

## **Investigating and analyzing the methods of cultural exposure of Prophet (PBUH) in the cultural development of Arabian Peninsula**

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### **Abstract**

Culture in the broadest sense is an interconnected network of beliefs, values, and behaviors that forms the basis of the identity of each society, and it is transferred from a generation to the other generation. The role of the divine prophets, especially the Prophet (pbuh), has been unique as a good way in the cultural development of their time and His cultural exposure as a "criterion" exposure is very important. In the present research, the author attempts to answer the question of how the Prophet (pbuh) and with what ways is faced with common cultures. This research, which is presented analytically, indicates that the exposure of the Prophet (Pbuh) with different cultural species has not been the same; with some cultures, the exposure of the Prophet (pbuh) has been based on the denial and as a result, construction and creation, with some cultures based on denying distortions, the approval of commonalities and the correction of the differences and with subcultures based on the above mentioned methods. Consequently, it can be claimed that the four methods of creation, denial, approval and correction have been the criteria of Prophet's exposure with cultures and common subcultures in the Arabian Peninsula.

**Keywords:** Prophet (pbuh), Arabian Peninsula, cultural development, method.

### **Introduction**

The common culture in the Arabian Peninsula was the product of natural environment, social, and livelihood requirements, restricted by tribal ethical values such as mercy, bias, Monafere and Mofakhere of the inhabitants of this land, as well as other common cultures among the Arabs such as Judaism and Christianity. This culture was so close that it prevented any change, with this explanation, the research question is that "how was the cultural exposure of the prophet (PBUH) against the common cultures in the Arabian Peninsula as a model of Muslims' cultural exposure and what methods did he use?" The research hypothesis is that the Prophet (pbuh) didn't have the same exposure against common cultures in Arabian Peninsula. Prophet had a particular method and purpose in accordance with the foundations and the nature of each of the common cultures.

The necessity of research is that the history of Islam and the life of the Prophet (pbuh) were often studied politically or verbally, while Islam was essentially a cultural religion and its emergence was cultural, too. The adoption of such an approach is that cultural practice of prophet is based on the study of changes and developments.

Understanding the foundations, concepts and components of the various cultures of the age of Prophecy and reviewing the cognition and methods, policies, actions and guidelines of the Prophet (PBUH) in the cultural exposure with the culture of the time includes the objectives of the research.

There are books and articles related to this research. Among the books, it can refer to the prophecy practice, the practical logic from Delshad Tehrani, the Prophet (PBUH) and Jew of Hejaz from Mostafa Sadeghi Kashani, lost city from Mohammad Hassan Zooragh, what is cultural history? By Peterburg and Mohammad, the prophet (PBUH) and policy maker from Muntagamri Wat.

Among the articles, the social mechanisms of the Prophet (pbuh) in cultural development from Madina from Fatemeh Jon Ahmadi, the cultural moral blessings of Besat Nabavi from Seyyed Mostafa Hoseini, and the Prophet of Islam (PBUH), and changing cultural structur of the Jewish community from Mahmoud Haji Ahmadi, the Prophet of Islam and the transition from the Jewish community to the Islamic community from Najaf Lakzai and the behavior of the Prophet (pbuh) with other followers of the religions from Mostafa Sadeghi can be considered that paid attention to the actions of the Prophet (pbuh) from the cultural point of view.

The concepts and literature of research are: the concept of the method that is the rational or irrational process of the mind to achieve the recognition or description of reality, and it is possible to refer to a set of ways that

directs man to discover unknowns<sup>1</sup>. And in this research, recognition of the ways of the Messenger of Allah's exposure (PBUH) with non-Islamic cultures is as a measure and criterion.

And culture is the collection of values, beliefs, norms, chimerical creations, artistic, philosophical, scientific, knowledge and all material and spiritual achievements that are created from human life are called culture and are interconnected in a coherent form and in the final analysis should be paid attention to their interactions in the overall context of each particular community and affairs.<sup>2</sup>The concept of culture in this research is the sum of beliefs, moral values and social traditions that form the person and society's behaviors.

And cultural development, i.e, a process which is created, as a result of dealing with the culture of others, transform in the institutions, values, tendencies and methods of the culture of a society and causes the reduction or increase or transformation of cultural elements.<sup>3</sup>

With these explanations, the Messenger of Allah (PBUH) had four methods in the cultural exposure which are the subject and purpose of this study; we investigated the most important ones:

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- 1.Saroukhani, Research Methods in Social Sciences, p. 1, p. 24 .
  - 2.Giddens, Sociology, p. 36 .
  - 3.What is culture, p. 194.

### 1-Creation method

That is, the prophet (PBUH) with the map of the way of Holy Quran and Prophetic Ejtehadat, invented some cultural affairs that were not before, and they had a creative and innovative aspect. The formation of the Islamic state was one of the most important innovations of the Prophet (pbuh). The necessity of the state and the need for government is a matter which the human intellect understands well, because social life is not regulated without the rules regarding the rights and limits of individuals and their relations, and social systems requires to be established, and on the other hand, it needs to be implemented, while the tribal structure had defined all roles in tribe and tribal head and tribal interests, the messenger of Allah said about the government of religious city and civilization based on the teachings of religion, which organized all in the light of God's unity and founded it, and was gradually weakened by the replacement of the pious leadership of the Prophet (pbuh).<sup>1</sup> The special management of this change could only be based on the type of Valaiy<sup>2</sup> leadership. "Muhammad transformed the small scattered, naked and hungry tribes into a compact and disciplined society and introduced them with new traits and morals ..." <sup>3</sup> The Prophet's doctrine from tribes that were continually fighting had created a united nation, and for the first time, they were overshadowed by religious feelings, although it was not completely eradicated.<sup>4</sup> Since the beginning of arrival to Yasreb, the Prophet Muhammad (PBUH), despite the racial and ethnic differences of the Muslim community in Madineh, has provided conditions that led to the equalization of the Muslim community and solidarity. By the treaty of brotherhood, religious boundaries replaced tribal and familial boundaries, while the brotherhood in the Arabic land was relative brotherhood, brotherhood based on step brother and tribal brotherhood based on tribal fanaticism in single or macro level, commonality in blood and race.<sup>5</sup> The various goals of brotherhood based on Quranic verses include: reforming Muslim affairs,<sup>6</sup> developing equality and social and economic brotherhood,<sup>7</sup> creating charity and unity among Muslims.<sup>8</sup>In fact, this effort was a kind of new legislation in social relations that based the Muslim relationship on the basis of human principles and discolored the rule of tribalism based on blood relations.<sup>9</sup> Thus, the new relationship, the relationship of faith, was the successor to the strongest relations of race and affinity, the relationship of the tribes, and thus the emergence of social belonging was one of the most important initiatives and strategies of prophet to use the factor of religious unity, which was formed only on the basis of negation of ethnic and tribal motives.

<sup>10</sup>إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَ اتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

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- 1.Zariyab Khoi, Practice of the Prophet (pbuh), p. 34 .
  - 2.Maedeh (5): 55 .
  - 3.Port, ibide, p. 77 .
  - 4.Arnold, The Causes of the Spread of Islam, pp. 99-98 .
  - 5.Ibn Manzur, ibide, V 1, p. 22 .
  - 6.Baghera (2): 12 .
  - 7.Al-Imran (3): 103 .
  - 8.Anfal (6): 75 .
  9. Armstrong, Biography of the Prophet Muhammad, p. 357.
  - 10 .Hajarat (49): 10

Because it's basically impossible to talk about society without the realization of social affection.<sup>1</sup> Creating new cultural and value terms: While the tribal system of Arabs placed people in a range of classes from the noblesse of tribes to the lowest groups in human name; Islam was the criterion of virtue and superiority on the basis of Islam and courage on faith and beliefs:

1- The immigrants of those whose work was pleased by God and the Prophet of Islam, and the purpose of these migrations was to preserve their religious ideals. Imam Ali (peace be upon him) says:

(ليس المهاجر كالطليق)<sup>2</sup>

The Holy Quran has also praised the group.<sup>3,4</sup>

2- Ansar also had a significant presence in the battle of Badr, the conquest of Makka and other battles of the Prophet (pbuh), and their number was also larger than the migrants<sup>5</sup>, and others such as Jaber Ibn Abdullah Ansari, etc., always added this suffix to their name proudly, or others knew or recognized them by the honorable suffix.

3- The followers; although this range was not at the time of the Messenger of Allah (PBUH), they should be considered as one of the valuable resources of the Islamic community derived from the cultural movement of the Prophet (pbuh).

4. Mujahideen; The Holy Quran says in relation to their authority:

وَالَّذِينَ آمَنُوا وَ هَاجَرُوا وَ جَاهَدُوا فِي سَبِيلِ اللَّهِ وَ الَّذِينَ آوُوا وَ نَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَ رِزْقٌ كَرِيمٌ.<sup>6</sup>

It should be said that these constructive valuable resources have contributed in the transformation of the culture of the Arabian Peninsula, which took place from the Prophet (PBUH). Combating ignorance and eradicating illiteracy was one of the great works of the Prophet (s) in the community of that time. The verses of the Qur'an also indicate that one of the goals of the prophets' mission was to teach and train.<sup>7</sup> The migration of Prophet Muhammad (PBUH) to Medina was taken steps to boost science and knowledge, and even the Prophet (PBUH) benefited from the captives of Badr for teaching young people in Medina. The Prophet's orders provide the necessary grounds for the growth of science and knowledge among Muslims in the following periods. This effort to science led Will Durant to consider the development of Christian communities owing to Islam,<sup>8</sup> hence the first nuclei of education in the form of teaching the Qur'an and ordinances was formed in mosques and gradually found a special place in Islamic society and the institutions such as the school, Dar al-Elm, Dar al-Hakama and treasury of Al-Hakama were emerged. Among the words of the Prophet (pbuh) related to the science of learning that he said

«من اراد الدنيا فعليه بالعلم و من اراد الآخرة فعليه بالعلم و من ارادهما معا فعليه بالعلم»<sup>9</sup>

1.Hosseini, "Taking A Look at the Prophet's Value Strategies", contained in: Meshkouh, p. 3

2.Ibide, letter 17

3.Nisa (4): 100

4.Ankabut (29): 56

5.Ibn Hisham, ibide, p. 2, p. 363

6. Anfal (7), 74

7. Friday (62): 2; Baghera (2): 151.

8. Pakniya, Properties of the Prophet, p. 213.

9.Sharif al-Quraishi, Al-Nazam al-Tarbuy Fi Eslam, p. 188

The revival of the personality of slaves was another important task of the Messenger of Islam (PBUH). Slaves were deprived of the lowest social rights, and considered their natural and social life depended on the will and decision of their masters. This task seems great when to notice that the removal of a thousand-year-old thought that had infiltrated in the minds of both (masters and slaves) should be gradually solved and by taking wise measures. There are many speeches by the Prophet about this issue,<sup>1,2,3</sup> and, in the practical aspect, prominent officials from the command of the army to other sensitive positions have been deposited to the slaves or slaves freed. It is possible to mention Salman and Balal and Emar Yasser in this group. In the covenant of the brotherhood of Hamza, the uncle of the Messenger of Allah (PBUH) with Zayed Ghulam freed of the Prophet, the brotherhood contract was concluded.<sup>4</sup> The method of the Prophet (pbuh) regarding this social misconduct

was the abolition of pre-Islamic privileges and the principle of piety.

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ اتَّقَاكُمْ...﴾<sup>5</sup>

## 2. Approval method

That is, the Prophet (pbuh) approved some aspects of the cultures of the time that did not contradict the Islamic culture. Undoubtedly, there was no difference between the culture of Islam and the culture of the age of descent, but in some cases, and especially in the moral field, positive points can be extracted.

Some of the moral values of the Arabs that Islam approved them are: generosity<sup>6</sup>, patience<sup>7</sup>, courage and warfare<sup>8</sup>, freedom and non-domination<sup>9</sup>, honor the promise<sup>10</sup>, Helf tradition<sup>11</sup>, Javar tradition<sup>12</sup>, support for the oppressed and confederacy<sup>13</sup>, and effort to some knowledge<sup>14</sup>.

Some of the moral values of the Jews that Islam approved them: love for fellowman<sup>15</sup>, forgiveness, caress of strange people and helping the disabled and orphans, not harassing widows and orphans, lend to the brothers without interest, non-taking bribe, cherish old men can be named.<sup>16</sup>

1. Bukhari, Sahih Bukhari, vol. 3, p. 149

2. Moslem, Sahih Moslem, p. 47, p. 47

3. Hor Ameli, Mustardak Wasael Al-Shi'a, p. 2, book of trading, chapter 19, hadith 1

4. Ibn Saad, al-tabaghat al-kobra, p. 3, p. 9

5. Hojarat (49): 13

6. Al-Khufi, al-Hayah al-Arabiya al-She'r al-Jaheli, p. 236, and Alousi, ibide, v. 1, p. 63, and Abu al-Faraj Esfahani, al-aghani, p. 3, p. 4

7. Ghotb, battle of traditions, p. 22

8. Al-Aemli, Al-Sahih Men al-Syra al-Nabi al-A'zam, V1, p. 51 .

9. Amin, Fajr Al-Islam, p. 33

10. Darshad-Tehrani, Prophetic practice of "Practical Logic", p. 198. Nasser, Akhlagh al Arab Bin al-Jahiliya and al-Islam, p. 136. Al-Hufi, ibide, p. 385. Jawad Ali, ibide, p. 4, p. 327

11. Javad Ali, ibide, v 1, p. 515

12. Ibn al-Asir, al-Kamel, p. 2, p. 77

13. Ibn Kathir, ibide, v 2, pp. 290-293; Ibn Vazeh yaghoubi, ibide, p. 17

14. Ayati, The History of the Prophet Muhammad, pp. 20-16

15. Ali Khani, "Morality in the Jewish Religion", contained in: Ethical Knowledge, Year 1, No. 3, 2010, p. 85.

16. Mobaleghi, history of religions in the world, v 3, p. 632.

There is also a great deal of moral commonalities among Islam and Christianity that the Prophet's (PBUH) method was approval: affection<sup>1</sup>, justice<sup>2</sup>, repentance<sup>3</sup>, forbidden to look at strange people<sup>4</sup> and forgiveness<sup>5</sup> are from this category.

Witness is an example of the approval method of the Prophet (pbuh) in exposure with culture of the time of Hanfiat, since a number of Arabs coincided with the advent of Islam in this area were faithful, and the art of using Prophet (pbuh) from the word and the concept of "Hanif" was the most efficient way to make such a link with this believers:

« تَمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفاً وَمَا كَانَ مِنَ الْمُشْرِكِينَ »<sup>6</sup>

This word and relying on the religion of Hanif was simple and ease and also revealed the convergence and solidarity that was expressed in a famous sentence:

« بَعَثْتُ بِالْحَنِيفِيَّةِ السَّهْلَةِ السَّمْحَةِ »<sup>7</sup>

The method of the Prophet was approval, because he considered the culture of Islam in Hanifiat and introduced its direction of Prophet Ibrahim (AS).

## 3. Denial method

Since some of the examples of the culture of the age of descent were not consistent with Islamic doctrines, the Prophet (pbuh) basically opposed it and proceeded to reject it through the denial method.

Arabs' idolatry was one of the things that Islam rejected and denied it. Prophet (PBUH) by explaining and understanding the idleness of the idols by divine verses of the Holy Qur'an, considered the beliefs of idolaters false:

The story of those who have had friends other than God is like a spider's story (with water of their mouths) made a home for themselves and, indeed, if they knew that the strongest houses is the spider's house. <sup>8</sup> From the point of view of Islam, not only the Almighty God is the creator of existence (unity in creativity), but without any partner interprets the world (monotheism in the generative divinity), as well as stipulates the laws governing the citizens and human societies (monotheism in legislative divinity), and the people are obliged to only obey his doctrines and laws (monotheism in thralldom), since monotheism is the foundation of God's knowledge.

The invitation of the Prophet Muhammad (PBUH) has two aspects of positive and negative. That is, the rejection of idolatry and polytheism, and the propagation of monotheism and God believing, i.e, are after La

Elaha Ellallah. The prophet of Allah (PBUH), who introduced idols as one of the most hated things before the mission, made a serious negation after mission to prevent people from these handmade things.

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1. Yohena 14: 23, Yohena 17:11. Yohena 15: 12. Yohena 13: 34 and 35, Mati 5: 6, 10 and 20
2. Mati 5: 6, 10 and 20
3. Lughah 32: 5 .
4. Mati 5: 27-29
5. Mati 18: 21 and: 22
6. Nahl (16): 123 .
7. Majlesi, ibid, p. 22, p. 263
8. Ankabut (29): 41 .
9. The story of the swearing of Bahira to the Prophet (pbuh), who swore the Prophet in his childhood as villain
10. Kafi Principles, p. 12, p. 206, Mofid, Al-Ekhtesas, p. 341.

The struggle against the delusive social stratifications was one of the plans of the Prophet (pbuh) in the evolution of the society of that time and said: "Since Adam's time so far, all human beings are equal as teeth of comb."<sup>1</sup> Variables such as Arabs, Ajams, black and white were foundations that social structure of Arabian Peninsula was based on them, but the Prophet (peace be upon them), while making them worthless, denied any criterion of superiority other than "virtue", perhaps why in the Quran, the word "Ommat" is used, not "nation". This is the genuine Islamic view that Ommat is formed by community of believers, not the citizens' community, and in such a society, the criterion of virtue and the superiority is "virtue."<sup>1</sup>

Coping with sexual deviations is another case that was in cultural exposure of the Prophet Muhammad (PBUH), because Islam prohibited sexual behavior outside the framework: "And those who maintain their body, unless on their wives and bondwomen, so there is no blame for them. And whoever follows these will be aggressor (to the extent of divine)."<sup>2</sup>

And also, "Do not approximate to adultery, which is an evil way."<sup>3</sup> The method of the Prophet (pbuh), in the face of this social disorder, was to negate and deny so that, while evolution in the ugliness habit of sexual deviations, by promoting marriage and sacrifice the family to create a healthy family far from moral darkness. The Prophet (pbuh) was the non-reason way in adhere the moral principles even in the youthful years and years before their mission.

Drinking was another important social deviation that threatened the ethics and culture of the community. The interpretations that the Holy Quran uses of this deviation reflect the filthy of this article: "O those who believe avoid from wine, gambling, and ..."<sup>4</sup>

The most important damage of drinking from the viewpoint of Quran is the creation of hostility and grudge against Allah and prayer.<sup>5</sup> Regarding the consequences of wine drinking, no doubt the way of the Prophet (pbuh) was to deny this social complication so that he could provide a suitable environment for the growth of the Muslims.

#### 4. Correction method

In the exposure of contemporary cultures, the Prophet (SAW) corrected some of the things that did not conflict with the Islamic teachings but were distorted or mixed with superstition. One of the corrective cases in the culture of the time of descent was war and battle. The Holy Quran recommends the peaceful life with infidels and non-Muslim polytheists as the plan of Prophet (PBUH), because non-Muslims according to Holy Quran are divided into three groups: the people of the Book, the promisor polytheists and non-Muslims. Islam recommends peaceful coexistence with the first two groups, and only orders the fight against promisors and non-Muslims groups. The method and the way of the Prophet Muhammad (PBUH) were corrective in this regard, i.e., with the transformation of the motive and criteria of the pre-Islamic wars which was more for getting trophy, consolidated Jihad as a religious hypothesis for the promotion of religion.

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1. Hojrat (49): 13
2. Maarej (70): 30-29 .
3. Asra (17): 32 .
4. Maedeh (5): 90 .
5. Maedeh (5): 91.

Correction of the view on the divinity of Jesus Christ (AS) has had a particular importance due to its impact on other cultural aspects of Christianity. For example, in the Prophet's (PBUH) letter to Nājashi, king of Habsheh: "I witness that Jesus, the Son of Maryam, is the Spirit of God and His Word, which He has inspired to Maryam ..."<sup>1</sup> In addition to referring to common beliefs, the letter also refers to correction of Najashi's beliefs. Therefore, a theoretical transformation from the Islamic region regarding the Godliness of Christ (AS) and the introduction of unit god who has neither children nor partners to the true Christians was the Cultural Revolution of the beloved prophet of Islam in the realm believed religious for a group of people of the book.

The transformation of women's position was one of the basic measures by the Prophet (pbuh) to correct the attitude of the woman in that time, and, by the Holy Qur'an's verses, fought against the cruel anti-women laws, and disregarded the discriminatory and inhuman provisions. <sup>2</sup>The prophet entered women to the scene of the community, gave women the allegiance (in the water), and in the age that they considered the daughter to be a shame, he mentioned her daughter in the best way with respect and her name was "Om Abiha".

The Prophet (pbuh), inspired by the divine revelation, created the contexts of growth in women, and saved them from hardship, humiliation, restriction, and by modifying the negative attitude and second degree to the woman near Arabs and even the people of the book institutionalized the necessary and appropriate attention to women in the misogynist society.

The principle of the human dignity of all human beings was another of the most valuable works of the Prophet (pbuh) with the cultural field. "And indeed we cherished the children of Adam, and we gave them clean things, and made them evident superior to many of our creatures."<sup>3</sup>

One day, Salman fell to the foot of the Prophet (PBUH) and wanted to kiss his holy foot. The Prophet (s) prevented and said: do not treat me as the Ajams treat their kings. I am the servants of God; I eat what the slaves eat and sit, as the slaves sit.<sup>4</sup> What is believed by the prophet of Islam (PBUH) regarding the dignity of humans is that this dignity is not conditional, but inherent and natural, because human beings are human beings of God, and they are necessary dignity is considered for all human beings.

Correction of moralities was another effective measure in the cultural development of the Prophet (pbuh). In the Qur'an, Allah also stated the word "Yazakihom" before "Yoallamohom", first of all, "refinement" and reforming the individual, then teaching the issues to him is considered by the Qur'an to be human virtues instead of vices and goodness instead of the meanness.

The great messenger of Islam emphasized the importance and recognition of moral merits, but it was not enough, but in addition, they promoted ethics in speech and practice, and ethical practices such as amnesty, sacrifice, zeal and self-esteem were carried out by the prophets, especially the Prophet Muhammad.<sup>5</sup>

1.Tabari, History of Al-Rasol and Al-Muluk, following the events of the sixth year

2.Parties (33): 35

3.Asra (17): 70

4.Majlesi, ibide, J 27, p. 139

5. Majlesi, ibide, 71, p. 373.

The Holy Prophet (s) recommended by the Holy Quran to combat the superficiality in affairs, thinking in particular at the creative angles<sup>1,2,3,4</sup>. Thinking and reasoning in the Quran is the source of knowledge, in 13 verses, it is used as "Afla Taghalun" and 17 verses in the form of "Afala Tatafakaroun"<sup>5</sup>. This number of verses represents the use of human intelligence. The method of the Prophet (pbuh) was a corrective method in order to be able to direct development and change about what to think and to think about what affairs to reflect on the true philosophy of creation and life of human beings.

Correcting the customs of the society from superstitions and ignorant ideas was another valuable measure of the Prophet (pbuh), so after the death of his son, the sun was eclipsed on that day for two hours, and people, based on superstitious and ignorant thinking, interpreted it as a sign of sympathy of the universe with the sorrow of the Prophet Muhammad (PBUH). He said them in a firm tone: "The moon and the sun are two signs of the signs of God, not to die or to live someone." So, whenever you see it, take refuge in your mosques.<sup>6</sup> In a famous statement, he said:

"كل مآثرة في الجاهلية تحت قدمي".<sup>7</sup>

In the exposure of all sorts of Arab superstitions, the method and the way of the Prophet (pbuh) were a total method of denial and correction; in this sense, the Prophet, by rejecting many of these superstitions, proceeded to purify the minds of the people.

#### Conclusion:

In the development and transformation of human culture, it should not forget the unreasonable role of the divine prophets, especially the Messenger of Islam, because the divine religions have refined the old custom and beliefs, morals, in addition to the supply of new ideas based on divine values, they eliminated old systems and replaced the living, permanent, and sustainable systems, and led them to the highway of guidance. Among the efforts, the efforts of the Prophet (pbuh) was more, more difficult and more risky than all divine prophets, that succeeded in transforming the culture of the time with the support of divine revelation, prophetic ijthadat, high intelligence, skill, and ability. And the status of that Prophet indicates that he was the protestor of many of the traditions and beliefs of the cultures of the time, and even paid attention to the most detailed issues and ordinances, and confirmed them or corrected them. Be'sat of the Prophet (pbuh), along with a set of Quranic teachings and revelation, led the new Islamic society to a fundamental change, which ultimately led to a change in the entire social system and cultural affiliation of the Arabian Peninsula. Based on the Qur'anic teachings and revelation and on the basis of the main methods and instruments of culture, namely, book, expression, propaganda, dialogue, etc., he was exposure to the culture of the time, including Arabic culture, the people of the book and the sub-cultures, and according to four criteria of creation, approval, denial and correction made a new society, which ultimately led to a change in the whole social system and cultural relations of the Arabian Peninsula which led to reform of the idea, reform of morality, reform of practice, and reform of social relations and systems.<sup>8</sup>

1 .Younes (10): 101

2. Ankabut(29): 20

3. Ghashiye (88): 17-20

4. Zamor (39): 9

5 .Montaze Al-Ghaem, History of Islam, p. 24

6 .Zargarinejad, ibide, p. 552

7. Ibn Hisham, ibide, p. 3, p. 412.

8. Makarem Shirazi and a group of writers, Sample Interpretation, v. 9, p. 252.

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