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The Strategy Used by Islamic Dawah to Reestablish Ethics in A Society Under Oppression

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Abstract

Ethics is a common basic pillar among the heavenly religions. It is the basis for the goodness of individuals, the pillar of advancement of societies, and the goodness or corruption of ethics is the responsibility of the ruling authority in society. This research paper aims to: Identifying the causes of human and social oppression. It focuses on the Dawah approach in changing the ethics of the oppressed society. It also addresses the relationship between power and righteousness and the corruption of ethics, as well as how oppression directly contributes to the backwardness of our Arab and Islamic societies. The descriptive analytical approach was used to address this issue, and the following outcomes were obtained: In our societies, there is widespread oppression. The oppression in our societies is a result of both political and environmental issues. Corrupt ethics spread as a direct result of oppression. One of the main causes of Arab societies' backwardness is oppression. When we address tyranny and its consequences, human happiness and advancement take place in our societies. Paper recommendations: Necessity of implementing social changes that will encourage the advancement of moral virtue. Organizing public awareness campaigns to inform people about the negative effects of oppression on ethics. Forming medical, health, and cultural committees with the intention of offering psychological care for the people of the society and raising their awareness of their rights. Directing dawah discourse to concentrate on guarding against oppression and tyranny as well as maintaining human dignity in our societies. The paper has three sections and a conclusion accompanied by research sources and references.

Keywords: Dawah, Ethics, Oppression, Reform

Introduction

Ethics refinement and reform is one of the goals of the heavenly religions, and one of its pillars. The role of Messengers, reformers, preachers, and wise men in creating positive Ethics and eradicating and reforming unhealthy Ethics is enhanced by the clarification and correction of beliefs as well as the clarification of the significance of laws in creating societies. The Islamic dawah has excelled in terms of ethics and their reform. Because advancing ethics is the criterion for the righteousness of nations and the sustainability of their civilization, just as moral corruption is the criterion for the extinction, destruction, and replacement of nations. Allah Almighty said: Describing His Messenger, may Allah bless him and grant him

peace (And indeed, you are of a great moral character. Surah Al-Qalam: 4. Abū Hurayra said: "The Messenger of Allah, peace and blessings be upon him, said: (I was sent to perfect good character) (al-Bukhari, Hadith No.: 273).

After the revolutions of the Arab Spring, manifestations of oppression and repression began to appear on people's faces, which appear in their quarrels over the most trivial and despicable reasons. This oppression on the faces and the repression in the souls did not appear due to the lack of economic resources in our societies. Rather, it is due to the practice of authoritarianism and tyranny, which led to the spread of corrupt ethics, which portends the destruction of civilization (Al-Husri, 2021). Hence the importance of this paper due to its ethical focus in the lives of individuals and societies, and the Dawah approach to reforming corruption in it. It consists of a preamble and three sections; (Section I: The Conceptual Framework Section II: Ethics caused by oppression. Section III: The methodology of Dawah in reforming the ethics of the oppressed), then the results, recommendations and references related to the topic.

The Research Problem: The research problem lies in the empowerment of oppression and its role in the deviation of the ethics of societies, the disappearance of many virtuous ethics, and the need for the role of the Islamic Dawah to reform it.

Study Questions: Main question is: What are the oppressed person's ethics, and how does Dawah work to reform those ethics?

Definition of Ethics

in language: Ethics means in Arabic to learn new Ethics or have a share. for example, Almighty Allah said: {they have no share in the Hereafter} (AlRazi, 1995). Ethics: It is religion, nature and character. Its truth is that the image of the inner of man. It is his soul, its descriptions in the same status of ethics as its apparent image, descriptions and meanings. They have both good and bad descriptions, reward and punishment (Ibn-Manzur, 1414).

Meaning of Ethics Idiomatically

Al-Jurjani defined ethics as: (It is a well-established form of the soul from which actions are issued, easily and easily, without the need for thought and deliberation. If good deeds come from it, then the attitude is good character, and if ugly deeds come from it, then it is called the look that is the source of that bad character. (Al-Jurjani, 1983) Ethics according to the Moderns have several definitions, including: It is a set of behavioral rules that define and regulate human behavior, and a person should follow it in thought and behavior in the face of social problems and various moral attitudes, which highlight the social significance of his behavior in accordance with the nature of Ethics and prevailing social values (Makroum, 1983).

Ethics consists of what is praiseworthy, and what is blameworthy, and the Islamic dawah calls for praiseworthy Ethics, and forbids what is blameworthy. Abū Hurayra said: Messenger of Allah (peace be upon him) was asked about the deed which will be foremost to lead a man to Jannah. He replied: (Fear of Allah and the good conduct.) (Al-Bukhari, n.d). Imam Ibn al-Qayyim indicated that the Messenger, may Allah's prayers and peace be upon him, combined fear of Allah and good manners, and he explained this by saying: "fear of Allah reconciles what is between a servant and his Lord, and good character reconciles what is between him and ethic of Allah. So, fear of Allah necessitates the love of Allah for him, and good character calls

people to love him.” The origin of blameworthy Ethics is due to arrogance, humiliation and vileness, and the origin of praiseworthy Ethics is due to reverence and high vigor, as he sees that there is a close relationship between faith and Ethics (Ibn Qayyim, 1973).

Definition of Approach

Approach in language: The clear path or to follow a course (Ibn-Manzur, n.d). For example, Almighty Allah said: {To each of you We prescribed a law and a method} Surah Al-Mā'idah: 48, i.e., a way and a sunnah (Ibn-Kathir, 1999).

Approach in Convention: It is the way that leads to the knowledge of the truth in the sciences by means of a set of rules that dominate the sounding of the mind, and define its operations until it reaches a known result (Musa, 1972).

Third: Islamic Dawah: It can be defined as: “Competent people call to all people to follow the way of the Messenger, may Allah bless him and grant him peace, in word, deed and belief.” (Al-Rahili, 2004). or it is: “Encouraging people to do good and follow guidance, and to enjoin good and forbid evil, so that they may attain happiness in the immediate and the future.” (Ali, n.d). The Dawah approach is: organization of Dawah, and the plans drawn for it (Al-Bayanouni, 2010).

Definition of Reform

Reform in language: AlRazi said, “Reform is against corruption and banning it. And (reforming) is the opposite of corrupting. And (reformation) is the opposite of corrupting (Al-Razi, 1995).

And in Convention: The definition of reform in the convention is subject to the type of reform sought; Is it moral reform, economic and political reform, or doctrinal and legislative reform, and therefore definitions of reform have been provided according to the nature of corruption to be reformed. These definitions include: Reform refers to the process of returning something to its original state by eliminating any corruption that has crept into it. And corruption is to take something out of its state of moderation, by causing an imbalance in it.” (Ibn Badis, 1968) Reform also means:” Elimination of defects and corruption in something. Islamic Jurisprudence According to the Four Sunni Schools.

The Islamic dawah commands are not limited to Worships, but rather came to regulate transactions and reform Ethics. “Worships in Islam are the start of reforming relations between people. Perfection of faith is not only sitting in mosques only, but rather its perfection means disciplining of souls, the tenderness of conscience and the feeling of observing Allah Almighty (Abu Zahra), The Messengers directed the minds to reform Ethics, and to try to keep them away from glorifying anything other than Allah. “And that is by strengthening the good faith that is inherent in the conscience of every human being. They strive then to enlighten minds with the principles of wisdom, demolishing the strongholds of tyranny and blocking the sources of corruption” (Al-Kawakibi, 2009)

Definition of Oppression

Oppression of a person: Someone despise or oppress another, or take them by force: Without their consent, forcing someone out: by using force. Oppression means: Predominance and

subjugation together, and is used in each of them. To subjugate someone: Give someone power over another who oppresses them, and retreating: walking back (Al-Isfahani, 1412H).

The Holy Qur'an makes reference to oppression in a number of ways: One of the names of God Almighty is "The Subjugator" and He is the predominant, the one who overcomes the stubborn with the verses that he established over them, indicating his oneness, the one who overcomes the tyrants by the might of his authority, and the one who subjugates all creatures with death. It is said: Subjugator is derived from Subjugation. And I subjugate the man if I find him subjugated, or his affair becomes subjugated (Ibn-Al-Atheer, 1979).

And Allah Almighty said: (And He is the subjugator over His servants) Surah Al-An'ām / 18, and the Allah Almighty said: (subjugators over them) Surah Al-A'rāf / 127, and the Allah Almighty said: (and there is not any deity except Allah, the One, the Prevailing) Surah Sād: 65, and Allah has forbidden through the Messenger Muhammad, may Allah's prayers and peace be upon him, all those responsible for oppression. And Almighty Allah said: (So as for the orphan, do not oppress) Surah Ad-Duhā / 9. Ibn Kathir said: Just as you were an orphan and God gave you shelter, so do not oppress the orphan, that is: Do not humiliate him, rebuke him, or insult him, but do him good, and be kind to him. (Ibn-Kathir, 1999) And in Lubab, "Do not make him live you like a slave" (Al-Nomani, 1998). And in Jāmi' al-bayān: Do not wrong him, and take his right, because you think he is weak. (al-Tabari, 2000) And in Laṭā'if al-Isharat, do not terrorize him, be gentle, and bring him close (Al-Qushayri, n.d) And in Al-Wasīṭ: Oppression is the overcoming and humiliation of others (Tantawy, 1998).

Through these meanings mentioned in the Noble Quran, we realize that subjugation is one of the attributes of Allah the One. The subjugator is one of His Names. Its meaning: who subjugates all things, and extends his dominion over every creature, What he wants is not prevented from him, nor does a tyrant who rebelled against his subjugation can escape from his grasp, nor an arrogant that tries to be proud. Rather, He, Glory be to Him, takes hold of the forelocks of His servants, and whoever rebels against Allah will be broken and humiliated. And whoever goes against his command, Allah seized him in exemplary punishment for the last and the first, and Allah will make the rebel an example for others. And He, Glory be to Him, extended His dominion over all creatures, so they responded to His command and submitted to His wisdom. And they followed the path that was drawn to them (Sheikh, 1995).

As for the oppression of the people, it is in the sense of Injustice, tyranny, despotism, oppression. Throughout history, tyrants and despots, came and claimed divinity, and took from Allah's names and attributes what gave them prestige, to enslave man by oppression and violence. Pharaoh said to his people, calling out to them: (O eminent ones, I have not known you to have a god other than me.) and Nimrod said:I give life and cause death.) Surah Al-Baqarah: 258.

The Oppressed Man and Society

Repression is a concept that describes the relationship of domination and subjugation between groups of people. It is achieved through a dominator or domineering group by social, political and economic means to subjugate other groups.. The oppressed person is: "Every human being is exposed to losing his human dignity and control of his destiny, his life subject to marginalization and ignoring the development of his productive living energy. Through various forms of fanaticism, fundamentalism and tyranny, backwardness is entrenched in our

Arab countries” (Hegazy, 2021). And the oppressed society is " the society that lives under the manifestations of subservience, poverty and submission to the tyranny of political, social and religious authority (Al-Rubaie, 2007).

Some of our societies bears the name of the oppressed societies. Because of their apparent weakness in its scientific cadres, and their distance from virtuous Ethics and true religiosity. (Yusuf, 2022).

Power based on human oppression expands its concept to include the colonial or political concept. Then the narrower and closer concepts to the oppressed, such as the family, school, husband. All areas of social oppression are based on each other, but they share in the end one outcome, “which is the subjugation of the other to authority by two interconnected tools : The elitism of the oppressor, and the degeneration of the oppressed” (Hegazy, 2005).

The process of oppression is done for individuals and societies Through behavioral theories in psychology. It has dangerous applications used by autocrats in political and security taming; such as Pavlov's conditional function theorem, and Skinner's conditional procedure (Skinner, 1980) This oppression is done with the aim of controlling humans and societies, and if the taming of the animal ends with it acquiring certain behavior and movements, with man and his brother man, “oppression does not stop except by man’s elimination of the other, or owning the other from inside and outside. Just as a person excels in making his food, drink, pleasures, behaviors and knowledge. Man is the only being who enslaves his own kind (Hegazy, 2005). And if the motivation of an animal ends with his obtaining its food, then the motivation of man is mastering of subjugating and eliminating man (Afifa, 2014).

The Relationship of Power to the Ethics of Society

Corruption of Ethics at the population level, can be known through coexistence between members of society, but the reversal of concepts made the peoples responsible for Ethics. And that the corruption of the ruler is the corruption of the subjects, (As you are, your rulers will be) (Al-Tauri, 2004) This false interpretation aims to absolve tyrants of their responsibility for oppressing people and corrupting their Ethics

The effect of oppression on ethics is borne by the ruler. This was expressed by the French philosopher Helvetius in the eighteenth century, as he said: “The interaction between society and authority is one-way, as the people do not affect the nature of authority, but authority affects the characteristics and Ethics of the people (Al-Sourani, 2020). However, Helvetius concluded from this that the authority is responsible for the misdeeds of the people, as it is responsible for its good deeds. “The authority that is based on extortion. Its leaders enjoy exceptional privileges, must leave a venal apparatus. While the authority that deals with the people in a fascist manner, its apparatus must be fascist, whether with its formations or the tendency that controls its members” (Howeidi, 1994).

And Ibn al-Atheer in his book Al-Kāmil describes this relationship between authority and the values and Ethics of society. In the words of our master Umar when Khosrow’s sword, belt, and jewelry: “People who delivered these are trustworthy. Then Ali said: you abstained so your people abstained (Ibn-Al-Atheer, 1997). And “Al-Waleed bin Abdul-Malik (the Umayyad Caliph) was famous as a builder. He built many constructions and estates. So, people used to

meet in his time and ask each other about construction. Suleiman (bin Abdul-Malik) was famous for offering food and marriage. So, People were asking each other about marriage and food. Umar bin Abdul Aziz was a worshiper, so, people would ask each other about worship: How many parts of Quran did you read and how many you memorize: How many days do you fast? (Ibn-Al-Atheer, 1997) And in traditional narrations (Indeed, Allah uses rulers to enforce what can not be enforced by Quran) (Al-Ghazi, 1412H) It is obligatory for rulers to apply Hudud. The penalty is for a forbidden act, or for neglecting an obligation (al-Jawziyya, n.d) This narration briefly illustrates the influence of the model presented by the authority of oppression in the formulation of moral reality. It is stronger and deeper than the influence of the teachings, even if its source is the Quran and the Sunnah. There is an umbilical cord (according to Howaidi's expression) that connects Ethics and authority, so that you may think that you are facing one river, the source of which is authority and the people are its estuary. If you find common virtues among the people, or vices and defects that become widespread and common, then search for authority and scrutinize what they say and do (Howaidi, 1994).

If it is decided that the authority is responsible for the Ethics of society, then society is captive to it. Lisbon says: "Authority is the ability to transform a person into a corpse, and then into something. So it is impossible for this thing to resist the tyrant. Then he declares his moral surrender as a kind of trick with which the oppressed confront the oppression of the ruler. And with the passage of time that trick turns into moral values that are in line with the spread of injustice and tyranny" (Adwan, 2016). Almighty Allah says: (And when We intend to destroy a city, we command its affluent, but they defiantly disobey therein; so the word [i.e., deserved decree] comes into effect upon it, and We destroy it with [complete] destruction.) Surah Al-Isrā' verse 16The oppression of man and his deprivation of justice, leads to the further moral deterioration of society. In the following section, we present some ethics that are an effect of oppression and tyranny .

Section II: Ethics of an Oppressed Society

The nature of Ethics resulting from oppression and tyranny is varmint Ethics. Ibn al-Qayyim says about it, "The origin of all varmint Ethics, and their construction is four pillars: Ignorance, injustice, lust, and anger.... It pushes him to commit to all humiliation and inferiority. Reprehensible manners: beget each other, and good manners: beget each other" (Ibn al-Qayyim, 1973).

And the first thing that oppression instills in society is the Ethics of slaves, which arise from prolonged tyranny. And it is not more corrupting the instinct than the humiliation created by prolonged tyranny. It destroys the virtues of the human soul, decay its components, and inculcates in it the nature of slaves: contempt under the whip of the executioner, rebellion when the whip is lifted from it, and arrogance when something of grace and strength is available to it" (Qutb, n.d).

Prolonging oppression in society reinforces patterns of abnormal behavior, with the aim of preserving the self from destruction, Because Long-term oppression infects society with subservience and acquiescence. Étienne de La Boétie says: " Generations of people arise that do not need freedom and adapt to tyranny, until freedom becomes something that has nothing to do with nature. The freedom that man is looking for is still being waived in one place, and deficient and falsified in another....An animal does not give up its freedom until

after a desperate defense of itself. As for the oppressed, he is very wary of anything related to power. It may violate his values and Ethics in order to preserve his life." (Boétie, 2008). From here, we note that the subjection of society to oppression and tyranny for a long-time results in abnormal Ethics, and with the passage of time, behaviors and Ethics become acquired, which are recognized by the oppressed society. The oppressed person shows submission by which he avoids the influence of the tyrant and his symbols, in order to preserve himself from destruction .

First: Blind Obedience?

Due to the nature of the Arab human being, who refuses to obey and be submissive easily, hadiths were told calling for absolute obedience. And if your back is whipped and your money is taken, and such hadiths have changed the texts of the obligation of the Arab to obey his ruler, even if obedience to him is contrary to the essence of the Quran and Sunnah. Hudhayfah ibn al-Yaman, the companion of the Messenger of Allah (peace be upon him) said: People used to ask about good, and I used to ask him about evil and I said: Messenger of Allah, will there be evil as there was before, after this good which Allah has bestowed on us? He replied: " Yes," he said: I said: Wherein does the protection from it lie? He replied: " In the sword. I said: Will any be spared after the use of the sword? He replied: " There will be remnant with specks in its eye and an illusory truce. I said: then what? He said: " If Allah has on Earth a caliph who flays your back and takes your property, obey him, otherwise die holding onto the stump of a tree." Assuming its authenticity and its likes, this hadith came calling for that blind obedience, as it was led by special circumstances that suit the nature of the Arab tribe.

The ethics of the Islamic Dawah prevents the symmetry between Allah and human beings, no matter who is the ruler or the ruled. And obedience to Allah is not the same as obeying the authority, whatever that authority is. However, oppression and authoritarianism transferred these "Persian" Ethics to our societies, which prevailed over Islamic Ethics and values. In the Arab moral mind: " Since the Umayyad Caliphate, the Persian cultural heritage of obedience passed to the Islamic community. Then this heritage was strengthened at the time of the Abbasid Caliphate because it was established on the shoulders of the Persian soldiers. And the prince became Allah's successor on earth, and obedience to him comes from obedience to Allah. With this transition, obedience was modified and interpreted as an explanation that gives the Caliph justification for tyranny and oppression (Al-Jabri, 2001).

In the interpretation of the verse: (O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result (59)) (An-Nisā': The majority of commentators considered obedience to those in authority coupled with their obedience to Allah and the Messenger. However, the transfer and modification of the concept of Persian obedience made obedience to those in authority the same as obedience to Allah and obedience to the Messenger. Although the verse at its end makes it clear that obedience to those in authority is conditional on obedience to Allah and obedience to the Messenger. In case of disagreement, the recourse is to the Book of Allah and the Sunnah of the Messenger of Allah. However, the scholars of the Sultan made obedience to the emir from obedience to Allah, and religion and authority became twins. All this in order to justify human tyranny, and Islam is innocent of it.

The interpretations made by the book of the sultans such as Al-Mawardi and others focus on two main values: Obedience to the Sultan is from obedience to Allah, and religion and authority became twins. (Al-Mawardi, n.d) Al-Jabri believes that blind obedience began in the writer of the sultans, Imam Al-Mawardi, and in The Arab political mind: "Persian obedience imposed an almost absolute domination of the intellectual arena in the Arab culture, through the adoption of the reformist or closeness to the sultan, and the benefit of spoils and prestige, or by submitting to the sultan for fear of his oppression. The result was authoritarianism in society as a basic pillar of governance, the establishment of governance in Arab society on authoritarianism" (Al-Jabri, 2000).

With the first Umayyad caliph, the moral decline began in the Islamic mind, to go along with obedience according to the Persian cultural concept. Our master Muawiyah gave a sermon to the people of Medina on the pulpit of the Messenger of Allah, may Allah bless him and grant him peace, and said: (As for after that, by Allah, I did not get power with the love I knew from you, nor the pleasure of my mandate. But I galvanized you with this sword as a gladiator, and I wanted to be like Ibn Abi Quhafa, and I wanted to do the work of Uma. But myself ran away from that with a strong disapproval" (Rabbo, 1404). "And with Muawiyah's speech to the people, the idea of coercion and the tone of absolute obedience and forced submission began to appear" (Al-Jabri, 2001).

That speech began the tradition of making obedience to the Sultan is from obedience to Allah, and religion and authority became twins. The Author of the Arab political mind says: "Before this Persian cultural heritage, the values of the sultan etiquette in Islam did not have this conditional connection, neither in the Quran nor in the hadith. It was not a fact of the Islamic religion... The Ethics of blind obedience dominated Arab culture, almost absolute control. What makes people closer to kings is obedience, and nothing but obedience. In return for obedience and imposing it violently, the king singled out his absolute rule over the subjects like Ardashir" (Al-Jabri, 2000).

The ethics of Ardashir spread in the Umayyad Islamic society, and triumphed over the ethics of Islamic obedience that prevailed at the time of the Rightly-Guided Caliphate, It also formed a bond of authoritarian authority based on fanaticism and tribalism. In the wasted human, "blind obedience is what forms the basis of the structure in nervousness and fundamentalism, so it takes the supra-pattern, meaning: The authoritarian commands, and the oppressed follow and comply voluntarily, with a desire for protection and spoils. so, man becomes a captive to the tyrant, and with the passage of time, obedience is one of the customs and traditions (Hegazy, 2005).

This is why religion was the basis for politics at the time of the Rightly-Guided Caliphate. Politics was the application of religion and its servant. When tyranny became possible, he made religion a servant of politics and a servant of politicians "As a result of this, the Rashidun Caliphate turned into the king of Adad, in view of the Persian political literature, as it was the mirror (model) of obedience in the Umayyad state" (Zarrouk, 2016).

When noticing the possibility of oppression and tyranny in some societies, it appears to us that the honest choices of the responsible are disappearing, just as justice is absent and society lacks people of opinion, experience and advice. Rather, it shows the role of scholars

of religious institutions and those who benefit from Dawah to blind obedience. Khatami says: "When the elements of the people's election, or at least the people in authority, disappear, the nation is called upon by many jurists to blind obedience, to every influential person who controls the capabilities and destinies of its members (Khatami, 2001) "This is where people's Ethics are corrupted .

Second: Identification with the Ethics of a Tyrant

Identification in language: In the Al-Wasīṭ it means mixing (like mixing good with bad or a decoration and a mixture of truth and falsehood).

And in Convention: Identification is the alienation of the oppressed person who flees from his world in order to dissolve in the world of the oppressor, in the hope of salvation. or it is: Similarity and congruence resulting from a self-serving vision that reaches the point of absenteeism, and in moral characterization it reaches hypocrisy and lying together (Hegazy, 2005).

The term "identification" is interpreted by some as a personification or autism, and psychologists define it as: "A psychological process in building a personality, starting with subconscious imitation, followed by representation and then embodiment (introduction or a personification) of the model." The psychoanalytic school of behavior sees identification as an important role in the Oedipus complex (Freud, 2006) And just as the child shows interest in his father in all his actions and deeds, so the oppressed in our world shows great identification with the tyrant. Identification with the authoritarian is one of the defensive methods of the oppressed person or the oppressed group. Identification has several forms: Identification with the rulings of the authoritarian, identification with the aggression of the authoritarian, and the desire of the oppressed person to dissolve in the world of the authoritarian. This is its most dangerous form. Because embracing the beliefs and values of the authoritarian strengthens his positions and preserves his gains (Hegazy, 2005).

With adulation with the Ethics of the tyrant and identification with his actions, values and behavior, identification with the tyrant constitutes a moral and behavior among the members of the oppressed society, but it is tyranny at the very least., That is, those who are less than him in prestige, money and power, here oppression is a way of life in the oppressed society, their motto is the slogan of Omar bin Rabia: "The helpless is he who does not become a despot." (Ibn-Al-Atheer, 1997). Here the principal's domination over his employee, the husband over his wife, the father over his children, the senior over his brothers, and the teacher over his students becomes a custom practiced by all. Departing from it constitutes a violation of the custom and law of the oppressed society and our children. When we ask them about their wish, most of them answered that they should be officers, because these people have the ability to conquer more than others. Al-Kawakibi describes this identification with the despot by saying: A tyrannical government is tyrannical in all its branches, from the great tyrant to the policeman, to the bed, to the street sweeper. And not every class except from the lowest of its class has Ethics, because of course the inferiors do not care about dignity and good reputation.

Their aim is to prove to their servants that they are like him, supporters of his state, and greedy for eating the droppings, whether humans or pigs, their fathers or their enemies. And

in this way the tyrant is safe from them and secures him, so he shares with them and they share with him (Al-Kawakibi, 2009) And in the Muqaddimah: "The defeated is always fond of following the example of the conqueror in his slogan, his dress, his religion and all his conditions and habits. The reason for this is that the soul always believes in perfection in the one who overcomes it and is led to it: Either because of his view of perfection with what she recognized of glorifying him, or because he misleads him that her submissiveness is not due to a natural predominance, but rather to the perfection of the subjugator (Ibn-Khaldun, 2004).

And the oppressed always waits for the opportunity to compensate for the oppression that has befallen him, so he is equipped with whatever strength he can to conquer those who are inferior to him. This material force - according to Hijazi - "is an example of the intrinsic value of the oppressed, and to heal others by following the model of those who oppressed him, and here we see to what extent the value of man is threatened in a backward society" (Hegazy, 2005). And if people are on the religion of their kings, and if kings are tyrants, oppressing their people, we could easily realize - according to Imam - "that any citizen in the East turns into a tyrant, the eastern father is a tyrant, the eastern husband is a tyrant, and the eastern teacher is a tyrant" (Imam, 1980). This a personification and identification can be observed by the insider in our societies at this time.

Third: Violence

Linguistic meaning: Violence is taking something harshly and violently (Al-Faseeh, n.d). Ibn Manzur says: "Violence is the violation of an order and lack of compassion for it (Ibn-Manzur, n.d) In the hadith on the authority of Anas - may Allah be pleased with him - he said: The Messenger Peace Be Upon Him said: "Allah rewards for forbearance while He does not reward severity,".

The term violence means: Behavior directed with the intent of harming another person or persons, to coerce them and accept them in a particular situation" (Al-Mahdi, 2007). Albert Bandura says: "Violence is a behavior acquired through life experiences in real life, or the support that the oppressed person receives when he practices violence. As if he becomes fearful of those around him, and exposure to types of societal oppression makes a person more inclined to violence" (Al-Mahdi, 2007).

Psychologists consider that oppression is the basis of the problem of underdevelopment, because tyranny deprives man of his humanity, and leads to characterizing the lives of the oppressed with violence and enters their awareness that they are just things. Frantz Fanon, the French physician - a therapist for mental illness - depicts the life nature of the Arab man. He says: "The Arab person feels alienation and loneliness in his country... He lives in a state of dehumanization... The social structure that France imposed on Algeria is hostile to every attempt to lift the Arab individual out of a state of inhumanity" (Hegazy, 2005).

The tyrannical authority works to consolidate violence and spread a state of hatred among the sects of society to distract people from it. " And that is by provoking ethnic and sectarian strife, and antagonizing the violating religions to fuel a state of rivalry between groups of society, by seeking the help of a social group and granting it privileges and powers, to strike other social groups. This state of hatred benefits the tyrannical authority to tighten its control over society for a long time (Al-Rubaie, 2007). The tyrant also creates a group of thugs who

support him, which increases violence in society Mamdouh Adwan says: "The bully is originally the owner of the axe or its bearer, and the Ottoman governor was moving accompanied by a personal guard armed with axes, so the axe in the hands of each of them turns into a tool of terror supported by the authority he represents" (Adwan, 2016).

Those who are familiar with the affairs of our societies during that period will note, through the means of communication, that it is the life of oppression that brought them to this violent state. There is a reciprocal relationship between oppression and the spread of violence among members of society. Al-Mahdi says: (The stronger the cases of oppression, the more repressed violence in society, waiting for opportunities to appear in any form, and the less the state of oppression and tyranny, the less the state of violence. The frustration that affects the oppressed person makes him respond to the stimuli and behavior of violence in his society (Al-Mahdi, 2007).

Using violence by the oppressed takes place on two levels. Violence between members of society, caused by the application of the law to the oppressed, weak, helpless groups. Mamdouh Adwan says: "If the customary or legal reference is not able to protect the weak and support the tyrannical, this will make a group of the helpless engage in violence, and another group that is less resourceful and will be lenient in defending their rights so that they are not subjected to oppression" (Adwan, 2016). Many sects in our societies tend to be aggressive and lack rationality. Hegazy says: "Man in the oppressed society is backward, aggressive, and lacks rationality. The society of the oppressed person is like a jungle of wolves, in which relations of sympathy and compassion collapse, to be replaced by relations of oppression" (Hegazy, 2005) Society does not consider the oppressed outlaw to be guilty, but rather it is a model of courage, so they protect outlaws from the police. In the oppressed and retarded person view, there are no moral controls, so his behavior is another face of terrorism (Hegazy, 2005).

When oppression overcomes, human dignity is lost, and he summons all bad Ethics from himself to live with the forceful authority with weapons of his nature. The oppressed person imagines that what he knows about the values of goodness is unrealistic. And there becomes a conflict between the higher human values and the lower values, in which the members of society reach an apparent moral surrender (Adwan, 2016). Gauchet says: " Violence erupts as a result of social chaos. This violence may be against nature or against oneself, such as suicide, or against the family, such as the wife and children, or against individuals, or against institutions such as corruption. People became like predators climbing on the walls of state institutions to penetrate them and then withdraw with booty" (Gauchet, 2013).

Violence begets violence, so violence from the oppressed society is a reaction to the oppression and injustice of the despotic, tyrannical authority. Al-Burqadi says, "It is a reaction carried out by the oppressed and overpowered peoples against the tyrannical states, and then it is a reaction carried out by the tyrannical state against the suicide operations launched by desperate groups of these subjugated societies" (Al-Burgadi, 2016).

Fourth: Inferiority

inferiority: "It is the deep and persistent feeling of the individual's inferiority and deterioration. It is a ethic that arises from the conflict between the tendency to excel, and the

fear of discouragement that the individual had experienced in the past." (Omar, 2008) Inferiority stems from national humiliation and defeats (Al-Shahoud, n.d).

When oppression spreads, changes occur in people's natures and Ethics. sayings that indicate special values caused by violence to special values are spread among them, indicating their isolation, weakness, and their distance from the circle of action. In the proverbs on the tongues of the oppressed: "Put your head in the sand - walk beside the wall and say, O Lord, - Be an ant that eats sugar Then the impact of oppression on education in society will have a negative impact. Ibn Khaldun says: "And whoever was bred by oppression and oppression... He robbed him of oppression, and he narrowed the soul in its extroversion. It took away its activity, called him to laziness, and led him to lies and malice (Ibn-Khaldun, 2004).

From the feeling of inferiority, the oppressed turn back on themselves and isolate themselves from society. Psychologists have noticed the spread of this phenomenon, which has become a behavioral value among young people, to overcome the oppression of nature and tyranny. Hegazy says: In cases of oppression, what is known as nihilism appears, which means that everything is of no value, and that the existence of man has no effect on social life, because man finds himself outside the realization of the self in life. Or the oppression of tyranny, and the society that is dominated by oppression, its members turn away from its affairs, to their private lives in isolation from its issues and concerns, because oppression stains the future with pessimism, so a person loses confidence in the possibility of getting rid of oppression, so he finds nothing but retreating to himself by fleeing to the past, or to reality. Cabaret (matches movies drugs)" (Hegazy, 2005).

The isolated man is not interested in the issues of his society. This is the problem of the Ethics of our contemporary societies. He is indifferent to others. He is only concerned with himself. "Man in the modern era has become separated by an unprecedented sharp separation, whether from nature, society, the state, Allah or even from himself and his actions, and he has become suffering From emptiness leading to nihilism because the world to him is meaningless (Rajab, 1988). This case is defined by Dr. Heba Raouf: "With the withdrawal phenomenon in which man is satisfied with himself only, because there are no longer great epics, he can sacrifice and make efforts for it." (Baumann, 2016) And this results in a feeling of living in indifference and apathy. This has led to "a state of loss of identity, and the withdrawal of Arab youth from public affairs, to circles of personal self-realization or to the maze of nihilism altogether" (Al-Ugaili, 2019).

With each new event, a new group appears that says that interacting with public issues without direct material impact is a waste of time (Fattouh, 2018). According to Hijazi, this is due to the basic fact behind which the Third World underdevelopment hides, which is the oppression that obscures society and makes its members live in isolation. This isolationism enabled the tyrants from society, their slogan is the colonial slogan "divide and rule" "You are a people and we are a people." So, the members of the societies isolated each other. and this was confirmed by Hanna Arendt in her saying: Despotism cannot rule people freely, unless they are isolated from each other. Therefore, one of the priorities of the rule of tyranny is to create isolation and division among members of society. This isolation is powerlessness; Isolation and powerlessness are two characteristics of tyrannical regimes" (Adwan, 2016).

The oppressed who is created by inferiority takes isolation as a value and behavior for him, and if he mixes with people, he practices the Ethics of hypocrisy for fear of oppression. Ibn Khaldun says: Pretending to be other than what is in the conscience, for fear that the hands will expand by oppression, and teach him cunning and deception, so this has become a habit for him and a Ethics, and the meanings of humanity that he has in terms of assembly and exercise, namely diet and defending himself and his home, have become dependent on others in that, and the soul has become lazy about it. Acquiring virtues and a beautiful manner, so it turned away from its purpose and the extent of its humanity, so it relapsed and returned to the bottom of the lowly (Ibn Khaldun, 2004).

Psychology described hypocrisy as a disease of double personality, and the term double personality was used by Bleuer for the first time in 1910, meaning that one person suffers simultaneously from two opposing emotions or ideas about the same subject, and the range between these two extremes is defensive in order to protect the person himself from the consequences of making a decision and from responsibility Choice. It is mixed between turnout and forbearance (Hanafi, 2005). This double thinking (hypocrisy) is nothing but an escape from the oppression and injustice of the ruler, carried out by the oppressed group in an attempt to escape from the domination of the tyrant. The fear of the sword oppressed man, making him like a captive in society. Al-Kawakibi says: " Tyranny acts on the most natural leanings and good Ethics, weakening them, corrupting them, or erasing them, making a person disbelieve in the blessings of his Lord...The least that tyranny affects in people's Ethics is that it forces even the good among them to be infatuated with hypocrisy and hypocrisy. The laws of the prisoner's life are the requirements of the affairs surrounding him, which compel him to apply his feelings to them, and manage himself according to them, towards facing the coercion against him by humiliation and belittling, and modifying the severity on him by softening and obedience (Al-Kawakibi, 2009).

The repressive authority is what makes backwardness a feature of its society, and in the backward world the oppressor and the oppressed live in a world of lies. Hijazi says: The oppressor lies to the oppressed with promises of reform, development plans and a better future, and the oppressed person lies to the oppressor pretending loyalty and dependence, and thus the lie becomes part of the fabric of the backward entity. An equal to us, but a tool to use, and each one must play the game as his means permit, and woe to the well-intentioned he not only loses by being exploited, but is scorned as naive and stupid" (Hegazy, 2005).

When the power of oppression increases and extends over a person, the oppressed feels helpless and inferior because he loses confidence in himself, so he is overwhelmed by the Ethics of inferiority, and he feels the loss of his dignity, which the tyrannical tyrant has lost him, so he is isolated from society desperate and helpless, because he feels unable to confront the tyrant, and he is in a state of acquiescence and subordination. The authoritarian forces him to subjugation and fawning as two means by which he can live his life. According to Dr. Hegazy: "In the relationship of domination, the oppressed person does not find a place for him except submission, subordination and inferiority as an imposed fate, and hence the prevalence of exaggerated behaviors in glorifying the master, in order to avoid his evil or greed for his approval.... With him, the relationship turns into the oppressed losing his humanity, and the lack of recognition of it and its value, the equivalence relationship is

absent, and in its place is the relationship of reification. What makes a person something, this thing is not a recognition of his humanity and value, or is accompanied by a complex of shame and inferiority complex; The shame complex makes the oppressed concern the view and opinions of others in him, and the inferiority complex in which the possessive character prevails, in which the tyrant does not recognize the relationship of humanity between him and the oppressed, but rather looks at it as something in which the status and value of the human being disappears. Then the oppressed person's feeling of inferiority aggravates, because of which he tends to commit suicide (Hegazy, 2005).

Section III: Reform the Ethics of the Oppressed Society

Reforming the behavior and Ethics of the oppressed society will not be achieved through Dawah discourse separated from reality, but rather through positive change through persuasion and good moral practices. The Dawah approach included applied behavioral models for moral reform, according to a continuous modification of behavior and moral rectification, which is called in our Dawah heritage "sportsmanship of the soul." And Imam Al-Ghazali wrote a book about his revival that he named A book on the sport of the soul, the cultivation of Ethics, and the treatment of heart diseases.." (Al-Ghazali, n.d). To emphasize the importance of the continuous practical Dawah discourse, in order to acquire the right behavior and good manners, and the oppressed must get rid of the negative Ethics imposed on them by tyranny. On the authority of Abu al-Darda', he said: "Knowledge is only through learning, and patience comes through forbearance, and he who escapes evil becomes protected from it.". Imam Al-Ghazali pointed out by this that acquiring a patience is the way to first be patient, and the cost to it, just as acquiring knowledge is to learn (Al-Ghazali, n.d).

This imposes on callers to Allah the necessity of studying the behavioral practices of the oppressed and reforming them, establishing a reform curriculum that includes jurisprudence, studying the Quranic and prophetic behavioral methods in reforming Ethics in proportion to our contemporary conditions, and benefiting from psychological, social and behavioral sciences specialized in modifying negative behavior, and establishing positive behaviors and Ethics. Ihsan Faqih says: "The masses need a revolution against the social ills and negative values that are the weapon of tyrants and tyrants" (Al-Faqih, 2020).

Refining the Ethics of the oppressed person, reforming them and instilling noble values, is the fruit of homes that raise their children on mercy and justice, and the product of integrated educational curricula, and media awareness based on spreading compassion and justice among the members of society as a whole, and the fruit of laws based on justice, and do not differentiate between rich and poor or old and small. : (By Allah, were Fatimah, the daughter of Muhammad, to commit the theft, I would have cut off her hand" (Al-Bukhari M., Hadith No.: 4304) "People are equal as the teeth of a comb, but they differ in health." (Al-Asbahani, Hadith No.: 23) The best of people are those who benefit others (Al-Quda'i, Hadith No., 1234) "The merciful are shown mercy by Ar-Rahman, (Abu Dawood, Hadith No.: 4941) The slogan of the reformers is the saying of our master Umar: "When did you enslave people when they were born free" (Al-Saqqaf, narration No.: 999), Reforming the Ethics of the oppressed society and preventing oppression is not an individual act, but an ethical system derived from the divine source that everyone is asking about.

The Quran expressed oppression with injustice, corruption and extremism, as it expressed it with arrogance and tyranny. Almighty Allah says: {So he bluffed his people, and they obeyed him. Indeed, they were [themselves] a people defiantly disobedient [of Allah]} [Az-Zukhruf: 54], The teachings of the Islamic Dawah do not accept injustice, nor do they accept oppression. Almighty Allah says: (And never think that Allah is unaware of what the wrongdoers do. He only delays them [i.e., their account] for a Day when eyes will stare [in horror].: Surah: Ibrāhīm).⁴² And Almighty Allah said: (The cause is only against the ones who wrong the people) Surah Ash-Shūra:⁴² And Almighty Allah said: (And those who have wronged are going to know to what [kind of] return they will be returned.) Surah: Ash-Shu'arā': 227. And the Messenger, may Allah's prayers and peace be upon him, commands every authoritarian to give up his dominion before Allah punishes him in the Hereafter. Abū Hurayra said: Allah's Messenger (peace be upon him) said, "Whoever has wronged his brother, should ask for his pardon (before his death), as (in the Hereafter) there will be neither a Dinar nor a Dirham. (He should secure pardon in this life) before some of his good deeds are taken and paid to his brother, or, if he has done no good deeds, some of the bad deeds of his brother are taken to be loaded on him (in the Hereafter) (Al-Bukhari, Hadith No. 6534). It was narrated that Abu Musa (may Allah be pleased with him) said: The Messenger Peace Be Upon Him said: (Allah gives respite to the oppressor, but when He takes him over, He never releases him.) He said: Then he recited:-- "Such is the seizure of your Lord when He seizes (population of) towns in the midst of their wrong: Painful indeed, and severe is His seizure." [Hūd: 102]

The warning against tyranny was in the first verses revealed in the Noble Quran, the Almighty said: "No! [But] indeed, man transgresses. Because he sees himself self-sufficient. Indeed, to your Lord is the return." Surah Al-'Alaq verses 6-8. the warning against the dire consequences of tyranny, and the seriousness of its consequences in this world and the hereafter, was clear in the verses of the Quran. it linked tyranny and the spread of corruption, which is the cause of nations' destruction and destruction, the Almighty said: (Have you not considered how your Lord dealt with 'Aad With Iram - who had lofty pillars The likes of whom had never been created in the land? And [with] Thamūd, who carved out the rocks in the valley? And [with] Pharaoh, owner of the stakes? [All of] whom oppressed within the lands So your Lord poured upon them a scourge of punishment. Indeed, your Lord is in observation.) Surah Al-Fajr verses 6-14, so tyranny is always associated with corruption. They said, "They said, "O woe to us; indeed, we were transgressors." Then, on the Day of Resurrection, these tyrants will have a date that they will not fail, God Almighty said, "Indeed, Hell has been lying in wait for the transgressors, a place of return, In which they will remain for ages [unending] They will not taste therein [any] coolness or drink. Except scalding water and [foul] purulence" Surah An-Naba' verses 21-25. Islam has commanded uprightness on the path of truth and justice. The Almighty said: {So remain on a right course as you have been commanded, [you] and those who have turned back with you [to Allah],} (Hūd: 112).

And the Messenger - may Allah's prayers and peace be upon him - sought refuge from the emirate of foolish tyrants. Ka'b b. 'Ujra told that God's Messenger said to him, "I commend you to God to protect you from the ruler ship of the foolish." He asked what that was, and God's Messenger replied, "After my time governors will arise whose falsehood will be believed and who will be assisted in their oppression by those who enter their presence. They have nothing to do with me and I have nothing to do with them, and they will never come

down to me at the Pond. But they who do not enter their presence, believe their falsehood and help them in their oppression, those belong to me and I belong to them, and those ones will come down to me at the Pond. O Ka'b ibn 'Ujrah, fasting is a shield, and charity extinguishes sin, and prayer is a sacrifice or proof. O Ka'b bin Ujrah, flesh that grows from the Haram will not enter Paradise. O Ka'ab bin Ujrah, so whoever buys himself, frees it, and sells himself, he condemns it." " (Ibn Hanbal, Hadith No.: 315()).

When we contemplate the texts of Dawah to prayer, we find that they have been attributed to tyrants who oppress people, so the one who overwhelmed and oppressed his people, and said: " And said, "I am your most exalted lord. So Allah seized him in exemplary punishment for the last and the first [transgression]" " Surah An-Naza'at: 24. his reward was destruction, so Allah made him an example to the worlds, { So today We will save you in body [539] that you may be to those who succeed you a sign. And indeed, many among the people, of Our signs, are heedless.} [Yunus: 92.]

Methodology in Treating the Phenomenon of Oppression

The methodology of da'wah forces society to avoid the Ethics of oppression. Tyranny is not part of the teachings of our Islamic religion, as much as it is the product of an environment established by colonial and tyrannical regimes. HA Heller says: The traditions of Muslim societies did not enjoin oppression or tyranny and were governed by systems based on social institutions and not on the "obstructive and coercive" authorities of the modern state. The pattern of tyranny (oppression) prevailing in the Arab world is not an "essential principle" that characterizes Islamic teachings and regimes, but rather is the product of a great deal of adaptation and harmonization of the dependent colonial and tyrannical regimes (Al Jazeera, 2019).

Injustice is one of the great sins that Allah Almighty has forbidden to His servants, and He made the punishment for injustice in this world and the hereafter. (And never think that Allah is unaware of what the wrongdoers do. He only delays them [i.e., their account] for a Day when eyes will stare [in horror].: Surah: Ibrāhīm: Verse 42. The Messenger (peace be upon him) sent Mu`adh to Yemen and said, "Be afraid, from the curse of the oppressed (Al-Bukhari, n.d).

In the face of the realization of their ambitions, the tyrants have their ears clogged, their minds, hearts, and consciences closed, and they no longer feel anything. The Quran mentioned them in the stories of the Messengers that they are on the lookout for them. The Almighty said: (Have you not considered how your Lord dealt with 'Aad With Iram - who had lofty pillars The likes of whom had never been created in the land? And [with] Thamūd, who carved out the rocks in the valley? And [with] Pharaoh, owner of the stakes? [All of] whom oppressed within the lands And increased therein the corruption. So, your Lord poured upon them a scourge of punishment.) [Al-Fajr: 6-13] And the people of Noah, Almighty Allah said about them: (who were [even] more unjust and oppressing.) So the torment covered them, and "and the waters met for a matter already predestined." and Allah said: "Such is the seizure of your Lord when He seizes (population of) towns in the midst of their wrong: Painful indeed, and severe is His seizure." [Hūd: 102. Al-Ghazali says: " And when the hard-liners in the religion knew that the best speech is a word of truth with an unjust ruler, and that the one who is killed is a martyr as reported by the news, they set out to do so, enduring their

own destruction, enduring various types of torment, and patiently bearing it for the sake of Allah Almighty, and anticipating what they expend of their rebellion in the sake of Allah. (Al-Ghazali, n.d) and the saying of the Messenger, peace be upon him: "The best fighting (jihad) in the path of Allah is (to speak) a word of justice to an oppressive ruler." (Abu-Dawood, Hadith No.: 4941). Leaving tyrants in their tyranny and oppression of their people is a key to the general torment of the whole society. On the authority of Abu Bakr, I heard the Messenger of Allah, may Allah bless him and grant him peace, say: If the people see an evildoer and do not stop him, soon Allah will send His punishment upon them all. (Al-Tirmidhi, Hadith No.: 1629) Society must not succumb to the oppression of a tyrant and fear only Allah. The Almighty said: { [Allah praises] those who convey the messages of Allah [1203] and fear Him and do not fear anyone but Allah. } [Al-Ahzāb: 39], he, peace be upon him, said: "The master of the martyrs is Hamza bin Abd al-Muttalib, and a man stood up before an unjust ruler who ordered him and forbade him, until the ruler killed him ended." (Al-Hakim, Hadith No.: 4884).

When signs of tyranny, irregularities and corruption appear that cause oppression of the individual or society; Whether it is from the authority of social, cultural, economic or political authorities. Advice must be given of the danger of oppression in corrupting Ethics and society. On the authority of Jarir bin Abdullah, he said: "I pledged to the Messenger of Allah (peace be upon him) to perform Salah, pay the Zakah, be sincere toward every Muslim." (Al-Bukhari, Hadith No.: 57) Tamim al-Dari reported the Messenger (May peace be upon him) as saying; Religion conduct; religion consists in sincere conduct. The people asked; to whom should it be directed, Messenger of Allah? He replied : To Allah, his book, his Apostle, the leaders (public authorities) of the believers and all the believers, and the leaders (public authorities) of Muslim and the Muslims and the Muslims in general." (Muslim, Hadith No., 205) On the authority of Abu Saeed Al-Khudri, may Allah be pleased with him: It was Marwan who initiated (the practice) of delivering khutbah (address) before the prayer on the 'Id day. A man stood up and said: Prayer should precede khutbah. He (Marwan) remarked, This (practice) has been done away with. Upon this Abu Sa'id remarked: This man has performed (his duty) laid on him. I heard the Messenger of Allah as saying: He who amongst you sees something abominable should modify it with the help of his hand; and if he has not strength enough to do it, then he should do it with his tongue, and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of faith (Muslim, Hadith No.: 205). It is taken from this hadith the legitimacy and duty of advising the rulers if no harm occurred, and according to ability .

First: Dawah Approach in Reforming Blind Obedience

It is the right of the ruler that we obey him as long as he obeys Allah and His Messenger, the Almighty said: (O you who have believed, obey Allah and obey the Messenger and those in authority among you). Those in authority are the scholars and the rulers, but Allah Almighty did not command their obedience independently, rather he omitted the verb, and made their obedience within the framework of obedience to the Messenger. This is an indication that they are only obeyed by obedience to the Messenger. Whoever among them commanded to obey the Messenger, it is obligatory to obey him, and whoever is commanded contrary to what the Messenger came with, he is neither heard nor obeyed. On the authority of Ibn Umar, he said, The Messenger of God, may God bless him and grant him peace, said: Listening and Obedience are binding on a Muslim whether he likes or dislikes, so long as he is not commanded for disobedience (to Allah). If he is commanded to disobedience (to Allah), no

listening and disobedience are binding (on him). This is a good and authentic hadith (Al-Tirmidhi, Hadith No.: 2168).

On the authority of Anas, on the authority of the Messenger, may Allah bless him and grant him peace, who said: (Listen and obey (your chief) even if an Ethiopian whose head is like a raisin were made your chief.) (Al-Bukhari, n.d) On the authority of Anas bin Malik - may Allah be pleased with him - that the Messenger of Allah - may Allah's prayers and peace be upon him - said: "Listen and obey, and if an Abyssinian slave is appointed over you, as if his head is a raisin, as long as the Book of Allah is followed among you." On the authority of Imran bin Husayn who said: The Messenger of Allah, may Allah bless him and grant him peace, said: "A creature is not to be obeyed when it involves disobedience to the "Creator." (Al-Tabarani, Hadith No. 11696) It has been narrated on the authority of Abu 'Abd al-Rahman from 'Ali that the Messenger of Allah (peace be upon him) sent a force (on a mission) and appointed over them a man. He kindled a fire and said: Enter it. Some people made up their minds to enter it (the fire), (carrying out the order of their commander), but the others said: We fled from the fire (that's why we have come into the fold of Islam). The matter was reported to the Messenger of Allah (peace be upon him). He said to those who Contemplated entering (the fire at the order of their commander): If you had entered it, you would have remained there until the Day of Judgment. He commanded the act of the latter group and said: There is no submission in matters involving Allah's disobedience or displeasure. Submission is obligatory only in what is good (and reasonable). (Muslim, Hadith No.: 205)

Second: Dawah Approach in Reforming Ethics of Identification with the Tyrant

Islam always calls on its people to be strong in character, through the strength of certainty in Allah and steadfastness on the principle of faith, and not to fear the oppression of tyrannical tyrants; Because the people of faith are the victors in the end. So, Dawah preserved the personality of the Muslim, so he does not imitate the people of falsehood in their falsehood nor the people of tyranny in their tyranny. Almighty Allah says: (Wavering between them, [belonging] neither to these [i.e., the believers] nor to those [i.e., the disbelievers].) Surah: An-Nisā': 143. And the Dawah criticized those who imitate others and who followed the ways of those before them without thinking and guidance. The Almighty said: (they say, "We found our forefathers following a 'particular' way, and we are following in their footsteps" Similarly, whenever We sent a warner to a society before you 'O Prophet', its 'spoiled' elite would say, "We found our forefathers following a 'particular' way, and we are walking in their footsteps." Surah Az-Zukhruf: 22, 23.

As a method of mental health, the Sunnah has emphasized on the Muslim the steadfastness of the principle and the true certainty. It is forbidden to be without a will of their own. Hudhaifah narrated that the Messenger of Allah Peace Be Upon Him said: " Do not be a people without a will of your own, saying: 'If people treat us well, we will treat them well; and if they do wrong, we will do wrong,' but accustom yourselves to do good if people do good, and do not behave unjustly if they do evil (Al-Tirmidhi, Hadith No.: 2007) In this hadith, the Sunnah warned against blind imitation and absolute dependence without awareness or evaluation. Rather, Islam urges freedom of thought in the various matters of life, studying it consciously and carefully (Sobh, 2002).

On the authority of Ibn Abbas, on the authority of the Messenger, may Allah's prayers and peace be upon him, who said: "Allah cursed men who imitate women who imitate women."

(Ibn Hanbal, Hadith No.: 3151) On the authority of Ibn Abbas - may Allah be pleased with him - he said: The Messenger Peace Be Upon Him said : (Whoever angers Allah in pleasing people, Allah will be angry with him, and he angers at him the people who pleased. And whoever pleases Allah in people's anger, may Allah be pleased with him, and he is pleased with him, who is discontented in his pleasure until he beautifies him, and his words and deeds appear in his eyes.) (Al-Tabarani, Hadith No. 11696)

Third: Dawah Methodology in Reforming the Ethic of Violence

In order for a society to emerge from the state of violence that results from oppression and injustice, the factors and causes of oppression must be removed, not by preventing the oppressed from screaming and crying to death. Adherence to the laws and respect for human rights are the foundation of every civilized society, and they are the basis on which stability rests. The moral principle that is based on the commitment to human rights. This commitment does not stop at the limit of political aspect, but it goes beyond social commitment and the renunciation of violence as a tool for change (Al-Burgadi, 2016).

Attention should be directed to the vulnerable and oppressed groups, who are the most likely to provoke violence. By spreading the high values that a person must possess in order to get out of the state of oppression in society. This was the approach of the Messenger; may Allah bless him and grant him peace. This appeared when we looked at some values such as:

- Spreading kindness and justice without discrimination among members of society on the grounds of gender, religion or race. A'isha reported that: some Jews came to the Messenger, may Allah bless him and grant him peace, and said, "Poison ('sam' instead of 'salam') be upon you." 'A'isha said, "And upon you and may the curse of Allah and the anger of Allah be upon you!" The Messenger said, "Easy, 'A'isha, you must be gentle. Beware of harshness and coarseness." She asked, "Didn't you hear what they said?" He said, "Didn't you hear what I said? I repeated it to them and what I said about them will be accepted and what they said about me will not be accepted" (Bukhari Hadith No.: 311).

- Instilling the value of mercy to create a kind of merciful dealing away from oppression that causes the spread of violence. On the authority of Anas bin Malik, he said: While we were in the mosque with Allah's messenger a desert Arab came and began to pass water in the mosque. The companions of Allah's messenger said, "Stop! Stop!" but Allah's messenger said, "Don't interrupt him; leave him alone." They left him alone, and when he had finished Allah's messenger called him and said to him, "These mosques are not suitable places for urine and filth, but are only for remembrance of Allah, prayer and recitation of the Quran," or however Allah's messenger expressed it. * Anas said that he then gave orders to one of the people who brought a bucket and poured water over it (Muslim, Hadith No.: 285). Here, the Messenger of Allah dealt with the situation with mercy without coercion.

- Appreciating the value of moderation, spreading centrism and not going to extremes in religion. According to the saying of the Messenger of Allah: Abu Huraira reported Allah's Messenger as saying, "The religion is ease, but if anyone overdoes it it gets the better of him; so keep to the right course, approximate to perfection, rejoice, and ask help in the morning, the evening, and some of the latter part of the night." (Bukhari, Hadith No.: 4304)

- On the authority of Iyas bin Abdullah bin Abi Dhibab, who said: The Messenger of Allah Peace Be Upon Him said -: "Do not beat Allah's handmaidens" (Abu-Dawud, Hadith No.: 2146).

- The prohibition of intimidation Even as a joke. Narrated AbdurRahman ibn AbuLayla: The Companions of the Messenger (peace be upon him) told us that they were travelling with the Messenger (peace be upon him). A man of them slept, and one of them went to the rope which he had with him. He took it, by which he was frightened. The Messenger (peace be upon him) said: "It is not lawful for a Muslim that he frightens a Muslim." (Abu-Dawood, Hadith No.: 4941).

Fourth: Dawah Methodology in Reforming the Ethic of Inferiority

And if tyranny grows and tyranny multiplies by oppression, then the true believer should not feel inferior and despise himself. he should not be humiliated by the oppression and injustice that befell him, so he does not weaken. Almighty Allah says: (Do not weaken or grieve: you shall have the upper hand, should you be faithful.) Surah ĀL 'IMRĀN: 139. Do not despair and do not grieve - because of oppression and tyranny that befell you and you are the highest in your faith, you prostrate to God alone. In the directives of the Quran to the Muslim community, its prohibition of weakness (inferiority) and sadness in battle precedes its directive for purification and seeking forgiveness. The weakness of the nation did not come except from oppression and tyranny that tore it apart. It is the plan of action of tyrants, the enemies of this religion (Qutb, 2003). The true believers do not give the worldly life on their own because of the pain of wounds and torture, nor to the killing of those of them who were killed and they did not succumb. they will not be humiliated, they would not submit themselves to tyrants and despots, and flatter them for fear of them. But they go on patiently following the command of their Lord and the method of their Messenger (Al-Tabari, 2001).

And Allah Almighty described the people of Pharaoh with dishonorable personality and inferiority, insignificance of reason, and deviation from every honor, so he said: (So he misled his people and they obeyed him. Indeed they were a transgressing lot). because the nation that leaves the oppressor and his entourage wreak havoc on the earth does not deserve life. Its fate is only to misery and loss (Tantawi, 1998).

Sunnah condemned inferiority and weakness has in many hadiths, because oppression and tyranny are the method of the unbelievers, and tyrants with the sincere believers. On the authority of Thawban, he said: The Messenger of Allah Peace Be Upon Him said -: "The people will soon summon one another to attack you as people when eating invite others to share their dish. Someone asked: Will that be because of our small numbers at that time? He replied: No, you will be numerous at that time: but you will be scum and rubbish like that carried down by a torrent, and Allah will take fear of you from the breasts of your enemy and last enervation into your hearts. Someone asked: What is wahn (enervation). Messenger of Allah (peace be upon him): He replied: Love of the world and dislike of death." Ibn al-Malik said in an explanation of this hadith: That is: It is close to the fact that the sects of disbelief, the nations of misguidance, and the tyrants invite each other to conquer you, to fight you, and to break your thorns. Do not be weakened by the love of the world and the hatred of death, so that you will live in inferiority and eternal weakness" (Malik, 2012).

It was narrated from Abu Sa'eed that the Messenger of Allah (peace be upon him) said: "No one of you should belittle himself." They said: "O Messenger of Allah, how could anyone of

us belittle himself?" He said: "If he sees something concerning which he should speak out for the sake of Allah but does not say anything. Allah will say to him on the Day of Resurrection: "What prevented you from speaking concerning such and such?" He will say: "Fear of the people." (Allah) will say: "Rather you should have feared Me" (Ibn-Majah, Hadith No.: 4008) the Messenger (peace be upon him) saying among what he narrated from Allah, the Most High that He has said, "O MY slaves, I have made oppression unlawful for myself and I have made it unlawful among you, so do not oppress one another (Muslim, Hadith No.: 4674).

On the authority of Abd al-Rahman ibn Yazid, who said: Abd Allah said: (None of you shall be blind follower." They said: What is the blind follower, O Abu Abd al-Rahman? He said: He says: "I am only with the people, if they are guided, I am guided, and if they stray, I will stray. (Al-Tabarani, Hadith No.; 8765).

Our master Umar reproached a man who felt his inferiority when he did not know the answer to a question. Al-Bukhari narrated on the authority of Ubaid bin Umair: Once `Umar (bin Al-Khattab) said to the companions of the Messenger (peace be upon him) "What do you think about this Verse:--"Does any of you wish that he should have a garden?" [Al-Baqarah: 266]? They replied, "Allah knows best." `Umar became angry and said, "Either say that you know or say that you do not know!" On that Ibn `Abbas said, "O chief of the believers! I have something in my mind to say about it." `Umar said, "O son of my brother! Say, and do not under estimate yourself" (Bukhari, Hadith No. 4538). It is not appropriate for a Muslim to belittle and despise himself, regardless of the degree of oppression he is experiencing. Hence, our master Omar, may Allah be pleased with him, was keen on emphasizing respect for the soul and knowing its worth.

The religious may find in some of the Prophetic directives a justification for their isolation. It has been narrated by Abu Sa'id Khadri who said: A man asked: Messenger of Allah, which of men is the best? He said: A believer who fights staking his life and spending his wealth in the way of Allah. He asked: Who is next to him (in excellence)? He said: Next to him is a man who lives an isolated life in a mountain gorge, worshipping his Lord" (Muslim, p. 3/1503).

Psychologists refer hypocrisy or double personality as a congenital disease to mistreatment and often to oppression, terrorism, torture and trauma. Therefore, the Holy Quran presented the nature of the hypocritical personality and its bad turn in the afterlife, so that the Muslim warns of falling into that bad situation. Hypocrites and their deviant behaviors so that they may beware of the consequences of falling into those reprehensible manners.

Allah says: (Indeed the hypocrites will be in the lowest reach of the Fire, and you will never find any helper for them,) Surah AL-NISA: 145. Narrated Abu Huraira: Allah's Messenger (peace be upon him) said, "You see that the people are of different natures. Those who were the best in the pre-Islamic period, are also the best in Islam if they comprehend religious knowledge. You see that the best amongst the people in this respect (i.e. ambition of ruling) are those who hate it most. And you see that the worst among people is the double faced (person) who appears to these with one face and to the others with another face (i.e a hypocrite). (Bukhari, Hadith No; 3234) Hudhaifah narrated that The Messenger Peace Be Upon Him said: "Whoever does not care about the affairs of the Muslims is not one of them. And whoever does not wake up and sleep while giving advice for the sake of Allah, and His

Messenger, and His Book, and his imam, and the common people of Muslims, is not from Muslims.”(Al-Tabarani, Hadith No; 7473).

Conclusion

The study reached several results, the most important of which are

- Authority is largely responsible for the Ethics of societies.
- Repression is a direct cause of society's acquisition of base Ethics.
- Repression is a direct factor in the political, economic and social backwardness of our societies.
- The Arab societies' need for the role of Dawah discourse that can address their problems.
- The oppressed society cannot rise and progress before getting rid of the Ethics of oppression and enslavement.
- The importance of Dawah discourse and its methodology in reforming corrupt Ethics and eliminating tyranny and tyranny in our societies.

Recommendations

- Work to rehabilitate Muslim preachers according to practical programs to focus on educating communities about their human and Islamic rights.
- Renewing Dawah discourse in accordance with the achievement of the goal for which Allah sent His messengers, and not according to what the ruling authority wants.
- The subject of virtuous Ethics must be approved according to the educational curricula that instill in our societies pride and dignity.

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