islam thus sought to civilize society by restoring the divine connection between faith and justice (Afifi, 2024; Al-Daghistani, 2021; Rahman, 2024).

The pre-Islamic context of morality and power was characterized by fragmentation, exploitation, and the absence of transcendent ethics. The Prophet's call to tauhid inaugurated a social revolution that redefined human relationships, class structures, and political responsibility. By transforming power into amanah and wealth into trust, the Prophet initiated a process of moral and civilizational renewal that integrated ethics into the fabric of governance. Islam's emergence marked the birth of a moral civilization, one that transformed the moral imagination of humanity and laid the groundwork for an ethical world order based on justice and divine unity (Afifi, 2021; Al-Daghistani, 2017; Asutay, 2013).

3.2. Moral resistance and class awakening

The Meccan phase (610–622 CE) of the Prophet Muhammad's mission represents one of the most critical stages in the history of moral and civilizational awakening. It was in Mecca that Islam first emerged as both a spiritual proclamation and a socio-political challenge to the prevailing order. The Prophet's declaration of "La ilaha illa Allah" (there is no god but Allah) was not only a statement of faith but also a profound negation of the socio-economic hierarchy sustained by the city's oligarchy. As we observe in Muhammad (saw) at Mecca, this monotheistic affirmation undermined the religious and material structures that legitimized the Quraish elite's dominance (Watt, 2012). It questioned both the divinity of idols and the moral legitimacy of those who profited from their worship.

The Prophet's message threatened the foundations of Meccan capitalism and tribal elitism. Mecca's economy, deeply tied to pilgrimage revenues and trade networks, was controlled by powerful families such as the Banu Makhzum and Banu Umayyah, who used religious authority to consolidate wealth and social control (Crone, 1987). By denouncing the idols that symbolized tribal prestige, the Prophet implicitly challenged the city's economic monopoly. As this message was revolutionary in its social implications, it sought to liberate Meccan society from material domination and replace it with a moral economy based on justice and equality (Ahmed, 2021). The early Quranic revelations denounced usury (riba), hoarding, and injustice, practices that maintained class stratification.

Woe unto the defrauders: (1) Those who, when they take the measure from mankind demand it full, (2) But if they measure unto them or weight for them, they cause them loss. (3) (Quran al-Mutaffifin 83:1–3).

The composition of the early Muslim community further illustrates the social nature of this resistance. Many of the first converts were members of the musthadafin, the poor, enslaved, and marginalized. Figures like Bilal ibn Rabah, Khabbab ibn al-Aratt, and Sumayyah bint Khayyat symbolized Islam's egalitarian and anti-slavery ethos. Sirah Nabawiyyah records that these early followers endured persecution precisely because their conversion subverted Mecca's class order. The movement, therefore, became not only a theological revolt but a moral and social uprising (Al-Ghazali, 1999; Al-Mubarakpuri, 2002; Ibn Hisham, 2000). Their inclusion in the emerging Muslim community reflected a radical redefinition of social value: human dignity was now measured by faith and virtue, not lineage or wealth (Rahman, 2024; Ramadan, 2009).

The Quraish elite's reaction to this new movement was predictably severe. Economic boycotts, social bullying, and physical torture were employed to suppress Islam's growth. The Shi'b Abi Talib valley boycott (616–619 CE) aimed to isolate Muslims and starve them into submission (Al-Ghazali, 1999; Al-Mubarakpuri, 2002). Yet, this period of hardship only strengthened the Prophet's commitment to ethical resistance. The struggle between the mustakbirun (arrogant oppressors) and the mustadafin (oppressed

believers) revealed a moral dialectic central to the Quran's social vision (Ashgar Ali Engineer, 1990; Ramadan, 2009; Yufriadi, Syahriani, & Afifi, 2023). Islam's moral resistance was, therefore, a class awakening, transforming private faith into public defiance against injustice, a process that redefined the ethical foundations of society.

The Prophet's steadfastness during persecution demonstrated a new moral consciousness rooted in patience (sabr) and conviction (iman). Instead of responding to oppression with vengeance, he cultivated a spiritual discipline that converted suffering into strength. This refers to "the spiritualization of protest," where faith itself became a mode of resistance against tyranny (Armstrong, 2002). The Quran repeatedly emphasized that moral perseverance was superior to violence, framing resistance as an ethical act rather than political rebellion. This moral endurance became a formative feature of the early Muslim identity, a foundation for civilizational ethics that valued integrity and mercy over aggression.

The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend (Quran Fussilat 41:34).

The ethical dimension of resistance in Mecca also reflected a broader philosophy of social reform. The Prophet's struggle can be interpreted as an effort to awaken moral consciousness within a society blinded by materialism. The Prophet did not merely call for ritual monotheism; he demanded moral transformation. His sermons on fairness, compassion, and responsibility challenged Mecca's cultural arrogance and class privilege. "Islam began as a protest against moral stagnation and social injustice" (Ali, 1967; Philips, 2006). Thus, the Meccan phase represented the intellectual and ethical groundwork for a civilizational renewal, laying the moral infrastructure for the later Madani society in Medina.

The Meccan phase of Islam was a period of moral resistance and class awakening that prepared the groundwork for institutional reform. It was during this time that the Prophet redefined the relationship between faith and justice, demonstrating that true worship required ethical transformation. The Prophet's moral resistance in Mecca was not passive endurance but a deliberate civilizing process, training his followers to embody patience, compassion, and courage. This spiritual discipline transformed personal piety into collective moral energy, enabling the formation of a just and ethical civilization. The Prophet's mission during this period "converted moral protest into the seed of civilization," setting the foundation for Islam's enduring moral and political philosophy.

3.3. Hijrah and the moral ethics rearrangement

The Hijrah (migration) from Mecca to Yathrib in 622 CE marks a defining moment in Islamic history and the moral evolution of civilization. It signaled a shift from spiritual resistance to institutional ethics, from private belief to public order. Prophet Muhammad's migration was not merely a physical relocation but a profound act of social transformation that turned an oppressed faith community into a moral society. The Hijrah established "the foundations of a new society based not on blood ties but on moral and spiritual unity." It represented a civilizational leap, transforming moral ideals into organized governance (Al-Mubarakpuri, 2002; Watt, 1957).

Upon arrival in Yathrib, later named Madinah al-Munawwarah (the illuminated city), the Prophet undertook the formation of a pluralistic and ethical community. The city's population consisted of diverse tribes and faith groups, primarily the Aus and Khazraj Arabs and several Jewish clans such as Banu Qaynuqa, Banu Nadir, and Banu Qurayzah. Tensions among these groups had long produced cycles of conflict (Al-Ghazali, 1999; Embong, Development, Musa, Development, & Muslim, 2018; Lecker, 2012). To resolve this, the Prophet established the Mithaq al-Madinah (Charter of Medina), a covenant that codified justice, equality, and mutual protection among the city's inhabitants. This charter reflected the Prophet's political wisdom in transforming diversity into ethical unity through moral law (Nadwi, 2023).

The Charter of Medina is widely regarded by historians as one of the earliest constitutional documents in human history. It codified a new form of citizenship based not on tribe or race, but on ethical commitment and mutual responsibility. The Charter "was the first written constitution that recognized the rights of minorities and ensured equality before the law." It guaranteed freedom of religion, security of life and property, and mutual defense, thereby establishing a framework for social justice (Hamidullah, 1986; Rubin, 1985). This ethical structure of governance reflected what is described as the civilized state (ad-daulah madaniyyah), where morality precedes power and justice precedes authority (Afifi, 2024; Arif & Aulia, 2017; Natsir, 2000).

The Madinah model represented a new political paradigm: a community where faith, law, and ethics

were integrated into a coherent civilizational system. It institutionalized what modern scholars term moral governance, balancing divine revelation with rational administration (Afifi & Abbas, 2023; Esposito & Voll, 2001; Sachedina, 2001). In this model, political authority was a trust (amanah), and the ruler was bound by moral accountability before God and society. The Prophet established a governance of consciousness, where ethical values became the foundation of governance and law (Afifi & Abbas, 2019; Nasr, 2009). Unlike the coercive empires of antiquity, Medina's order was participatory and consent-based, rooted in moral conviction rather than force.

One of the most remarkable aspects of the Hijrah was the Prophet's integration of migrants (Muhajirun) and local hosts (Ansar) through a formal pact of brotherhood. This arrangement equalized rights, duties, and economic partnerships among the believers, fostering solidarity across class and tribal boundaries. This social contract "transformed strangers into brothers and economic rivals into moral partners" (Al-Ghazali, 1999; Watt, 1957)." The Prophet thus redefined social relations based on ethics rather than kinship, civilizing the economy through compassion, generosity, and shared responsibility. This moral integration became a cornerstone of the madani community.

The Prophet's governance in Medina further demonstrated how ethics could be institutionalized within public policy. Systems of charity (zakat), court justice (sharia and qadi), and consultation (shura) were formalized to ensure justice and collective decision-making. His method of leadership emphasized moral accountability, dialogue, and fairness, setting the ethical precedent for later Islamic governance (Afifi, 2024; Al-Attas, 1996). By linking political authority to service, and law to conscience, the Prophet transformed governance into a moral ethics institution, an embodiment of what so called civilized governance (Afifi, 2024; Al-Attas, 1996; Al-Faruqi, 1987).

The Prophet's moral leadership also extended beyond the Muslim community. His treaties with the Jewish tribes and neighboring tribes, as documented in the Sirah Nabawiyah scripts, exemplified interfaith coexistence and diplomatic ethics (Al-Ghazali, 1999; Al-Mubarakpuri, 2002; Ibn Hisham, 2000). The Prophet insisted that justice was indivisible and must be extended to all residents of Medina. This principle of universal justice transformed Medina into a pluralistic civilization, a space where religious freedom coexisted with shared ethical governance (Esposito, 1998). The prophethood conduct toward opponents embodied

the Quranic injunction: "God commands justice and excellence" (Quran 16:90).

Verily, Allah orders justice and kindness, and giving (help) to the relatives, and He forbids immoral sins, and evil and tyranny. He admonishes you, so that perhaps you may take heed (Quran an-Nahl 16:90).

From a civilizational perspective, the Hijrah marks the institutionalization of Islamic moral ethics. It was the turning point where abstract spiritual principles were converted into constitutional norms, administrative ethics, and civic behavior. This transformation signified the emergence of a moral and ethical state, one governed by the law of justice (sharia) and trust (amanah), moderated by compassion (rahmah) and public welfare (maslahah), and cautious by the collective wisdom (hikmah shura) (Afifi, 2024). The Prophet's governance demonstrated that true development is not material but moral, emphasizing that social justice and ethical conduct are the essence of sustainable civilization (Chapra, 2016). The madani order was thus both a political system and a moral ethics framework for human coexistence.

The Hijrah and the moral ethics arrangement transformed Islam from a persecuted faith into a civilization grounded in ethical governance. Through the Charter of Medina, the Prophet institutionalized the moral ideals of tauhid, amanah, and adl (justice) into tangible social structures. This moral-political synthesis made Medina the prototype of a civilized community (madaniyyah) where power served ethics and society embodied compassion. As contemporary scholars affirm, the Prophet's Hijrah was not merely an escape from oppression but the beginning of moral civilization rearrangement, a paradigm where faith became governance, justice became law, and ethics became the architecture of society.

4. The Madinan phase

4.1. Ethical society and governance

The Madinan phase (622–632 CE) represents the culmination of Prophet Muhammad's civilizational mission, where spiritual ideals were translated into moral institutions and ethical governance. The Prophet's leadership in Medina demonstrated that religion could function not as an authoritarian system, but as a moral framework for social order. Muhammad's (saw) achievement in Medina was not the creation of an empire but of a community (Watt, 1957). The Prophet laid the foundations of a society based on tauhid (divine unity), adl (justice),

and rahmah (compassion), establishing what contemporary scholars term a moral governance, a model that fuses ethical consciousness with political responsibility.

At the heart of the Madinan administration was the integration of moral and legal order. The Prophet institutionalized justice through the implementation of shura (consultation), qadi (court of justice), and zakat (redistributive taxation), thereby linking governance with ethical accountability. This model infused the moral spirit of revelation into social administration, ensuring that law served moral development rather than domination. Through his leadership, the Prophet redefined governance as a trust (amanah), where authority was exercised as service to the community, not as personal privilege. This principle of moral stewardship became the ethical foundation of Islamic political theory in later centuries (Afifi, 2024).

The Prophet's governance also introduced the concept of public accountability, a feature rarely seen in pre-modern systems of power. He encouraged citizens to voice concerns, to question injustice, and to engage in consultation, which reflected the moral right to resist unethical authority..

Narrated Abu Sa'id al-Khudri: The Prophet (saw) said: The best fighting (jihad) in the path of Allah is (to speak) a word of justice to an oppressive ruler (Sunan Abi Dawud 4330).

This practice institutionalized moral participation, making public responsibility an expression of faith (Sachedina, 2001). Ethical governance in Medina thus rested on a dynamic balance between divine command and community consultation.

The Prophet also restructured the economic and social fabric of Medina through a moral-ethical lens. The establishment of zakat, sadaqah, and waqf systems served as practical instruments of social justice, redistributing wealth and eliminating class oppression. The moralization of economics, where material prosperity was subordinated to spiritual accountability (Asutay, 2013; Chapra, 2016). By regulating trade ethics, prohibiting usury (riba), and promoting fair contracts, the Prophet fostered an economy rooted in justice and trust. This economic transformation was both moral and institutional; it civilized economic relations through compassion and equity (Afifi, 2025; Ahmed, 2021).

The Prophet's administration further exemplified inclusive governance. Under the Mithaq al-Madinah (Charter of Medina), Jews, Muslims, and pagan tribes were all considered members of one civic community (ummah wahidah). This inclusivity was a direct expression of the Quranic ideal of justice (adl) and goodness (ihsan) (Al-Mubarakpuri, 2002). Medina became a prototype of a pluralistic political community, where religion and governance coexisted under the supremacy of ethics. The Prophet's governance was thus not theocratic in nature; it was civil and moral, upholding universal human dignity as the foundation of political order (Afifi & Abbas, 2023; Esposito, 1998).

In his leadership, the Prophet embodied the principle of moral restraint. Even when holding supreme authority, he avoided personal enrichment, harsh punishment, or the use of coercion. His statesmanship is a prophethood, where persuasion, fairness, forgiveness, and mercy were preferred over fear. When Medina faced internal dissent (e.g., hypocrites led by Abdullah ibn Ubayy) and external threats, the Prophet responded with wisdom and patience. His moral restraint redefined power as service and leadership as ethical responsibility, reflecting the Quranic instruction:

The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend (Quran Fussilat 41:34).

Another defining characteristic of the Madinan ethical system was justice as a social constant. The Prophet's judiciary in Medina adjudicated disputes impartially, often in favor of non-Muslims or the poor. The Prophet emphasized equality before the law, declaring his relative also not above the law of justice.

It was narrated from Jabir that: a woman from Banu Makhzum stole (something), and she was brought to the Prophet. She sought the protection of Umm Salamah, but the Prophet said, "If Fatimah bint Muhammad were to steal, I would cut off her hand." And he ordered that her hand be cut off (Sunnan an-Nasa'i 4895).

This statement exemplified the ethical absolutism of justice in Islam, where moral law transcends kinship and status. Medina thus embodied a moral meritocracy, replacing hereditary privilege with virtue and fairness (Ibn Hisham, 2000; Nasr, 2009).

From a civilizational perspective, the Madinan model institutionalized ethics as public policy. It transformed moral ideals into governance structures, law, taxation, consultation, and diplomacy, rooted in divine moral order. This as the

transition from tauhid as theology to tauhid as sociology: a unifying force that binds political, economic, and spiritual life under one moral vision (Ashgar Ali Engineer, 1990). The Prophet's success lay in civilizing the political sphere, ensuring that moral principles guided administration, social welfare, and justice simultaneously. His governance, therefore, was not merely to form a state or kingdom, but it more to build an ethical civilization in practice.

The ethical society and governance of Medina established by the Prophet represents a paradigm of moral civilization where faith and governance were harmonized. Through moral law, participatory governance, and compassion-driven justice, the Prophet demonstrated that power could coexist with piety and authority with humility. The Madinan phase thus remains the most concrete manifestation of Islam's political ethics, a society where moral consciousness shaped institutions and justice defined progress. Medina was not only the first case of an Islamic state, but it was the first moral civilization founded on revelation and divine guidance.

4.2. Tauhid foundation of moral ethics

The concept of tauhid, the oneness of God (Allah swt), is the central pillar of Islamic moral and political thought. It serves as both a metaphysical truth and a moral compass that guides every dimension of human life. In Islamic civilization, tauhid is not merely a theological statement but a worldview that integrates knowledge, ethics, and governance under divine unity. Tauhid represents the integration of all aspects of existence under the unity of truth (haqiqat), forming the epistemological and ethical foundation of Islamic civilization. This unity of purpose and principle ensures that morality, law, and politics are not separated but harmonized under divine order (Afifi, 2021; Al-Attas, 1978; Asghar Ali Engineer, 2007).

In the Prophetic model, tauhid functions as a revolutionary principle that abolishes human hierarchy, class privilege, and racial superiority. The Quran proclaims"

O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted (Quran al-Hujurat 49:13).

This verse encapsulates the egalitarian spirit of tauhid, where moral worth is defined by righteousness (taqwa) rather than social status. This is a theological declaration of social liberation: by affirming God's unity, Islam negates all forms of domination, political, economic, or racial, that elevate human beings over others (Ashgar Ali Engineer, 1990; Ramadan, 2009).

Further explanation that tauhid forms the ethical core of Islamic humanism, uniting metaphysical belief with social justice. This belief in divine unity restructures moral consciousness, which makes humans accountable to a higher authority and compels them to pursue justice as an act of worship. This accountability transforms politics from an instrument of power into an arena of moral stewardship (amanah). Hence, tauhid is not a passive creed but an activating principle, compelling believers to reform both the self and society in alignment with divine justice (Abbas, 2016; Darraz, 2017).

From the perspective of governance, tauhid establishes the principle of khilafah (stewardship), the idea that political power is a trust delegated by God to humanity for maintaining justice and harmony on earth. This stewardship model grounds Islamic political ethics in moral accountability rather than divine-right authority. In this framework, rulers are trustees, not sovereigns, and their legitimacy depends on fulfilling moral obligations toward the community (Rahman, 2024). This concept directly influenced the Prophet's leadership in Medina, where decision-making was based on consultation (shura), service, and public trust rather than coercion or dynastic privilege.

Tauhid also provides the intellectual framework for social equality and justice. Tauhid dismantles structures of inequality by denying the absolute autonomy of wealth, tribe, or state. It posits that all resources ultimately belong to God and must be distributed justly among His creation (Ashgar Ali Engineer, 1990; Zarkasyi, 2013). This principle was practically realized in the establishment of zakat (almsgiving) and waqf (public endowment), which institutionalized economic compassion and social welfare. Through these mechanisms, the Prophet operationalized tauhid as a moral economy, where spiritual faith guided material fairness (Afifi, 2025; Al-Daghistani, 2022).

From a civilizational standpoint, tauhid ensures the integration of ethics and spirituality into public life. Tauhid is the architecture of Islamic civilization, emphasizing that unity with the divine produces unity within the self and society. In the Madinan community, this principle translated into harmony between diverse tribes and faith groups, an embodiment of unity in diversity. Tauhid is both an epistemological and sociological unifier: it rejects

fragmentation of knowledge, life, and purpose. In this holistic vision, every human activity, economic, political, and educational, is sacred when aligned with divine ethics (Al-Faruqi, 1987; Nasr, 2009).

Tauhid, as the foundation of moral ethics, transformed the Prophet's community into a civilization of justice and compassion. It made governance a sacred duty, law a reflection of divine will, and society an arena of moral cultivation. By merging belief with action, tauhid generated a unique moral consciousness where ethics became the measure of progress and justice the sign of faith. The unity of God translates into the unity of moral purpose, civilizing human life through the consciousness of divine oneness (Al-Attas, 1978). Hence, tauhid remains the enduring axis of Islamic moral civilization: it is both the source of faith and the framework of ethical governance.

4.3. Court of justice and human rights

In Medina, the Prophet Muhammad (saw) exemplified how revelation-based leadership could civilize political authority and embed justice within the structure of governance. His leadership was neither autocratic nor tribal; it was a system of ethical authority that derived legitimacy from moral law rather than intimidating power. Muhammad (saw) created a state whose foundation rested upon moral conviction, not military superiority. The Prophet's role was to translate divine revelation into social order, establishing justice (adl), consultation (hikmah shura), and compassion (rahmah) as the core principles of administration. Emphasize public welfare (maslahah) dan trust (amanah) as goal and quality. Through this synthesis, he demonstrated that political governance could serve as an extension of moral ethics and divine accountability (Afifi, 2024; Ramadan, 2007).

One of the key achievements of the Madinan governance was the institutionalization of social justice through zakat (obligatory charity), waqf (public endowment), and hikmah shura (consultative decision-making). These institutions created a moral economy that balanced wealth distribution with spiritual duty. Chapra (2000) describes this as an "ethical welfare system" that aimed to eliminate poverty while cultivating social solidarity. Zakat was not merely a financial mechanism but a moral covenant that tied personal wealth to communal welfare. Similarly, waqf transformed private assets into public goods, funding education, healthcare, and community infrastructure. Through shura, governance became participatory, institutionalizing public consultation

as a moral responsibility rather than a political privilege (Afifi, 2022; Bonine, 2009; Sachedina, 2001).

The Prophet's judicial ethics or court of justice further reinforced the virtue of justice and human dignity. He served as both leader and judge, ensuring that justice was applied equally to all, irrespective of status or faith. In this system, the law was not the tool of rulers but the servant of morality. This tradition show that the ruler's legitimacy depended on his commitment to justice, public trust (amanah), and human welfare (maslahah) (Al-Mawardi, 1996; Kristiannando, 2013). The Prophet's judiciary thus became the archetype of ethical governance and moral accountability in Islam.

In upholding justice, the Prophet also established the foundations of human rights centuries before the modern discourse emerged. He emphasized equality before the law, freedom of belief, and protection of minorities under the Mithaq al-Madinah (Charter of Medina). This document was the prototype of a pluralistic constitution, recognizing the rights and duties of all citizens regardless of religion (Esposito, 1998). The Prophet's Farewell Sermon (Khutbah al-Wada') reaffirmed these principles, declaring the sanctity of life, property, and honor as inviolable. This sermon is one of the earliest declarations of human rights in recorded history, establishing moral dignity and ethics as a divine entitlement of every individual (Kamali, 2002).

The Prophet's balance between compassion and authority represents a hallmark of civilizational ethics. His administration maintained law and order without sacrificing mercy or forgiveness. During times of war and peace and forbade harm to non-combatants, women, children, and the environment (Ash-Shallabi, 2018; Nasr, 2009). His conduct during the Conquest of Mecca (630 CE) epitomized victory through moral restraint. Instead of retribution, he declared amnesty, offered freedom for some social works like teaching. This act transformed conquest into reconciliation, exemplifying that true civilization is measured not by domination, but by ethical self-control and forgiveness (Al-Mubarakpuri, 2002; Armstrong, 2002).

The Prophet's system of justice also advanced procedural ethics and rule of law. Decision-making was guided by revelation and collective wisdom, ensuring transparency and accountability. His companions were consulted on key matters such as war strategy, treaty negotiations, and public welfare (Al-Ghazali, 1999; Hassan & Noor, 2019). This

practice of shura laid the groundwork for Islamic constitutionalism, later elaborated by scholars, who viewed it as an early form of moral democracy (Al-Faruqi, 1987; Sachedina, 2001). Justice in Islam, therefore, is not only a legal category but a moral process, an act of governance performed with humility, integrity, and awareness of divine judgment.

The Prophet's administration in Medina demonstrated that justice and human rights are integral to civilizational progress. His leadership embodied a harmony between moral principle and political pragmatism, between divine guidance and human consultation. Through institutional court of justice, compassion in power, and forgiveness in victory, he redefined the nature of governance as moral stewardship (amanah). His model remains a timeless paradigm for ethical leadership and human rights, proving that justice is not only the foundation of law, but the essence of civilization itself (Afifi, 2024; Asghar Ali Engineer, 2007).

4.4. Class reform and the moral economy

One of the most transformative aspects of the Prophet Muhammad's (saw) mission was his economic reform, which aimed to dismantle the moral and structural roots of inequality in Meccan society. Pre-Islamic Arabia was marked by concentrated wealth, exploitative trade practices, and the absence of ethical constraints in commerce (Crone, 1987). The Prophet's message introduced a radical reorientation of economic life, an economy governed not by greed but by moral responsibility. Islam's earliest reforms in Mecca and Medina sought to moralize economic behavior (muamalah), replacing the profit-driven ethos with one centered on social justice, fairness, and accountability to God.

The Prophet's prohibition of usury (riba) was among the earliest and most decisive steps in reforming economic ethics. The Quran condemned riba as an instrument of exploitation that perpetuated class inequality.

Those who swallow usury cannot rise up save as he ariseth whom the devil hath prostrated by (his) touch. That is because they say: Trade is just like usury; whereas Allah permitteth trading and forbiddeth usury. He unto whom an admonition from his Lord cometh, and (he) refraineth (in obedience thereto), he shall keep (the profits of) that which is past, and his affair (henceforth) is with Allah. As for him who returneth (to usury) - Such are rightful owners of the Fire. They will abide therein. (275) Allah hath blighted usury and made almsgiving fruitful. Allah loveth not the impious and guilty. (276) Lo! those who believe and do good works and establish worship and pay the poor-due, their reward is with their Lord and there shall no fear come upon them neither shall they grieve. (277) O ye who believe! Observe your duty to Allah, and give up what remaineth (due to you) from usury, if ye are (in truth) believers. (278) And if ye do not, then be warned of war (against you) from Allah and His messenger. And if ye repent, then ye have your principal (without interest). Wrong not, and ye shall not be wronged. (279) (Quran al-Baqara 2:275–279).

By outlawing interest-based accumulation, Islam struck at the core of the Meccan oligarchy's financial system, which thrived on debt and enslavement of the poor. This prohibition aimed not only to prevent financial injustice but also to create a moral balance between capital and labor. Wealth in Islam was thus redefined as a trust (amanah), a resource to be managed ethically for the benefit of society, not a means of domination or exclusion (Chapra, 2016; Zarkasyi, 2013).

The Prophet also introduced regulations for fair trade and transparency in market practices. He established the marketplace of Medina, personally monitored transactions, and forbade monopolies, hoarding, and deceitful measures in commerce (Afifi, 2022; Ibn Hisham, 2000). This transformation marked the rise of a moral market economy, where economic success was measured not by profit alone but by adherence to ethical conduct and social responsibility (Al-Qaradhawi, 2011). His prophethood elevated economic honesty to a spiritual virtue.

Central to the Prophet's vision was the establishment of zakat (obligatory charity) and sadaqah (voluntary giving) as mechanisms for wealth redistribution. These instruments institutionalized compassion within the economic structure, ensuring that resources circulated from the rich to the poor in a system of mutual care. Zakat was not a mere tax but a spiritual act that restored dignity to the poor and responsibility to the wealthy. It represented the material expression of tauhid, the oneness of humanity under the sovereignty of God (Abbas, 2020a; Ahmed, 2021). By embedding compassion into economic law, the Prophet transformed charity from an act of pity into a civilizational principle of justice.

The Prophet's reforms also restructured the concept of property and ownership. In Islamic thought, ultimate ownership belongs to God (al-malik), while humans act as trustees. This principle redefined wealth as a public trust (amanah) subject to moral and social obligations (Afifi, 2025; Al-Daghistani, 2022). This theology of economic trust created a social contract of compassion, binding

economic behavior to divine accountability, which never been exist formally. Wealth was no longer a symbol of superiority but a means of service of goodness, echoing the Quranic call in the to spend in the way of God.

And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good (Quran al-Baqara 2:195).

Through this ethical framework, Islam eliminated the moral basis for class oppression, replacing it with shared responsibility and mutual prosperity.

From a broader civilizational perspective, the Prophet's integration of economy and ethics gave rise to what scholars call the moral economy of Islam. This synthesis as the foundation of a truly moral civilization, one in which justice, compassion, and equality are embedded in material life. Economic activity was no longer divorced from spirituality; it became a form of worship (ibadah) (Abbas, 2015). The Prophet established a civilizational model where the material and the spiritual dimensions of life were united by the principle of divine unity. This moral economy not only reduced inequality but also elevated commerce to an act of ethical and spiritual significance (Asutay, 2013; Nasr, 2009).

The Prophet's class reforms and economic ethics in Medina redefined civilization itself: not as the accumulation of wealth or power, but as the realization of justice and compassion in public life. His prohibition of exploitation, regulation of fair trade, and institutionalization of charity created an enduring framework for equitable development. Islam's moral economy thus stands as both a critique of materialism and an alternative to it, an economy that humanizes wealth, sanctifies labor, and measures progress by the welfare of all. The Prophet's vision of class reform represents one of the earliest and most profound models of civilizational justice through class and economics reform (Afifi, 2024; Chapra, 2016).

4.5. Civilizing politics and social responsibility

Prophet Muhammad (saw) redefined politics as an ethical act and leadership as a sacred trust (amanah). His political vision departed radically from the dynastic and tribal paradigms of his time, in which authority was rooted in power and lineage. Instead, he founded a political order guided by tauhid (divine unity), justice (adl), and consultation (shura). The Prophet's governance was moral before it was political; he aimed to build a just community rather than a territorial state. Through this model, he demonstrated that politics could serve as a vehicle for civilizational ethics, transforming governance into an instrument of social and moral progress (Afifi & Abbas, 2023; Watt, 1961).

In the Prophet's framework, power was a responsibility, not a privilege. His leadership embodied humility, accountability, and service, aligning political authority with moral purpose. He described leadership as a trust (amanah), and on the Day of Judgment it will be a cause of humiliation and regret except for those who do it right.

It has been narrated on the authority of Abu Dharr who said: I said to the Prophet (saw): Messenger of Allah, will you not appoint me to a public office? He stroked my shoulder with his hand and said: Abu Dharr, thou art weak and authority is a trust. and on the Day of judgment it is a cause of humiliation and repentance except for one who fulfils its obligations and (properly) discharges the duties attendant thereon (Sahih Muslim 1825).

This saying encapsulates the essence of Islamic political ethics, that authority is a burden to be discharged in justice, not a means of self-enrichment. This as an ethical transformation of power, wherein rulers are not masters of people but their moral stewards, bound by divine accountability.

The Prophet's leadership is a revolution of compassion, emphasizing that his political success lay not in conquest but in moral transformation. His Prophethood cultivated civic virtue among his followers, encouraging mutual respect, charity, and forgiveness (Al-Mubarakpuri, 2002; Armstrong, 2002). The Prophet's politics is to civilized the soul before it governed the body politic, reflecting a model where spirituality informed public ethics. His administration in Medina, served as a moral paradigm for leadership rooted in mercy (rahmah) and restraint rather than coercion or fear.

The Prophet's political ethics was consultation (hikmah from shura), which institutionalized participatory decision-making and discussion within the community. The Quran explicitly commands:

And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend (Quran ash-Shura 42:38).

The Prophet regularly sought the counsel of his companions, even on matters of war and statecraft, demonstrating that collective wisdom was integral

to Islamic governance. Shura as the foundation of Islamic pluralism, ensuring that authority remained accountable to moral and communal conscience. Thus, the Prophet transformed autocratic politics into a consultative and ethical governance (Afifi, 2024; Sachedina, 2001).

The Prophet also redefined social responsibility as a cornerstone of civilization. He emphasized that every individual is accountable for the moral welfare of society.

Narrated 'Abdullah bin 'Umar: The Messenger of Allah (saw) as saying: Each of you is a shepherd and each of you is responsible for his flock. The amir (ruler) who is over the people is a shepherd and is responsible for his flock; a man is a shepherd in charge of the inhabitants of his household and he is responsible for his flock; a woman is a shepherdess in charge of her husband's house and children and she is responsible for them; and a man's slave is a shepherd in charge of his master's property and he is responsible for it. So each of you is a shepherd and each of you is responsible for his flock (Sunan Abi Dawud 2928).

This moral responsibility extended beyond rulers to all members of society, creating a culture of shared accountability. This ethos embodies the concept of universal trusteeship (amanah) and guardianship (khilafah), where every person contributes to the maintenance of justice, welfare, and social harmony. Through this, the Prophet established a participatory civilization that integrated ethics with citizenship.

The Prophet's governance also emphasized justice in administration as the highest form of social responsibility. He cautioned against nepotism, corruption, and abuse of authority, reminding his officials that.

Narrated Abu Hurairah: That the Messenger of Allah (saw) passed by a pile of food. He put his fingers in it and felt wetness. He said: 'O owner of the food! What is this ?' He replied: 'It was rained upon O Messenger of Allah.' He said: 'Why not put it on top of the food so the people can see it?' Then he said: 'Whoever cheats, he is not one of us' (Jami' at-Tirmidhi 1315).

This reflects the principle of siyasah shariyyah, politics guided by moral and legal discipline. The Prophet's administration combined spiritual awareness with institutional justice, ensuring that ethical norms governed the judiciary, taxation, and public welfare. This ethical political structure later influenced Islamic legal theory, embedding morality within the machinery of governance (Kamali, 2002).

From a civilizational perspective, the Prophet's model of governance represents the civilizing the

politics, a paradigm where law, ethics, and leadership form a unified moral order for the civilized society (madani). This integration is the spiritualization of social existence, asserting that Islamic civilization emerged when political authority was subordinated to divine morality. Politics was no longer the pursuit of dominance but the cultivation of virtue and the realization of justice. The Prophet's governance in Medina, therefore, was not an empire but a moral community, a society where every act of governance was an act of ethical devotion.

Prophet Muhammad's redefinition of politics and social responsibility civilized the relationship between power and morality. His leadership demonstrated that governance is not measured by conquest or control, but by justice, compassion, and service. By transforming politics into an ethical mission, he established the foundation for a civilization rooted in faith, reason, and compassion. His Prophethood represents the highest synthesis of moral and political order, a vision in which leadership becomes a form of worship and civilization itself becomes an expression of divine ethics, which never been state of the art before.

5. Conclusion

The life and leadership of Prophet Muhammad (saw) demonstrate that Prophethood was not confined to spiritual revelation, but represented a civilizational project aimed at transforming moral consciousness into social order. His mission united faith, ethics, and governance into a coherent worldview where divine revelation shaped human responsibility. Through tauhid (the oneness of God), he redefined politics, justice, and economy as extensions of moral duty, not domains of domination. The Prophet's example thus reveals that civilization in Islam is inseparable from moral integrity, the perfection of character is the true measure of progress.

The Prophet's governance in Medina established the foundation for ethical statecraft and inclusive citizenship. The Mithaq al-Madinah (Charter of Medina) was not merely a political treaty but a declaration of moral pluralism, where justice, equality, and freedom of belief were recognized as universal values. By institutionalizing shura (hikmah from consultation), zakat (redistributive wealth), and court of law (qadi system), he constructed an administration grounded in accountability and compassion. This model transformed governance into a moral governance,

proving that the legitimacy of power rests on justice and service, not force or privilege.

The Prophet also civilized economic life by integrating ethics with material order. His prohibition of riba (usury), encouragement of fair trade, and institutionalization of zakat and waqf restructured the moral foundations of the economy. These measures neutralized exploitation, dissolved class barriers, and restored dignity to the marginalized. This synthesis of economy and ethics gave birth to a moral economy, a system that unites prosperity with piety and justice with compassion. Islam's economic model thus became a cornerstone of civilizational sustainability.

The Prophet's political ethics also redefined leadership as moral stewardship (amanah). His humility, restraint, and commitment to consultation demonstrated that true power lies in ethical self-control and responsibility toward the community. Victories such as the Peaceful Conquest of Mecca exemplified the moral refinement of politics, where forgiveness triumphed over vengeance and reconciliation replaced oppression. Through these acts, the Prophet established that political greatness is measured not by conquest but by moral elevation, turning power into a force for peace and human dignity.

In essence, the political dimension of Prophethood represents a civilizational paradigm, one that integrates faith with justice, law with compassion, and governance with moral virtue. Prophet Muhammad's leadership transformed a fragmented tribal society into a madani (civilized) community guided by ethical unity and divine purpose. His legacy continues to offer timeless guidance for humanity: that sustainable civilization is built not by material supremacy, but by the moral cultivation of individuals and institutions. The Prophethood mission remains to the building a model of civilization rooted in faith, justice, and mercy.

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