

PalArch's Journal of Archaeology
of Egypt / Egyptology

THE NORM OF CHANGE AND ITS IMPACT ON THE SOCIAL, POLITICAL
AND ADMINISTRATIVE REALITY

Asst. Prof. Dr. Adnan Abbas Yousef Al-Battat

IMAM AL-KADHUM COLLEGE(IKC)

dradnanalbattat@alkadhumi-col.edu.iq

Inst. Dr. Shaker Attia Dwaihi Al-Saadi /

IMAM AL-KADHUM COLLEGE(IKC)

shakeratea@alkadhumi-col.edu

Asst. Prof. Dr. Adnan Abbas Yousef Al-Battat, Inst. Dr. Shaker Attia Dwaihi Al-Saadi: The Norm Of Change And Its Impact On The Social, Political And Administrative Reality-- Palarch's Journal Of Archaeology Of Egypt/Egyptology 17(6), 1-14. ISSN 1567-214x

Keywords: Norm, change, reform, impact, reality, political, social, and administrative

ABSTRACT

Change and reform are among the most important tools for development and progress in various areas of life, as they are among the cosmic norms that are taking place in this world. This is because all aspects of the universe with its spacetime dimensions are subject to them. As well as not being confined to the physical dimension only, they also encompass the moral dimension. In this way, their norm accommodates the social, political, historical, scientific, cultural, psychological and similar reality of other dimensions. This is if we take into account the active element in this change, transformation and reform is the human being, with his/her material and moral dimension. As he/she affects and is affected by cosmic and natural variables. Therefore, we find that with the development of each new case, he/she creates a new behavior for himself/herself in harmony with the nature of this change, development and emergency regeneration. "The justification for human action is based on alteration - change - because the fixed universe does not drive man to evolutionary work).¹ Thus, change and reform are revealing that they are one of the fixed divine norm, which imposes itself on human life, so it does not stand in the face of the static and freezing spectator, but rather we find him/her by his/her nature choosing to adapt to its developments and renewal. Because he/she knows very well that failure to keep up with that and not responding to it means perdition, death and decadence, and he/she does not want that for himself/herself.

1 The Philosophical Encyclopedia: Maan Ziyad, p. 273, published by the Arab Development Institute, 1st Edition, 1988 AD.

Moreover, in order for this change to be in harmony with the general divine law, it must start from itself first, as indicated by Almighty God: (Indeed, God does not change the condition of a people until they change what is in themselves) (Al-Ra'd / 11). Nations and peoples cannot change their reality until after they have changed themselves. To conform to the innate divine law. From this standpoint, the nation believes that it is necessary to change its reality in response to the changes and developments that the human movement needs in its complementary path. Otherwise, choosing indolence, decadence and immobility, the result of which is destruction. God Almighty says: (And if we wanted to destroy a village where we commanded its luxury, and they committed adultery in it, then it is right to say that we have destroyed it) (Al-Isra / 16). In this way, it reveals its history by keeping pace with developments and not, as (Arnold Toynbee) showed after studying twenty-one civilizations, trying to reach knowledge of the general laws that control their establishment, development and dissolution. "The history of every nation is a response to the challenge of the circumstances in which it was found, and man has achieved civilization. In response to the challenge of a particularly difficult situation»². From this standpoint, we will discuss in our research the norm of change and reform, as a divine norm and its impact on managing human societies, and changing the social, political and administrative reality. To find out with this its importance, origins, constituents, obstacles, stages and steps; To address the crises and setbacks that the Ummah and the Islamic peoples are going through that prevent their progress and prosperity and keep pace with the contemporary civilization.

Concept of change:

Change linguistically is the sense of transformation and change to something other than what was³, Or it is the transfer of something from one state to another⁴. As a term it means: (a radical amendment in the existing structures and frameworks in society, which often means a comprehensive - and not partial - transition in the various aspects of life and its activities, from one situation to another completely different status, which is apparently similar to revolutions, and is characterized by a wide degree of political and popular participation and according to Two interrelated demolition and construction processes, by removing old structures and mechanisms, and installing new ones on its ruins)⁵. It has been defined in the science of management as: «a change in a certain situation from what it was before, and the transformation may be in form, quality, or situation, which is inevitable as nothing can be fixed on one permanently and then the facility is hedged by the constant factors of change.»⁶. Some researchers defined it when explaining the concept of change and its meaning by saying that it is: (Exerting human effort through a long and gradual process, during which an integrated society - the entity of a nation - is formulated, starting with the individual, then the family, then society)⁷

The bottom line is that change is a comprehensive transformation and

-
- 2 Theoretical trends in sociology: Abdul Basit Muhammad Hussein, p. 525, Dar Gharib for Printing and Publishing, 1st Edition, 2002 AD.
 - 3 - Ibn Manzur, Lisan Al-Arab, 1st Edition, Dar Sader, Beirut, 1990 AD, (subject: Change).
 - 4 ibid
 - 5 Democratic Transformation and Concepts of Revolution, Change and Reform, Akram Al-Bunni, Sunday, May 18, 2014 AD, Al-Awan website for a rational, secular culture.
 - 6 Contemporary Management, Ali Al-Salami, p. 225. Gharib House for Printing and Publishing, 1st Edition, 1990 AD.
 - 7 The concept and meaning of change, Juma Amin, at (www.islamselcet.net)

transition in light of wide popular participation when its factors are available, and exert every human effort to obtain an integrated society and keep pace with the changes and developments of civilization.

Concept of the Divine Norms:

Sunan (norms) is a plural language (Sunnah: norm), derived from the root (س ن ن ن ن ن), and the meanings of this root revolve around vocabulary: continuity, succession, regularity, definition, and clarity. It came in the dictionary of language Standards: (Sein and Noon are one steady origin, which is the flow of something and its steadiness at ease)⁸. And (Sunan/ Norms): the method and the example, it is said: They built their homes on one norm, and as to the road: its approach and its direction, and it is said: (He departed from the norms of the horses)⁹. And (The Sunnah): (The method and the biography, whether benign or reprehensible)¹⁰. Accordingly, it can be said that the Sunnah/norm is not every method, but rather: the specific, clear, and consecutive method from generation to generation, or nation after nation.

As for idiomatically, it has been known by several definitions according to the science that deals with it, so the meaning of the Sunnah/Norm in the science of belief is synonymous with the belief views of (the people of the Sunnah and the community)¹¹. And in the science of hadith it comes in the sense of the way praised and good¹². In the science of usul al-fiqh, the sunnah includes speech, action and determination¹³. As for the additional compound (Sunnah of God) and its plural (Sunnahs of God) or (Divine Sunnahs) or (God's Sunnahs)¹⁴ It is difficult to say that scientists in the past worked in developing a formal definition of it in the scientific sense of the term. Since they are not known to have spent their efforts on establishing the science of divine Sunnahs, or paying attention to it in a scientific and systematic way. And if some clarifications of the meaning are mentioned in one way or another, but it is neither right nor fair to consider every explanation of a meaning issued by a scientist beyond what it can systematically tolerate, and to treat it as an (idiomatic definition)¹⁵. But in the present age they have known it with several definitions, including: It is "the Sunnah of God: His previous way of triumphing his messengers and his saints

-
- 8 Dictionary of Language Standards, Abu Al-Hassan Ahmad Ibn Faris, edited by Abd al-Salam Haroun, Dar Al-Fikr published, Beirut - Lebanon, 1399 AH - 1979 AD, 3 / 60-61.
 - 9 The Arrangement of Logic Reform, Ibn Al-Skeet Al-Ahwaz, 204, edition of Beirut, Lebanon. Lisan al-Arab, Ibn Manzur, vol.13, p. 226; Scientific Book House, Beirut.
 - 10 The enlightening lamp, Fayoumi, p. 169, Dar Al-Fikr edition, Beirut.
 - 11 See: The Concept of Divine Sunnahs in the Noble Qur'an and its Relation to the Investigation of the Belief, Khaled Muhammad Abul-Fotouh, Rabi'a Al-Thani 16, 1440, the Muslim website, link: (<http://almoslim.net/>)
 - 12 See: ibid
 - 13 See: ibid
 - 14 See: ibid
 - 15 The importance of the doctrinal and intellectual term and its controls: Saud bin Saad bin Nimr Al-Otaibi, controls for accepting doctrinal and intellectual terms among the people of Sunnah and the community, a doctoral thesis approved in the College of Da`wah and Fundamentals of Religion (Department of Belief and Religions) - Umm Al-Qura University, Makkah Al-Mukarramah, 1428 AH - 2007 AD.

over his enemies.”¹⁶

Including: The Sunnah is the path of a people, and if it is attributed to one person, it is intended to be the Imam, and likewise if it is attributed to the Almighty God, the meaning is that it is a general path by which His command is carried out in His worshipers¹⁷. As the Almighty said: (The Sunnah of God which has been free of charge among His worshipers) (Ghafir /85). Elsewhere it is said: (As for the Sunnah of God, it is: the path observed in the actions of God Almighty, it is: the path of justice and mercy)¹⁸.

Including: that it is: (What is expelled from God’s actions in dealing with nations and individuals, based on their actions, behavior, and stance on the law of God, and the effect of that on this world and the hereafter)¹⁹.

It is also (the method followed in the treatment of God Almighty with human beings based on their behavior and actions and their position on the law of God and His prophets and the consequent consequences in this world and the hereafter)²⁰.

And it is: (“The laws of God Almighty and His steadfast systems in His creation, to which their voluntary and involuntary movement is subject, and they are treated according to its balance in this world and the hereafter.”²¹ Muhammad Rashid Rida says: (And we may sometimes tolerate it by saying: (The Sunnah of the Universe), (The Divine Sunnah) and (The Sunnah of God in His creation)²².

In conclusion, the (divine Sunnah) is the steadfast way and the general laws by which God Almighty rules over the universe, with no alteration, conversion, or change that covers them, and it does not favor anyone who is a believer or an infidel, and it applies to all²³.

The benefit of studying the divine Sunnahs (Norms):

There are many benefits that accrue from studying the divine and historical

-
- 16 Tafseer of the Qur’an (abbreviation for Tafsir al-Mawardi), Abu Muhammad Izz al-Din Abd al-Aziz bin Abd al-Salam bin Abi al-Qasim bin al-Hasan al-Salami al-Dimashqi, known as the Sultan of scholars, edited by: Dr. Abdullah bin Ibrahim Al-Wahaibi, Dar Ibn Hazm, Beirut - Lebanon, T / 1, 1416 AH - 1996 AD, C / 3, p. 207
 - 17 See: Vocabulary of the Qur’an .. New views on the interpretation of Qur’anic terms, Hamid al-Din al-Farahi, ed., Ed. Muhammad Ajmal Ayoub Al-Islahi, Dar Al-Gharb Al-Islami, Beirut - Lebanon, 1st Edition, 2002 AD, p. 196
 - 18 - Hamid al-Din al-Farahi, Al-Qa’d Ila Ayyun al-Aqeedat, The Hamidiyyah Circle and its Library, The Greatest Hate - India, i / 1, 1395 AH- 1975 CE, p. 165.
 - 19 Divine Sunnahs in nations and individuals in the Holy Qur’an .. Principles and controls, Dr. Majdi Muhammad Muhammad Ashour, Dar Al-Salam for Printing, Publishing and Distribution, Cairo, 3rd Edition, 1434 AH - 2013 AD, p. 36 .. The origin of the book is a doctoral thesis supervised by Dr. Mustafa Shaka, and it was approved in the Faculty of Arts - Ain Shams University, 2003 AD.
 - 20 The divine Sunnahs of nations, groups and individuals in Islamic law, d. Abd al-Karim Zidan, The Resala Foundation, Beirut - Lebanon, i / 1, 1413 AH - 1993 CE, p. 13.
 - 21 The Concept of Divine Sunnahs in the Qur’an and its Relation to the Investigation of the Belief, Khaled Muhammad Abu Al-Fotouh, Al-Muslim Website, 16, Rabi 'Al-Thani 1440 AH.
 - 22 Al-Manar Magazine, Muhammad Rashid Reda, ed / 2, 1327 AH, m / 1 (1315-1316 AH), p. 16.
 - 23 Divine Sunnahs in the Prophet’s biography, d. Rashid Kahous, Dar Al-Salam for Printing and Publishing, Cairo - Egypt, 1 Edition, 1438 AH - 2017 AD, p. 46.

norms, we mention them briefly:

First: its role in defining the problem

Man does not stop with his innate formation as a spectator when some divine Norm (Sunnah) is performed upon him. Rather, he searches and studies to know and diagnose the origin of the problem and the reasons for its flow, in order to stabilize himself and be reassured after that, so he goes to do another work that he deems necessary, which is to study the dimensions and causes of the flow of this Norm and its effects on it. Now and in the future.

Second: its contribution to finding solutions to crises

After Man has been able to diagnose and define the problem and its causes, he searches for appropriate solutions to address it, and address its effects and its requirements. Lest it run over it again, or at least to protect himself from its dangers and its effects on him.

Third: its contribution to exploding potential energy

By virtue of his existence distinguished from all other cosmic assets, man possesses powers that have the ability to detect and the ability to deal with the crises and problems facing him. But these forces may neglect to study the requirements of new developments and the changes that occur to it, as the occurrence of the divine norm (Sunnah) motivates the explosion of these latent powers in him, and then performs its duty to ward off dangers, and how to benefit from these experiences and accidents in preparing and readiness for other developments and emergencies in the future.

Fourth: its contribution to alertness and preparedness for every emergency

Man should not lose sight of the dangers surrounding him, as he is like all other cosmic assets, he influences and is affected by the rest of the environmental conditions and the cosmic accidents that happen to him, which include the development and occurrence of the divine norm (Sunnah), which requires him to be vigilant, alert and prepared for that. Lest its influence on him be great. Rather, with this willingness and vigilance, he may be able to push its dangers and material and moral effects on him in the present and in the future.

Fifth: its role in considering and drawing lessons

Among the things that Man has is the issue of consideration and drawing inspiration from lessons from experiences, stories and accidents of others, for the flow of divine norm (Sunnah) continues when its causes and obligations are available, and then Man, according to what he possesses of awareness and reason, must fall into what the predecessors have fallen into, but rather make it from their experiences methods to ward off risks.

Sixth: Contribution to caution and alert

A person may not be prepared and ready to face the dangers and emergency accidents, including the cosmic norms, and he has not been prepared for that methods and ways to confront them and ward off their danger, so at least he must have a degree of caution and alert from being one of the contributors to their flow and occurrence, and then he must be on a measure of responsibility and intellectual awareness in this regard.

Intrinsic drivers of change:

Man differs from the rest of other potential assets in being a living, rational being who is able to chose his movements and behaviors, and he has the ability to adapt to all cosmic and natural variables and developments, a conscious and rational adaptation, not an instinctive and natural adaptation as in the rest of the other animal species. That is why we find him choosing what he wants and deciding on his own without any compulsion from outside. His will is free to choose its objective belongings and behavioral movements, in order to achieve his ambitions, goals and his own interests. By his free nature, he is able to adapt to the various influences and emergent developments of all kinds, positive and negative forms, and according to the nature of the circumstances that he is going through. Regenerative adaptation coupled with the characteristic of education reflects the resilience of human adaptation²⁴. This reveals that it is one of the factors in the emergence of various cultures that favor the diversity of human civilizations through their human history.

From this standpoint, we find that the human being always strives to reach his desired perfection through a constant, continuous movement tireless and tedium. The Blessed and Almighty also indicated the nature of this constant request, expressing it as continuous labor until the moment of meeting God Almighty. The Almighty said: (O man, you are toiling towards your Lord as a toil, so do you meet him) (Al-Ishiqqaq / 6). And movement means the change necessary for Man to transcend and rise in the ranks of divine perfection. What fuels this tendency towards elevation and integration is what man possesses according to his instinct in seeking perfection, learning, knowledge, curiosity and discovery. It is a process of change that always seeks integration and upgrading, in addition to gaining sciences and knowledge and motivating them towards growth and advancement, as a necessary result of interaction and cross-fertilization between knowledge, sciences and old and new experiences, and between gainful and innate sciences, and between external and physical sciences and knowledge, so everything pushes him towards transcendence, elevation and perfection.

Hence, we find that he possesses the spirit of change in the depths of his existence, to the extent that it represents for him a historical and social formative norm that cannot be canceled. Because this means the abolition of movement, integration and development, which means the abolition of his life and the fulfillment of his death and stagnation. This is what the human conscience and instinct refuse. Accordingly, the drive to change is a self-motivated before it is

24 See: Sunan (Norms) of Change and Its Features, Mortada Maash, Al-Naba 'Magazine, Year Three, Shawwal, Issue (2), citing anthropology and the world crisis, Ralph Lenton, p. 307, translated by: Abd al-Malik, The Modern Library, Beirut, 1967.

an external one. If the change for the better is based on this self-motivation, then it is not a continuous change on the one hand, and it does not bear fruit and its objectives on the other hand. This is the necessity of the flow of the norm of change, about which the Blessed and Almighty said: “God does not change the condition of a people until they change what is in themselves [Al-Ra’d: 11]. And the Almighty said: That is that God did not change the blessing He bestowed upon a people until they change what is in themselves [Al-Anfal: 53].

Principles of reform and change:

As it became clear that change and reform is a divine, historical, and social Sunnah that refuses to change and transform, the Almighty showed that it is based on three special principles, which we briefly mention:

First principle: self-recommendation

Among the most prominent and important duties that God assigned His Prophet Muhammad (PBUH) towards his nation before teaching it, is the matter of purifying their souls and cleaning them from the clutches of sins, gulfs and trespasses, as God Almighty said: (He praises and teaches them the book and wisdom, even if they were before me in a clear delusion) (Jum’a / 1), but purification of the soul - as mentioned by the masters of knowledge - requires the fulfillment of three stages:

First stage: the release stage

The soul, as a result of committing some sins and guilt, pollutes its innate nature, disturbs its purity, and obscures its light. In order for it to return to its original destination and origin, it needs to be lifted and removed from all oppressive veils and the blemishes that have befallen it as a result of those sins. It must be purified first of all that. And it is mentioned that there are some deeds that contribute to self-freeing and purification. It is a form of self-criticism represented by remorse for the actions committed and neglecting against God Almighty and himself and his injustice and blocking its lights by the sins and guilt, and it is a kind of determination to leave behind and not return to these ugly acts²⁵. Both of them contribute to the process of purification and clearing them of the clutches of sins, and this requires him to strive and declare war with his inclinations, desires and perverted desires²⁶. A struggle that faces these instincts and desires on the one hand, and to push for the removal of all effects obtained from them on the other. And it is something that needs constant resolve and trust in God Almighty, while feeling remorse for what man has neglected about God Almighty, himself and others.

Second stage: the desalination stage

Merely relinquishing the sins of themselves may not be sufficient to achieve absolute purification for the soul, but rather it needs to fill that void

25 See: Kashful Murad fi Sharh Tajrid AlItiqad, Allama Al-Hilli - pp. 566-570.

26 As it came in reference to that in Surah Al-Ankaboot, verse 69 in the Almighty’s saying: (And those who strive in us, let us guide them our paths, for God is with the good doers)

resulting from its release and purification of all kinds of filth. This is also stated in the Almighty saying: (Indeed, God desires that the abomination depart from you the people of the house and purify you with purification) (Al-Ahzab 33:33). In a sign from God Almighty to embellish the soul and beautify it with psychological and moral virtues and perfection, and this requires a person to believe in his ability and to rise in the process of strengthening the psychological readiness to seek virtues and to adorn them in the manner of a well-established psychological instinct not merely as it becomes in the rank of conditions that are temporary. Because the nature of conditions is temporary, a person needs them constantly and continuously, but first of all, the soul must know its worth, virtue and importance, and secondly that it is able to attain it and is ready to preserve it, because its perfection and happiness is related to its desalination and beauty.

Third stage: the transfiguration stage

This stage is, in fact, the result of achieving the two previous stages, so when the first and second stages are achieved, the shining of the soul is achieved with the light of its Lord, so every vessel exudes what is in it²⁷. For the soul, beautified with the beauty and light of virtue, only light and perfection emanate from it (If a worshiper of God Almighty is sincere for forty mornings (days) the springs of wisdom come from his heart through his tongue)²⁸. And then he deserves hospitality and being in the homes of divine nearby. By brightening the soul with the realization of transfiguration, the stage of approaching and integration begins with knowledge and work, in order to advance and surpass the degrees of perfection, virtue, and homes of closeness until it reaches the degree of absolute perfection, and then it becomes stable and secure. So he is called by the Blessed and Almighty, while hearing His call to the soul with contentment, and permission to enter the group of His righteous servants and enter the self-paradise ((O reassuring soul * Return to your Lord satisfying and satisfactory * So enter into my servants * and enter me in my Heaven) (Dawn 27-30.)

Second principle: intellectual advancement

One of the principles of change and reform, as a divine and social norm, is that man possesses a level of awareness and intellectual awareness. Social and administrative institutions, unless their leaders and cadres possess a degree of awareness and intellectual perception in the analytical understanding of movement and change, and knowledge of the requirements of life and civilizational conflict, they will not and do not achieve their ambitions and goals of change and reform, nor will they be capable of real reform and building society, all of which is related to this matter and the achievement this basic principle.

Accordingly, the process of change and reform always requires its leaders and cadres information and data to know all the facts and events that contribute

-
- 27 A well-known Arab proverb is frequent on the tongues of people: (We ruled, so forgiveness was from us*** When you ruled Abtah flowed with blood) ((Count you, this disparity between us *** every vessel exudes what is in it) See: Explanation of Nahj al-Balaghah, Ibn Abi Al-Hadid, vol.1
- 28 Uyun Akhbar Al-Ridha (PBUH), Ali bin Babawiya Al-Saduq, Part 2, p. 69

to enabling analytical knowledge and a deep understanding of the latest developments and the occurring and emergency changes, in order for them to develop a strategy and practical programs in harmony with them, and this requires that these leaders and effective cadres be of an extent of high awareness and intellectual perception.

There is no doubt that intellectual and cultural change is one of the most important types of change due to its comprehensiveness for all levels and fields of life. Culture is the engine and the basic factor of human behavior. Man does not move except within a set of self-directives that the accumulated intellectual stock draws for him. And, for the sake of change, reform and construction for the better, we need a realistic class that has a huge amount of culture and an understanding of the external reality in relation to the past, present and future. As, «each society has its own culture that distinguishes it from other societies in addition to that culture directs and controls the behavior of individuals in different social situations.»²⁹, on the one hand, and on the other hand, intellectual advancement, awareness and deep understanding contribute greatly to the process of getting rid of false beliefs and deviant behaviors, as well as getting rid of the abhorrent routine of work management in social and administrative institutions³⁰; Failure to get rid of these two scourges means decadence, collapse, deviation, and lack of change and reform.

Third principle: moral transcendence

It might be imagined that the process of change, reform and construction is based on the purification of souls and intellectual and cultural advancement only, but in reality this perception is deficient and incomplete. Because the enhancement of the moral factor on the social level is an important factor and a fundamental principle in the completion of the process of change and reform. This principle can only be promoted by the fulfillment of a set of basic elements, such as sincerity in work. Every work that is not based on sincerity in it, it is not a tight and elaborate work, rather it is in the process of collapsing and falling, this on the one hand, and on the other hand it also needs determination and firmness. The Almighty said: (So when you resolve, put your trust in God, because God loves those who trust) (Al-Imran / 159)). And trust in God Almighty is necessary for the completeness and perfection of the work. The Almighty said: (And whoever puts his trust in God, God is Mighty and Wise) (Al-Anfal 4:49). As well as patience in enduring hardship, which contributes to achieving its goals and objectives.

Man must also know that he may not find anyone standing beside him to help or encourage him, and then he should not be alarmed by the way because of its few pedestrians, for some of the advocates of reform and change were a nation among their people. Like (the Prophet of God Abraham (PBUH), the Almighty said: (Abraham was a nation) (An-Nahl: 120). truly it is that most of the reformers started their own lives without being desperate or feeling lonely for reform and change until God Almighty enabled them to do so and achieve

29 See: Theoretical Trends in Sociology, Abd al-Basit Muhammad Hussein, p. 528, published by Dar al-Ma'rifah al-Jamaa, Egypt, 1st Edition, 1998 AD.

30 See: *ibid*

their goals. Persistence and patience in working and continuing to seek change and reform are the treasure of these reformers, in addition to self-confidence and acquiring new habits that contribute to achieving change, and contribute to building and reforming society, as well as self-confidence that contributes to making sound decisions, firmness and solidity in important situations.

Types of change and repair

The change is divided by the initial division into two main parts, namely:

Section One: Change and Overhaul (batch)

Comprehensive change is represented by changing the upper hierarchy of every social, political or administrative institution, because the changes that affect the lower levels do not affect the reform and change process. Rather, this type of reform may be a patchwork that cannot achieve the higher goals of the change and construction process, so this mass change begins with the political leadership and the supreme ruling authority³¹. Then the command and the will, are left to it according to its legal authority, to change what it deems appropriate in all aspects of other systems, social, economic, educational, legislative, religious, and judicial, and the rest of the joints of the reform process, and then the success of this change depends on the capabilities, skills and aspirations of the senior leadership in managing crises and addressing problems.

Section Two: Partial Change and Reform (Progressive)

In the inability to achieve comprehensive change, some resort to applying the work by partial change, for even if it does not meet the ambition and achieve the higher goals of the reform and construction process, but it is the lesser of the two matters. That is not fully realized, its bulk is not left³². The affluent does not fall with the afflicted³³. Then this partial change deals with making some changes to the joints of the reform process, such as dealing with the change in economic, social, military, administrative, or constitutional plans and strategies, that is, it begins by changing what he deems necessary in the change process so that it may contribute to the process of construction and reform, leaving other aspects until the ability, or desire and need to change it becomes available, it is a gradual, not impulsive change that is done according to a pre-programmed planning.

The elements of success of the process of change and reform

Every process of change, whether comprehensive or partial, needs the ingredients for success, which are:

-
- 31 See: The Sunan of Change and Its Features, Mortada Maash, Al-Nab'a Magazine, Third Year Shawwal 1418. Likewise, Organizational Behavior in Business Organizations, Mahmoud Salman Al-Amian, Wael Publishing House, Amman, 2005 AD.
 - 32 See: The Principles of Jurisprudence, Sheikh Nasser Makarem Al-Shirazi, Part 1, p. 547.
 - 33 See: Awali al-Layali, Ibn Abi Jamhur al-Ahsa'i, vol. 4 / H 207 / p. 58, On the authority of Imam Ali (pbuh), he (pbuh) said: (The affluent does not fall with the afflicted). And also see: Introductory lessons in jurisprudence rules, Baqir Al-Eirwani, vol.1, p. 136.

First: belief in the power of change and reform

Not everyone who asked for change and reform was able to achieve it, rather it was necessary to achieve a force that would enable him to proceed with change and reform, because the reality that some people want to fix is like the high mountain that obstructs passers-by and has no other way, so for the sake of passage, the equipment and number must be present, or what we express by force. Therefore, before starting the process of change, reform and construction, we must prepare and set all the capabilities that necessitate belief in our power of change and reform, otherwise we will encounter some obstacles that prevent the achievement of our goals and our process of reform, and then the opportunity will be missed, and the other party has prevented us and stopped us from continuing in the process of change and reform (and prepare for them as much strength and bond of horses as you can, with which you shall fear the enemy of God and your enemy and others other than them. You do not know them, God knows them) (Al-Anfal 6: 61).

Second: Absolute confidence in the process of change and reform

This confidence is only achieved in light of the existence of factors and causes, including belief in the necessity of change, otherwise the call to change without being preceded by a belief in that, it will not endure or straightforward, because belief in the necessity of change is what contributes to implanting absolute confidence in the soul of the callers for change and reform.

Third: the belief that change and reform is a divine Norm

Here, it must be considered, that the process of change is based on factors and special causes. When these reasons and factors become available, this norm took place and gave its fruits, and from here. Hence, he must fulfill these causes and factors, since the will and the divine will wanted things to happen according to their causes. Abu Abdullah (peace be upon him) is said that he said: (God has refused to do things except for reasons)³⁴, and whoever does that will it will not happen, and if it occurs, it will inevitably end, and then its consequences may be dire, and then remorse is not beneficial.

Fourth: Defining the starting point for change and reform

Here Man must start asking for change from his own starting point, so whoever is capable of it is more capable, and whoever is on the strength of others is more helpless. So that the caller of change can make the right decisions and correct positions³⁵, otherwise, he does not insure deviation from goals upon achieving what secures for him some of his inclinations, aspirations, desires and desires.

34 The Fundamentals of Al-Kafi, Muhammad bin Yaquob Al-Kulayni, Part 1, p.

35 See: Real Change Begins From Within! Written by: M. Dr.. Abdul Rahman Muhareb Wadi, Publication Date: 2017h.

Fifth: Reliance on internal capabilities

By this, we mean that the derivation of power and reliance on internal capabilities and forces, without relying on external influences and interventions, throughout the process of reform and change, may divert this from achieving its required goals in line with achieving the goals and objectives of the intervening external parties, and this is what we find evident in every change or reform process. So, we see external forces trying to support it by various means and methods, starting with directing and melting the media to it, moral and material support and the like, all of which serve its interests and achieve its goals, aspirations and requirements, and from here we must beware of these external interventions and foreign influences, by relying on internal powers and capabilities.

These and other matters are among the elements of the success of any change and reform process, and those involved in them should pay attention to them and take them seriously.

Stages of change and reform

First: The stage of positive change and reform

It is a process of righting and improving the condition of the people by changing them from a bad state to a good one, and changing the evil into a known, constructive change. It is one of the foundations of what Islam called for and upon which its theory of reform was based, as the idea of the right to change took full realization in the texts of the Noble Qur'an and the Noble Sunnah. It is this verse: (You are the best nation out of people Propagating Virtue and forbidding what is wrong and believe in God, and if the people of the book had believed, that was good for them, some of them believers and most of them are transgressors ([Al-Imran: 110]; The charity of this ummah was linked to the fulfillment of this task, which is represented in enjoining good and forbidding evil, which in itself is the essence of constructive change that the Holy Quran urged.

The stage of negative change and reform

But it may be negative from better to worse.

Practical steps for change and reform

We mentioned that the process of change, in order to achieve its goals and meet the aspirations of its owners, must be a comprehensive process, starting from the top of the pyramid, and then we need to implement several steps:

First step: Determine the point of initiation of change and reform

There, we find before us three sensitive, dangerous and important options in every process of change and reform, namely:

First option: admit a mistake

This in itself is a requirement for the process of change and reform, as it is in itself a virtue and courage, and therefore we find Islam accepted from man repentance and gave him another opportunity to resume work again, and then it gives the confessor an opportunity to carry out reforms if requested, and his ability to carry out them in a way that achieves the goals and aspirations of the science. If he is able to do so, he is allowed to resume work under severe social control, and if he is unable to do so, then the second option comes.

Second option: resign and appoint someone else

Others are determined by those who have the ability and high efficiency in construction, reform and change, through the skills, specializations and special experiences that qualify them to carry out this process without being exposed to any of the external pressures and influences, otherwise the change process will deviate towards the interests and goals of the influential party, while leaving the matter to it In carrying out partial reforms in line with the reform process and achieving its desired goals.

Third option: the overthrow of the ruling authority

This option includes all state institutions and aspects of its systems, and the introduction of authority based on new foundations consistent with the civilized social and political reality, and in a way that achieves the goals of reform and construction and the aspiration of individuals and meets their various life requirements. One may resort to this option in two cases, in the event that he is unable to determine what he deems fit to carry out his position, or if he is tyrannical and does not acknowledge the mistakes that occurred under his passive leadership and management. Then there is no room left for the forces of reform and change except to remove and isolate him by force according to the legal frameworks and laws. His mere projection on others, his weakness to this level and his restriction of the performance of his job and his responsibility does not serve to be a catalyst for him in his survival. Rather, those in charge of the reform process must diagnose the defects and obstacles to progress and seek to fix and change them in light of legal standards and regulations and legal frameworks, including It achieves the goals of the reform process.

Second step: optimal strategic planning

When the powers of reform and change resort to the third positive option to change the entire social, political or administrative process, they need to implement the second step, which is the plan of developing strategic plans for the next process. Which needs ample time, or it may have been planned before the demand for change and reform is advanced. However, whatever it is, it needs consultation with people of competence, specialists, and people of news and art. Hurry in such matters may not bear fruit at all times, or it may not meet the aspirations and desired goals, so studying reality and its relationship to the past

and the future and the experiences of others and consulting the competent is necessary in programming the development of successful strategic plans.

Third step: implementation and implementation

After the selection process for the form of management and the system of government, comes the stage of its implementation and implementation on the ground. It is the result of the great efforts and actions of the forces of reform and change. Implementation is the argument of the owners. The previous theorizing inevitably needs to be applied and implemented, and then the sincere intentions of the reform forces will be revealed between the progress of the reform process and the prevention of its realization. Some of them may change and deviate the intentions, or the reform process does not guarantee all their personal goals while meeting the general objectives of the change and reform process. Then the hidden intentions of the faithful and the traitors are revealed. The traitor begins to place obstacles to the completion of the process, and the savior pushes them forward. Hence, this stage is one of the sensitive stages in every change and repair process.

Fourth Step: Maintenance and preservation

This is another sensitive stage, and indeed it is the most important of them, as it is the eye that guards the reform process in perpetuity and continuity. If corruption occurs on it, it will bury the entire process and spoil it. These forces are represented in the supervisory apparatus and the integrity commission with regard to reform processes in the state's political and governmental institutions. For when God Almighty knew that the soul has the ability to deviate and righteousness, He made it an internal and external monitoring system. So the conscience is the internal, and the gracious angels who write are the external monitoring, and behind that is the Surrounding, Watchful, and Knowledgeable God. Then He eventually made a court for penalty and reward. Thus, the change and reform process, after setting up plans and programs, and choosing someone to work on their basis, needs for the sake of straightforward work and the continuity of reform, a supervisory and executive apparatus, and behind them a supreme court and a strict judiciary.

Final Step: Picking the fruit and getting the result

This stage is represented by eliminating the root of the problem and uprooting it from the root, to replace corruption with reform, security, and social, political, and administrative and the like stability in the new scientific joints, and to achieve goals and aspirations and meet the requirements and needs. Where there is complete congruence between values and behaviors in order to reach safety, and then man feels in light of that, that he is part of the comprehensive reform project.

Those seeking reform must ensure that they do not return to the previous stage, and that this stage is the stage in which a true and complete match occurs between behavior and values. In it, the occurrence of change is confirmed and the desired goal reached, so that man feels that he has really changed, elevated

himself and his behavior to something other than what it was, and became part of a comprehensive reform project, thus eliminating a low reality and a social problem to be replaced by a transcendent reality promising a better future and a good life.

Obstacles and barriers to change and reform

First: fear of the next

Progress, and then change, may necessitate the destruction of the privilege of the privileged, so the stagnant people are afraid of permitting the new because it may open the door to another new, which leads to the shattering of society - according to their claim - so that people sometimes stand against regeneration for fear of shattering what they are accustomed to, so the ignorant people used to say: (We have found our fathers within a nation, and we will be guided by their traces) (Az-Zukhruf 23).

Of course, most ideas are not complete when they arise, and some people do not recognize the superiority of a thinker who created a new thought except after conditions and stages. Imam al-Shirazi says: "What is necessary for thinkers and rational people in society is to deal with the new in the original, meaning the authenticity of freedom, unless it is harmful and is prevented."³⁶

Second: tyranny and exclusivity in the decision making

If the authoritarian and individual approach dominates the spirit of these institutions, then what they invested most will drain and be lost with the passage of time because change starts from the soul, self and mind of the human being, not with the material formalities that are just means that serve work and not all work. Therefore, sociologists believe that material progress must be accompanied by a moral change: "The elements of culture change in varying proportions. The material elements in the cultural heritage change more quickly than the intangible elements. Therefore, the following variable, which is the moral aspects, had to change at the same speed so as not to develop a cultural backwardness. And this period of retardation is called late adjustment or maladaptation, and it often results in disturbance in social relations or social disintegration.»³⁷

Third: superficiality in thinking

However, one of the most important reasons that may impede proper change is the superficial awareness of this process, which turns it into a setback that carries with it many negatives and becomes backwardness. We see this evident in those societies that import modern technology while carrying in their very existence a colossal pile of moral backwardness. This is a matter that has

36 Encyclopedia of Jurisprudence (The Book of Sociology), Sayyid Muhammad Husayn al-Shirazi, p. 415, Dar Al-Uloom Beirut, Lebanon, 6th Edition, 1408 AH.

37 Theoretical Trends in Sociology, Abd al-Basit Muhammad Husayn, p. 530, Dar Gharib for Printing and Publishing, 1st Edition, 2002 AD.

created a big gap within those societies, where this gap left new cultural problems. So, "Any reaction shown by society must have a direct adaptive or harmonious value for Man at a time when the plan of life takes on a cultural form."³⁸

Fourth: Anarchism at work

The completion of the process of cultural change in groups and institutions needs a completion process imposed by the necessities of changing the administrative and organizational methods that follow them. No matter how these groups possess valuable ideas, great potentials, or high capabilities, they will become powerless if their administrative and organizational methods fail. This calls for it to make a comprehensive change in its practical methods in order to find the required balance between the goals that it has planned and the capabilities and competencies that it possesses.

The huge losses that some organizations and institutions face is due in large part to the stalemate controlling most of their effectiveness. There is a big gap digging itself in the dynamic structure, which is the lack of understanding of the surrounding climate and the lack of awareness of the flow of time that draws the effects of change on every place that passes through it. Some strongly insist on resisting the challenges of change, using the same mistakes of the past that they and their peers went through, but a strongly stormy time can not be challenged by those who have a soft soft stick, so that they responds to the right and defies the error. The radical change in the motor behavior of the organization begins first with the process of changing the ideas that form the basic structure of the movement process. The structural change process may be well done, but the constructional defect may make the building skewed. For example, the administration that derives its means, tools and method of work in general from a basic idea, which is the individual authoritarian control of all matters, so such an administration cannot mitigate the evils and carry out the change process as required unless it changes the intellectual structure that drives it. And when the institution has the right intellectual structure, the process of organizational change that includes its general structure begins. "Organizational change means bringing about modifications in some goals and policies aimed at adapting the conditions of the organization and working methods with the changes and new conditions in the environment surrounding the organization with the aim of creating coherence and harmony between the organization and the environmental conditions in which it operates, or creating new organizational conditions and methods that achieve the organization ahead of others and enable it to get bigger gains and returns »³⁹

Fifthly: Urgent decision-making

The process of change must be gradual and not to use the sudden shock

38 Anthropology and the Crisis of the Modern World: Ralph Lenton, p. 157; Translation: Abdul-Malik Al-Nashif, The Modern Library, Beirut, 1967 AD.

39 The Development of Organizational Thought, Ali Al-Salami, p. 256, Dar Al-Gharib for Printing and Publishing, Edition 1, 2002.

method to bring about and impose comprehensive changes all at once. Human culture, as we said earlier, is the outcome of a historical accumulation that is clinging to the depths of the soul that cannot be easily changed because “Human beings possess a social heritage as well as a biological heritage, and culture is the deposit of history, as it includes those aspects of the past that have existed until the present day. History represents more than one angle something like a sieve or filter.”⁴⁰

Rather, there must be a natural progression based on the principle of persuasion and envisioning, as comprehensive forced change may lead to adverse reactions and generate negative effects that could create new cultural and psychological problems. There have been many theories that discuss the best method for the process of sound change. “There is the theory of gradual change that begins with simple matters and then progresses to more difficult matters, and the theory of progressive change that divides change into stages in succession, and with the logic of accumulating effects resulting from phase changes, the ultimate goal of the change process is achieved, and comprehensive revolutionary change that aims to achieve change in one go, depending on the logic of amputation and decisiveness. And not negotiation and persuasion »⁴¹

Moreover, the main problem that may face the process of systemic change is that forced transformation imposed by circumstances, so that the change is a reflexive effect of actual transformations, so the institution is forced to take some quick measures to accommodate this change. Undoubtedly, the forced change carries with it a lot of disadvantages and loopholes, because it is a decision that does not stem from ordinary circumstances ruled by logical study, but rather is an emotional decision that is a direct and often not considered reaction. Likewise, this type of change does not have the ingredients for continuity, as soon as the pressures that forced the institution to change end, the retreat to the zero zone and the cancellation of previous decisions will begin, as the transformation process has not taken the right path in maturing and crystallizing it. Some management professionals and sociologists believe that the correct approach to the process of change begins with the logic of attack towards transformations, not defense: “The traditional method of facing change is an attempt to bridge the gaps or repair the damages caused by the change. The traditional method is defensive in nature and takes the form of reaction. The administration tries to mitigate the negative effects arising from the change but fails to take advantage of the new opportunities offered by the change.”⁴²

Sixth: The Change of Minds Law

The law emphasizes confronting chronic problems with the same mindset that created them because all accidents and crises arise from certain mindsets and special thinking, which are what led to these unsatisfactory and failed

40 Anthropology and the Crisis of the Modern World, Ralph Lenton, p. 150, translated by: Abd al-Malik al-Nashef, The Modern Library, Beirut, 1967.

41 The Development of Organizational Thought, Ali Al-Salami, p. 265, published by Al-Gharib Publishing House, 1st Edition, 2002 AD.

42 Contemporary Management: Ali Al-Salami, p. 227; Publishing House Al-Gharib for Printing and Publishing, 1st Edition, 2001 AD.

results, and therefore the request of the same person to treat these problems with the same mentality, it will inevitably lead to the same previous failed results because he will deal with it in the same way and with the same mentality, and so in order to remain in the same circle, we have to change that mentality and way of thinking.

Seventh: the law of naivety and the unconscious

Among the other laws that represent one of the causes of impediments to change and reform, is that called the law of naivety and unconscious thinking and application, so if a person did something in the same way as the previous one, there is no way the result would be the same without the slightest change, and so, this law and this method must be changed this in order to change and reform continue to achieve its goals, hence the necessity comes to change some failed laws, such as the election law, for example.

Eighth: the law of other causes, prediction of the outcome of failure

The multiplicity of mistakes and the failure of many of the failed laws' implementation leads to a person's lack of confidence in the bodies that legislate them, on the one hand, and their resistance on the other hand, so that staying on them would then be one of the obstacles to change and reform, and a cause, an holdback and an obstacle to the process of change and reform, especially in Partial prosthetic repairs. Accordingly, we must change these bodies and replace them with other competent bodies that possess some special skills and abilities in various life fields and scientific disciplines, to be able after that to move towards the better, but unfortunately there are those who are trying to stand in the way of this change by clinging to false sayings and arguments such as the famous proverb (The thing that you know is better than the good that you do not know.)

The necessary steps for the change and reform process

First: problem identification and diagnosis

First, in the success of any project or reform process, the problem must be defined and diagnosed very precisely, in order to draw appropriate plans to address it, and to find solutions and methods consistent with it.

Second: setting goals

The process of setting goals is just as important as diagnosing the problem. To avoid anarchy on the one hand, and on the other hand, to be taken into the strategic planning process for the process of change and reform, and without that, the process will be an incomplete and opaque process that is unclear, no matter how hard the owners try and put effort into achieving it.

Third: bear parting the usual

We have already mentioned that one of the obstacles and barriers to change and reform is fear of the future, and here the one who stands for the process of reform and change should be prepared to endure leaving out the usual, and that

most of his attention and consideration be limited to the future vision that the transformative and reformist science aspires to achieve.

Fourth: Study the new topic

Experience has shown that haste in making decisions is one of the reasons for the failure of any reform work, and therefore the subject must be subject to a careful and comprehensive objective study of all its different dimensions and trends, so that the person seeking reform and change does not face problems and crises in achieving his project and desired goals.

Fifth: firmness in making the decision to start the new work

Those who ask for reform and change after defining the topic, setting its goals, and successfully planning for it and studying it in a comprehensive and integrated study, must take the decision to start work firmly and seriously without making the external and internal influences affect their decisions necessary to proceed with the success of their project and achieve its goals.

Sixth: Adopting teamwork

Recent experience has proven that individual work does not bear fruit as in the case of the work of the team and the collective institution, because individual work may end with its owner in oppression and tyranny in decision-making, or take individual decisions that are useless in the success of reform work, especially work related to the social, political and administrative aspect, so it demands that joining a specialized team that possesses the capabilities and skills in administrative, political and social work in order to achieve the objectives of the process of change and reform.

Seventh: Adopting the optimal methodology

This process includes a set of sub-steps, such as:

First: freedom from the shackles of the past work.

Second: The ability to make change.

Third: Mastering work on the new project.

These and others contribute to the success of the change and reform process for the better. Without these matters, the process may lag behind in its progress and achieving its required goals.

Eighth: Non-surrender and despair

Among the most important obstacles to achieving the goals and the success of reform work is the issue of surrender and despair from achieving the fruits and the goals, or continuing with its steps. This happens for several reasons, including surrender to internal and external influences, including despair and frustration in achieving goals, or continuing to do so as a result of the long term as the Almighty said: (Has not the Time arrived for the Believers that their hearts in all humility should engage in the remembrance of Allah and of the Truth which has been revealed (to them), and that they should not become like those to whom was given Revelation aforetime, but long ages passed over them and

their hearts grew hard? For many among them are rebellious transgressors.) (Al-Hadid / 18). The cruelty of hearts is a sign of despair and frustration afflicting a person as a long-term result of him in achieving his goals that he hoped to achieve in the shortest period of time, and therefore the process of change and reform requires patience and diligence to work without giving up or despair.

Ninth: win the environment and the social environment

The one who seeks reform and change may have a high degree of seriousness and perseverance in his work, but the environment in which he lives represents one of the obstacles for him in continuing his work and preventing him from achieving his goals. Whenever the environment is a motive and encouragement for him, the process of change and reform will accelerate its success and the achievement of its goals, but when the environment becomes an obstacle and a holdback to him, the process is delayed in its success and the achievement of its required goals, but the seeker of reform and change must make the surroundings encourage and motivate them to continue his work and the success of his project in various methods and procedures available to him.

Overall and final results

Through the research and the study of the topic, we reached a set of final results, including the following:

First: The process of change and reform is subject to a set of internal and external causes and factors, just like any norm of the universal divine laws.

Second: The flow of the divine norms has great benefits, from its statement that it is a motivation to neutralize problems and finding solutions to them, in addition to that it stimulates the explosion of human potential energy, in addition to achieving awakening and preparing for problems and crises and to draw lessons from them.

Third: Every change or reform process must have self-motivated motives that drive people and seekers of reform and change to proceed and continue to achieve goals.

Fourth: None of the change and reform is devoid of basic principles on which to initiate, continue and succeed in achieving its desired goals, such as the principle of self-purification, the principle of intellectual advancement, and the principle of moral transcendence.

Fifthly: We have also found out that change and reform are on two levels, comprehensive overall propulsive, and partial, gradual, and that the first results from the inefficiency of the second in achieving reform and change.

Sixth: One of the elements of success in transformative and reformist science is belief in the power of change, absolute confidence in the processes of change and reform, and belief in its flow as a divine norm when its causes are available, its starting point is deviated, reliance on internal capabilities and not being affected by external influences.

Seventh: Every change or reform process requires the application of a set of practical steps, such as setting the starting point, successful strategic planning, implementation and execution, maintenance and preservation represented by honest and serious control of work.

Eighth: Any reform or change process is not free from facing some obstacles and holdbacks in its path, which are such as fear of the next, tyranny and exclusivity in making decisions, superficiality in thinking, anarchy at work, hasty decision-making, changing mentalities, the law of naivety of the unconscious, the law of expectations of failure and compassion for it.

Ninth: Each of the reform and change process needs a set of necessary steps before starting it, such as being accurate in identifying and analyzing the problem, defining the required goals, bearing the departure of the usual, studying the new topic, firmness in making decisions, teamwork, adopting the best methodology, not to despair and give up, win the environment and the social environment.

Recommendations and proposals

First: Holding conferences and seminars to introduce the reality of the reform process and community building.

Second: Establishing workshops to introduce the mechanism and how to apply the stages and steps of change and reform.

References:

* The Holy Quran

Al-Kafi, Muhammad Bin Yaqoub Al-Kulayni, edited by: Ali Akbar Al-Ghafari, Dar Al-Kutub Al-Islamiyyah - Tehran, Haidari Press, Fifth Edition, 1363 SH.

Al-Manar Magazine, Muhammad Rashid Reda, ed / 2, 1327 AH, m / 1 (1315-1316 AH).

Al-Misbah Al-Munir, Al-Fayoumi, edited by: Muhammad Muhyiddin Abdul-Hamid, Publisher: Muhammad Ali Subaih and Sons Library and Publications, 1347 AH.

Anthropology and the Crisis of the Modern World, Ralph Lenton, translated by: Abd al-Malik Al-Nashef, The Modern Library, Beirut, 1967 AD.

Arrangement of Logic Reform, Ibn Al-Skeet Al-Ahwaz, Edition of Beirut, Lebanon.

Awali al-Alli, Ibn Abi Jamhur al-Ihsa'i, The Sayyid al-Shuhada, First Edition, 1405 AH, Iran - Qom.

Contemporary Administration, Ali Al-Salami, Publishing House Al-Gharib for Printing and Publishing, 1st Edition, 2001 AD.

Democratic Transformation and Concepts of Revolution, Change and Reform, Akram Al-Bunni, Sunday, May 18, 2014 AD, Al-Awan Website for a Rational Secular Culture.

Dictionary of Language Standards, Abu al-Hasan Ahmad Ibn Faris, edited by Abd al-Salam Haroun, published Dar al-Fikr, Beirut - Lebanon, 1399 AH - 1979 AD.

- Divine Sunnahs in Nations and Individuals in the Holy Quran .. Principles and Controls, Dr. Magdy Muhammad Muhammad Ashour, Dar Al Salam for Printing, Publishing and Distribution, Cairo, 3rd Edition, 1434 AH - 2013 AD.
- Divine Sunnahs in Nations, Groups and Individuals in Islamic Law, Dr. Abd al-Karim Zidan, Al-Risala Foundation, Beirut - Lebanon, 1st Edition, 1413 AH - 1993 AD
- Divine Sunnahs in the Biography of the Prophet, d. Rashid Kahous, Dar Al-Salam for Printing and Publishing, Cairo - Egypt, 1 Edition 1438 AH - 2017 AD.
- Encyclopedia of Jurisprudence (Book of Meeting), Mr. Muhammad Hussein Al-Shirazi, Dar Al-Uloom Beirut Lebanon, 6th Edition, 1408 AH.
- Explanation of Nahj al-Balaghah, Ibn Abi al-Hadid, published by Dar al-Kutub al-Ilmiyya, Beirut, Lebanon.
- Hamid al-Din al-Farahi, Leader to Ayyun al-Aqeedat, The Hamidiyyah Circle and its Library, The Greatest Hate - India, 1st Edition, 1395 AH - 1975 AD.
- How do you plan for your life ?, Salah Al-Rashed, Al-Rashed Center published, 1st Edition, 2003 AD.
- Introductory lessons in jurisprudence rules, Sheikh Baqir Al-Iroani, published by Dar Al-Mahajah Al-Bayda for printing and publishing, 1st Edition, 2005 AD, and the edition of the Fiqh Foundation for Printing and Publishing.
- Jurisprudence Rules, Sheikh Nasser Makarem Al-Shirazi published the Imam Ali (Peace be upon him) Foundation, Holy Qom, First Edition.
- Lisan al-Arab, Muhammad ibn Makram bin Manzoor al-Afri al-Masri, ed. 1, Sader House, Beirut, 1990 AD, and the publication of Literature al-Hawza - Qom, printed in 1405 AH.
- Norms of Change and Its Features, Murtaza Maash, Al-Taaba Magazine, Issue (2), the third year, Shawwal 1418 AD.
- Organizational Behavior in Business Organizations, Mahmoud Salman Al-Amian, Wael Publishing House, Amman, 2005 AD.
- Real Change Starts From Within! Written by: Dr. Abd Al-Rahman Mohareb Wadi, publication date, 2017.
- Realize your dream of memorizing the Holy Quran, Dr. Abdullah Al-Melhem, Spreading Intellectual Creativity, 1st Edition,
- Revealing what is meant in explaining the abstraction of belief, Allama al-Hili, published by the Al-Alamy Foundation for Publications, Beirut, and the publication of Shakoury Antiquities, Qom, 3rd Edition, 1372 AH.
- Tafseer of the Qur'an (abbreviation for Tafsir al-Mawardi), Abu Muhammad Izz al-Din Abd al-Aziz bin Abd al-Salam bin Abi al-Qasim bin al-Hasan al-Salami al-Dimashqi, nicknamed the Sultan of

Scholars, edited by: Dr. Abdullah bin Ibrahim Al-Wahaibi, Dar Ibn Hazm, Beirut - Lebanon, 1st Edition, 1416 AH - 1996 AD.

The concept and meaning of change, Juma Amin, at (www.islamselcet.net)

The Concept of Divine Sunnahs in the Noble Qur'an and its Relation to the Investigation of the Belief, Khaled Muhammad Abu Al-Fotouh, 16 Rabi 'Al-Thani 1440 AH, Muslim website link: (<http://almoslim.net/>)

The Development of Organizational Thought, Ali Al-Salami, Dar Al-Gharib for Printing and Publishing, 1st Edition, 2002.

The importance of the doctrinal and intellectual term and its controls: Saud bin Saad bin Nimr Al-Otaibi, controls for accepting doctrinal and intellectual terms among the Sunnis and the Jamaa, a doctoral thesis approved in the College of Dawa and Fundamentals of Religion (Department of Belief and Religions), Umm Al-Qura University, Makkah Al-Mukarramah, 1428 AH - 2007 AD.

The Philosophical Encyclopedia: Maan Ziyad, published by the Arab Development Institute, 1st Edition, 1988 AD.

Theoretical trends in sociology, Abd al-Basit Muhammad Hussein, Gharib House for Printing and Publishing, 1st Edition, 2002, and the publication of Dar Al-Ma'rifah Al-Jamaa, Egypt, 1st Edition, 1998 AD.

Vocabulary of the Qur'an .. New perspectives on the interpretation of Qur'anic terms, Hamid al-Din al-Farahi, ed., Ed. Muhammad Ajmal Ayoub Al-Islahi, Dar Al-Gharb Al-Islami, Beirut - Lebanon, 1/1, 2002 AD.