Enlightened City: A Society Established on the Prophetic Motivational Model

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Abstract:

This paper discusses the motivations that contributed to establishing the Enlightened City—Medina Al Munawarah — an exemplary society of all time. It highlights the Prophet's motivational strategies and leadership skills in developing youth within society. The paper examines how the Prophet founded a community grounded in empathy and mercy for people of all ages, races, and backgrounds. It defines a new motivational model called the "Prophetic Motivational Model" and illustrates how it can be harnessed today to create a harmonious community and a more inclusive society.

Key Words: Prophetic Motivational Model, Enlightened City, Medina Al Munawarah, Prophet Muhammad ﷺ, community harmony, youth-development, inclusive society, Islamic leadership.

Introduction:

One thousand four hundred years ago, there was a community in the Arabian Peninsula where the old and young, migrants and citizens, non-native and native speakers, came together to build an exemplary society. They flourished a civilization that would later be a source of inspiration for every generation of Muslims until the Day of Judgment. In that community, regardless of age, language, social status, and cultural difference, everyone learned together and shared tasks, joys, and sorrows to build a better tomorrow. No doubt this was the "Enlightened City – Medina Al Munawarah".

Prophet Muhammad (SAW) worked tirelessly to build a society free of racism. However, if we look at contemporary Muslim societies from east to west, significant

divisions are evident. These divisions exist across various groups, including first-generation and second-generation migrants, the old and the young, men and women, and parents and children. This paper scrutinizes the strategies that helped the society of the Prophet thrive by navigating such challenges. To further this exploration, the following research questions are analyzed to identify some feasible solutions for addressing these challenges:

- What caused harmony among different communities in the Prophetic society?
- How did the Prophet's leadership strategies establish youth in society?
- How did the Prophet initiate a sense of respect among old and young in the professional and social realms?
- How can we improve ourselves in light of the Prophet's strategies as a community to understand each other better and work together for the greater good?

Harmony among Different Communities in the Prophetic Society:

Understanding the harmony in the Prophet's society begins with thoroughly examining the definition of community described in Arabic dictionaries and various resources. This is followed by an analysis of the concept of communities, both in contemporary contexts and within the Prophet's time. Finally, the techniques the Prophet applied to cultivate such harmony are investigated.

In Arabic, the terms "جماعة" and "مجتمع" both mean community and came from the root word "جمع", which means to unite, link, and bring together several persons.

According to the Cambridge dictionary, community means "the people living in one particular area or people who are considered as a unit because of their common interests, social group, or nationality or the people living in a particular area, a group of people who have the same interests, religion, etc.

According to the Merriam-webster Dictionary, community is defined as the people with common interests living in a particular area, a group of people with a common characteristic or interest living together within a larger society, a body of persons of common and especially professional interests scattered through a larger society, a body of persons or nations having a shared history or common social, economic, and political interests, a group linked by a common policy, an interacting population of various kinds of individuals (such as species) in a common location.

In Islam, the community has often been termed the "Ummah." The opening clause of the Medina constitution establishes the ummah as a religious and political community that struggles for the same faith and political causes.[1]

Hence, examining these terms reveals that Medina was home to diverse communities unified by different interests and contexts. Some communities became interlinked under some standard policy, goals, or interests and formed a more extensive community. For example, the "Constitution of Medina" unified the entire Medina community as a nation, even though they had different religions and histories. In today's context, many societies worldwide consist of various communities. For example, in Western countries, nationals from different backgrounds may connect through shared nationality, religion, migration experiences, etc. Table 1 shows the attributes of the most prominent communities in the Medina society.

Table 1 The Community in Medina at Prophet's Time

Community	Attribute of being a community
Inhabitants of Medina – the whole Medina community, irrespective of tribes, religions and other differences	an interacting population of various kinds of individuals (such as species) in a common location is considered a unit because of their nationality
The Muslim community of Medina – this comprises all Muslims of Medina regardless of their residence/migration status	a group of people who have a common religion and social, economic, and political interests
The Jewish community – the Jewish people of Medina, irrespective of their tribes	a group of people who have a common religion and social, economic, and political interests
The Ansar community – the Muslim community of Medina helped the migrants from Mecca	a body of persons having a common history, common social, economic, and political interests
The Mujahir community – the Muslim community of Mecca who migrated to Medina	a body of persons having a common history of migration from Mecca
Al-Aws tribe – the people of Al-Aws tribe	a body of persons having a common history
Al-Khazraj tribe – the people of Al-Khazraj tribe	a body of persons having a common history

Building on this understanding now comes the question of motivation and its place in the Prophet's society. The Islamic term for motivation is دافع. The root word is "دفع", meaning conquer, to fight, propel, drive, rush off, flow, gush forth, push one another, rush off, hurry off. In Arabic, as the root words suggest, there is a connection between motivation and the concept of rushing off to conquer. The term implies a more profound meaning - conquering hostile forces and pushing oneself to pursue what is

good swiftly. In English, it is derived from the Latin word "movere", which means "to move".[2] Table 2 defines the concept of "Motivation" from the available literature.

Table 2 Definition of Motivation

Source	Definition
Luthans (1998)	The process that arouses, energizes, directs, and sustains behaviour and performance.[3]
Beck, R. (2003)	A theoretical concept that accounts for why people (or animals) choose to engage in particular behaviours at particular times.[4]
Abbas, Ali & David, Weir (2005)	Represents the psychological processes that are goal-directed in the human beings.[5]
Abdur, R. et al. (1988)	The driving force behind behaviour that leads us to pursue some things and avoid others (this aligns with the root words of the Islamic term motivation).[6]
Alawneh, S. F. "Human Motivation: An Islamic Perspective." The American Journal of Islamic Social Science, 15.4, (1999): 19-39.	The maximum level of motivation in Islām is the reward of Heaven and pleasure of Allāh that an individual receives from the deliverance of good deeds, hard work, and devotion towards both worldly and spiritual ends.[7]
Briefly Newstrom (1997)	The power of the drive to do something.[8]
Robbins, Stephen P., & Judge, Timothy A., (2007)	A process that is part of a person's desire to strive to achieve organizational goals, provided that the fulfillment of some individual needs.[9]
Passer & Smith (2008)	The process that influences the direction, persistence, and vigour of goal-directed behaviour.[10]
Kleinginna & Kleinginna (1981)	The internal condition or desires that activate behaviour to achieve goals, the energy that we have that directs our behaviour in achieving our goals.[11]
Al Ghazali (Translated 2007)	A feeling of fear and hope as a means of climbing to get closer to God to every commendable rank.[12]

To further explore the concept of motivation within this context, we delved into widely recognized motivation theories in the existing literature, which can be categorized into five basic types,[13] as represented in Figure 1.
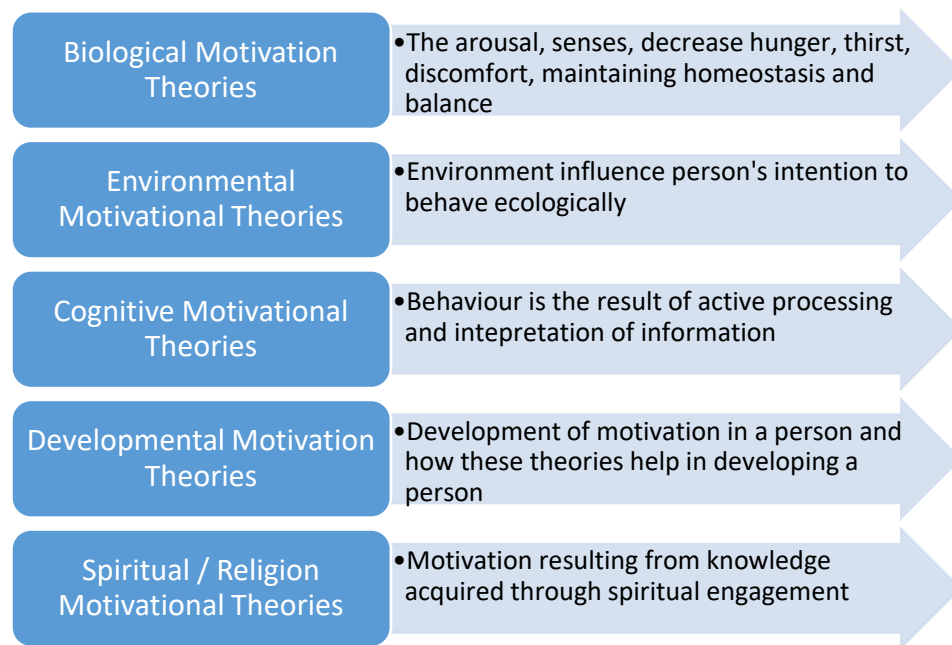
Biological Motivation Theories	• The arousal, senses, decrease hunger, thirst, discomfort, maintaining homeostasis and balance
Environmental Motivational Theories	• Environment influence person's intention to behave ecologically
Cognitive Motivational Theories	• Behaviour is the result of active processing and intepretation of information
Developmental Motivation Theories	• Development of motivation in a person and how these theories help in developing a person
Spiritual / Religion Motivational Theories	• Motivation resulting from knowledge acquired through spiritual engagement

Figure 1 Five types of Motivational theory

With this understanding of motivation in mind, it involves extrinsic and intrinsic sources. Either positive or negative incentives or a combination may initiate extrinsic sources. On the other hand, intrinsic sources can be further subcategorized as either body/physical, mind/mental (i.e. cognitive) or spiritual. Islamic scholar Ibn al-Qayyim considers four factors in motivation and behaviour: matters that are loved (intrinsically valued), issues that are (intrinsically) despised, taking a path towards what is loved (intrinsically valued), and taking a path that will prevent what is (intrinsically) despised.[14]

Building on the insights from existing motivation theories, an initial framework is outlined to investigate the Prophet's motivational model. This model is fundamentally derived from the Prophet's various sayings and actions. For example, upon his arrival at Medina, his very first advice was:

"O people: feed the hungry, spread Salam (greeting of peace), maintain your kin relationships, and pray at night while others are asleep. With this, you shall enter Heaven in peace."[15]

This hadith has four essential elements: eradicating food insecurity, emphasizing the importance of sharing with others, fostering security and safety in society, and nurturing spiritual connections with Allah (SWT). Research indicates that food insecurity contributes to social unrest[16], which can lead to violence and spiritual

degradation, creating an environment that is physically and mentally unstable for communities.

Some of these essential elements align with Maslow's hierarchy of needs motivational theory, which posits that survival needs must be satisfied before the individual can fulfill the higher needs.[17] Figure 2 shows Maslow's upgraded hierarchy of needs.
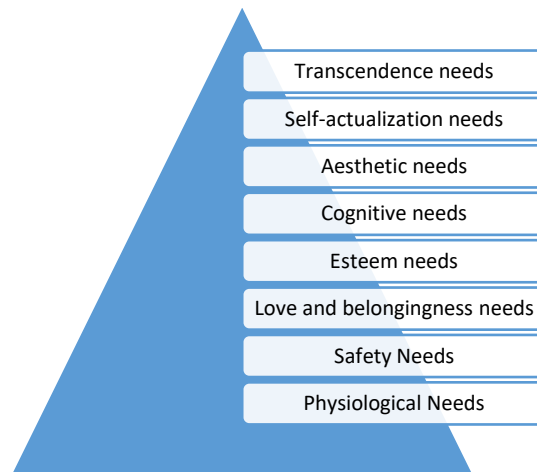
Transcendence needs

Self-actualization needs

Aesthetic needs

Cognitive needs

Esteem needs

Love and belongingness needs

Safety Needs

Physiological Needs

Figure 2 Maslow's motivational theory

While Maslow's theory emphasizes the prioritization of physiological needs, it does not rigidly dictate the order in which all needs must be satisfied. However, the theory places utmost importance on physiological needs.[18] In contrast, the Prophet's motivational theory differs in placing equal importance on people's physiological needs, safety, love, and belonging.[19] The Prophet's motivation was further reinforced by encouraging night prayers when others were asleep. Such prayers play an essential role in elevating people beyond their personal needs, as praying in solitude, away from all crowds and distractions, brings calmness and peace to the heart, ultimately guiding individuals towards self-actualization. He further said:

"Give food to the hungry, pay a visit to the sick and release (set free) the one in captivity (by paying his ransom)."[19]

Building on the importance of physiological and transcendent needs, the Prophet stimulated individuals to uplift themselves by helping others and addressing their physiological needs and their needs for love, belonging, esteem, and safety, especially for those in greatest need. The Prophet's approach was to embed transcendent needs from the very beginning, which is also well highlighted in existing research.[20] This approach contradicts Maslow's theory, which implies that individuals are more likely to move to the upper stages after they meet their physiological needs. Instead, the Prophet

strived to nurture a core group of people within society who valued spiritual needs above physical and other self-centered desires. This core group then inspired others, creating a ripple effect throughout society. In this way, he cultivated a just society rooted in empathy, compassion, mercy and harmony as its core values that form the foundation of a new motivational model. Figure 3 portrays this model termed as the "Prophetic Motivational Model":
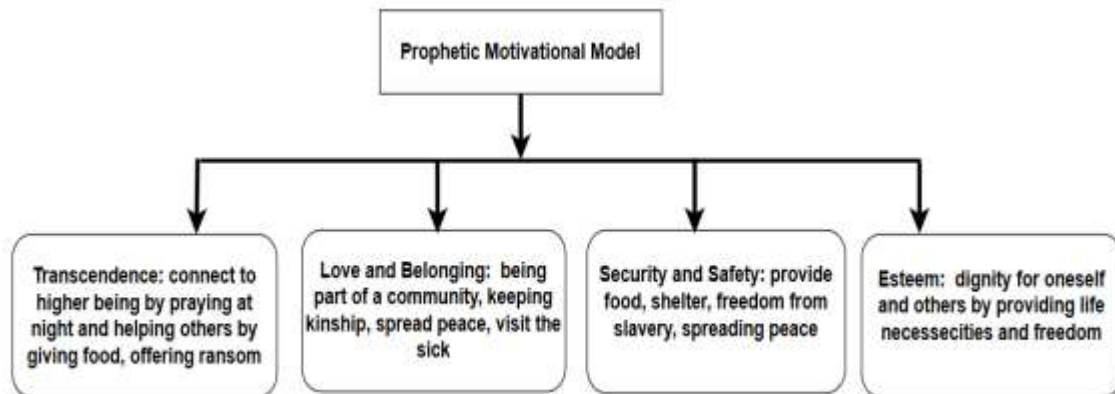

Figure 3 Prophetic Motivational Model

The Prophet's motivational model inspired universal empathy when people feel the same pain for the out-groups as their own. For example, by urging people to feed the hungry and spread peace, the Prophet motivated individuals to show sympathy for all communities rather than the people of Mujahirun/Ansar or Muslims. This strategy discourages people from showing empathy towards people who are only similar to themselves.[21] Moreover, it lessens the chance of developing rivalry among communities and groups that differ in interests. The comprehensive empathy in the Prophet's society is also reflected in the following saying, where he affirmed that the foundation of empathy is rooted in universal humanity:

"Be compassionate with all those on earth, and the One above Heaven will bestow His Compassion upon you".[22]

Apart from instilling universal empathy, the Prophet underscored transforming society by introducing strategies such as strengthening social status by giving food to the hungry and visiting the sick. At that time, slavery was deeply embedded in the society. He influenced society to remove such practices by stirring people to release captives by paying the ransom. Removing such practices lifted the social status of everyone as a human being rather than part of a social category. It is notable in this context that

although slavery does not exist in today's society anymore, contemporary society still has social categorization and social status. Social categorization sometimes creates negative stereotypes for some groups of people. However, the Prophet encouraged the eradication of such categorization, as previously pointed out. He said:

"Know that you are above neither the red person nor the black person. It is only God-consciousness that makes you superior."[23]

Through his motivational model, the Prophet nurtured a sense of social justice in the general population. For example, when the Prophet heard about an incident in Abyssinia in which an elderly woman was pushed, he declared, "How would God sanctify a nation that does not protect its underprivileged from its powerful?"[24]

Table 3 maps some of the sayings of the Prophet to various motivational components that some researchers have highlighted.

Table 3 The Prophet's Sayings and Motivations

Hadith	Motivational Component
Worship Ar-Rahman, feed others, spread the (greeting of) peace, then you will enter Paradise with security (salam)'.[25]	Transcends, love and belongings
The believer is not he who eats his fill while his neighbour is hungry."[26]	Transcends, love and belongings
"None of you [truly] believes until he loves for his brother that which he loves for himself."[27]	Transcends, love and belongings

Furthermore, the Prophet fostered compassion and mercy among the community members to establish a sense of belonging. For instance, he initiated a pact of brotherhood between the Ansar (the citizens of Medina) and the Muhajirun community (the migrants from Mecca).[28] The idea behind this pact was to pair a man from the Muhajirun with a man from the Ansar to become his brother in Islam. The Prophet also implemented a brotherhood pact between Muhajirun. In the case of the Muhajirun Brotherhood pact, a person of high rank and a person of lower rank paired with each other.[29] One of the famous examples of brotherhood in the Medinan context was between Sa'd ibn Ar-Rabi', one of the wealthiest men among the Ansar, was paired with Abdur-Rahman ibn Awf, who had left immense wealth in Mecca to emigrate.[30] Although Sa'd ibn Ar-Rabi offered everything for Abdur-Rahman ibn Awf, he refused and asked him to show the marketplace. Then Abdur-Rahman ibn Awf made a good

amount of money using the business opportunities in Medina. Evidently, their behaviour was influenced by the Prophetic motivational model, which centered around the essential beliefs of loving others what, one would love oneself and serving others. The motivation of Sa'd ibn Ar-Rabi was to love the same thing for himself and his brother in the pact. For Abdur-Rahman ibn Awf, the motivation factor was to feed others, which can be transliterated as becoming self-sufficient and serving the weak rather than taking service from others. Recognizing such motivational factors in the community fosters a culture of altruism, leading to a society based on living for others and respecting and loving one another. Given this context, a threefold strategy employed by the Prophet can be defined as bringing mutual respect and strong bonds within society and among its communities, as illustrated in Figure 4.

Spiritual Drive → Implemented Policies and Establised practices → Instigated sense of belongings, love and respect by implanting universal empathy

Figure 4 Prophetic Strategies for Communal and Social Harmony

The Prophetic Motivational Model and Youth Leadership

This section explores some of the Prophet's leadership strategies as part of his motivational model for stabilizing and preparing young generations to lead the community and society in the future. One of the Prophet's biographies states, "A new message which advocates a total change in the social order often attracts young people whose vision of a better life gives them a strong motive to work hard for their beliefs."[31] According to Maslow's self-actualization theory, self-actualized people have certain behaviors[32]. An analogy is drawn out to such behaviors with some of the teachings of the Prophet in Table 4.

Table 4 Behavioral Strategy Leading to Self-actualization

Behavioural Strategy	Description	The Prophet's Teachings
Strategy on Facing Life	Experiencing life like a child, with complete absorption and concentration.	Experience life with God-consciousness and focus on the worship and remembrance of God, inclines towards "Reliance on God" and "Natural Disposition", and concentrates on the higher goals of life.
Strategy in Work	Trying new things instead of	Reliance on God and reasoning

	sticking to safe paths.	
Strategy in Making Decision	Listen to your feelings when evaluating experiences instead of using the voice of tradition, authority, or the majority.	Listening to the higher being to establish justice. This links to the Prophet's teaching of God-consciousness, sincerity, reflection, intellect and natural disposition.
Strategy for a better character	Avoid pretence ("game playing") and be honest.	Truthfulness, sincerity and trustworthiness
Strategy for challenges	Being prepared to be unpopular if your views do not coincide with those of the majority.	Steadfastness and enjoining what is right and forbidding what is wrong
Strategy for establishing oneself	Taking responsibility and working hard.	Responsibility and excellence in work
Strategy for success	Try to identify your defences and have the courage to give them up.	Purification of the soul and repentance

These behavioral strategies aligned with some of the Prophet's teachings and advice to the youth. The Prophet embedded a spiritual version of these traits in the young people of his time. Such strategies led to a group of young people who continued to build communities and societies based on universal empathy, mutual respect and social justice even after his departure. He underscored the importance of a respectful relationship between old and young. For example, he said:

"No youth honors his elders, but that Allah will appoint someone to honor him in his old age."[33]

In the above statement, he correlated the results of respecting elders to a gift from a higher being to motivate the young to live a God-conscious life. He further encouraged being compassionate, empathetic, and kind to everyone. For example, he said, "Be compassionate with all those on earth, and the One above Heaven will bestow His Compassion upon you."[34] He also placed extra importance on caring for those considered vulnerable in society at the time, such as women. He insisted on this by teaching that God promises Paradise to those who raise their daughters with care, never demeaning them or favouring sons over them.[35]

He further motivated the youth to explore life with all its opportunities, transcending labels like tribal, Arab, or non-Arab. He reinforced the idea that no one is superior to

another - whether red or black based on skin colour or race and that superiority is only established through someone's God-consciousness. Such encouragement influences a person to be accountable to a higher being, not to any social pressure, portrayal, or tribal culture. As he said:

"O People, your Lord is One, and your father (Ādam) is One. Verily, there is no superiority of an Arab over a non-Arab nor a non-Arab over an Arab. There is no superiority of a white over a black nor a black over a white. Only piety causes one to excel".[36]

The concept of God-consciousness is also relevant to the idea of excellence. The Arabic term for excellence is Ihsan. The Prophet said:

"Excellence is to worship Allah as if you see Him, for though you do not see Him, He surely sees you."[37]

According to al-Ghazali, excellence is a beneficial act by the person who performs dealings, which is not his duty. The obligation in dealings is to do justice and renounce injustice.[38] On the other hand, Islam's concept of worship is distinct from traditional concepts. The Arabic term for worship is Ibaadah, which comes from the root (ع ب د) and means serving, worshipping, adoring, venerating, and deifying.[39]

Hence, the concepts of God-consciousness, excellence, and worship are all connected in Islam. God-consciousness means serving God and His creation with excellence and without any superior feelings. It makes people accountable to a higher being, teaches them to live for others, and be self-actualized. By teaching and instilling these concepts in young people, the Prophet shaped a self-actualizing community that carried the flag to develop an exemplary society.

Reliance on God, which in Arabic is Tawaqqul, means to inspire people to be self-actualized, too. If we depend on God, we will be free of the needs of the people, and we will have zero expectations in exchange for our service. The Prophet said:

"If you all depend on Allah with due reliance, He would certainly give you provision as He gives it to birds who go forth hungry in the morning and return with [a] full belly at dusk."[40]

This direction encouraged the young people of the Prophet's time to try new things instead of sticking to safe paths. It encouraged them to take responsibility and work hard. The Prophet instigated a sense of trust and commitment in the heart of the young. The examples of a few young companions who were guided and empowered using this motivation model can be highlighted in this context.[41]

The example of 70 youth of Medina who were the memorizers of the Quran and were engaged in educational sessions with the community for most of their time[42], demonstrated the Prophet's endowment for steadfastness, enjoining what is right and forbidding what is wrong, a sense of responsibility and excellence in work in the youth. Another example of the Prophet's establishment of the youth in the society was the appointment of Mus'ab ibn `Umair as an ambassador to Medina.[40] The Prophet could have chosen some of his experienced companions like Abu Bakar, Umar or Uthman. However, he chose a young companion who left his life of luxury for the sake of God. On the other hand, the experienced companions did not complain about such appointments, showing respect and love between the old and young in society. The Prophet's appointment of 20-year-old Usamah ibn Zaid as the command over one of the elder companions, Umar, [43] clearly testified to the Prophet's lifelong inspiration and support of his young followers to carry the flag of universal humanity.

To establish a harmonious society and a community where all generations work together, the Prophet stressed justice, steadfastness, enjoining what is right, and forbidding what is wrong. He emphasized concentrating on the higher goals of life, reasoning, sincerity, reflection and intellect, truthfulness, and trustworthiness. The Prophet's dealing with Zaid ibn Thabit is such an example.[42] He directed Zaid towards focusing on higher goals in life and entrusted him with scholarly pursuits, leading to his role as an official scribe and interpreter of the Quran.

Furthermore, the success of Ali Ibn Abi Talib and Abdullah Ibn Abbas, two other companions who the Prophet mentored from a very young age, manifested his leadership skills. Ali became one of the most outstanding leaders and scholars in Islamic history. Similarly, Abdullah ibn Abbas was one of the legendary scholars of Islam till today. Another young companion, Muaz bin Jabel, worked closely with the Prophet in Medina. After the conquest of Mecca, the Prophet appointed him as his deputy and later as the governor of Yemen. At just 27 years old, Muaz received essential guidance from the Prophet on governing and inviting people to Islam. These teachings continue to be regarded as fundamental advice for Muslim leaders today.

Developing Today's Society and Communities based on the Prophetic Motivational Model:

This section explores some of the strategies to be applied to developing our societies and communities, which are derived from the analysis of the Prophetic motivational model. Notably, the Prophet did not consider any generational gaps or cultural

boundaries while assigning duties or working towards the common good of society. The Prophet established a no-stereotype society. For instance, he said:

"Oh people, your Lord is One! Know that there is no superiority of an Arab over a non-Arab or of a non-Arab over an Arab, or of a white over a black or of a black over a white, except through devotion to Allah," said Prophet Muhammad (peace be upon him).[44]

This hadith implies no negative stereotyping based on race, skin color, or superiority over nations and calls for no social categorization. On the other hand, the current social categorization of modern settings often leads to negative bias and stereotypes. It creates judgements of people as groups rather than individuals.[45]

The hadith is also well connected with the Prophet's motivational model, which inspired the people to work towards common goods by connecting them to a higher being, instilling empathy, and making them accountable to the higher being.

The incident of Abu-Dhar, who was one of the Prophet's companions, is also critical in such settings. [46]

"At Ar-Rabadha, I met Abu Dhar, who was wearing a cloak, and his slave, too, was wearing a similar one. I asked about the reason for it. He replied, "I abused a person by calling his mother with bad names." The Prophet said to me, 'O Abu Dhar! Did you abuse him by calling his mother with bad names? You still have some characteristics of ignorance. Your slaves are your brothers, and Allah has put them under your command. So whoever has a brother under his command should feed him of what he eats and dress him of what he wears. Do not ask them (slaves) to do things beyond their capacity (power), and if you do so, then help them."

Noticeably, the Prophet said, "You still have some characteristics of ignorance." Thus, the Prophet emphasized rectifying our characters rather than critiquing the expression. The Prophet worked towards changing hearts based on sincerity and repentance, which led to the motivation to transcend.

The Prophet also said: Verily Allah does not look to your faces and wealth, but He looks to your heart and deeds.[47]

The above saying, again, directs the motivation to change hearts and establish justice and sincerity. The motivation pushes towards positive behaviours, where people stop feeling superior over their race or wealth and focus on improving their hearts and

intentions. It frees society from social and racial bias and negative stereotypes of any group, population, or community.

Another relevant incident is where the Prophet discourages people from producing negative behaviour. The sayings related to the incident was narrated by Malik as follows:

"When you hear a man say, 'The people are ruined,' he himself is the most ruined of them all."[48]

According to the explanation of Imam Nawawi, this saying of the Prophet focuses on those who despise and scorn others. [49] The person who says that everyone is spoiled and mentions their flaws and sins becomes proud of himself and feels he is better than them. Therefore, he declares that they are doomed and destroyed. Such arrogance makes this person the most doomed and the worst among them.

The Islamic texts regarding negative stereotypes are written in a broad and generalized manner not only to prohibit specific negative stereotypes but also to prevent the emergence of future stereotypes that may share similar characteristics with the prohibited ones.[50]

According to the lifespan perspective, human development is a lifelong process influenced by multiple factors, and it is not realistic to categorize people into sitting deterministic generations.[51] The Prophet did not consider any specific generation or race to carry on any tasks. For example, he said:

"The best among you are those who have the best manners and character."[52]

Building on similar principles, the Prophet implemented a specific motivation model that connected the people around him to a higher purpose. It rectified their characters and inspired individuals to work for the common good by fostering a harmonious community. The community was rooted in God-consciousness, justice, truthfulness, love, respect, and transcendence. Positive characteristics were encouraged to promote self-actualization, while negative behaviours and stereotypes were countered, addressing the individual mindset rather than labelling groups. The Prophet refrained from criticizing specific expressions tied to stereotypes but focused on eliminating the underlying negative mentality. Such strategies helped shape people's mental models to handle adverse situations positively. Figure 4 illustrates the characteristics derived from the above analysis that contribute to a harmonious society.
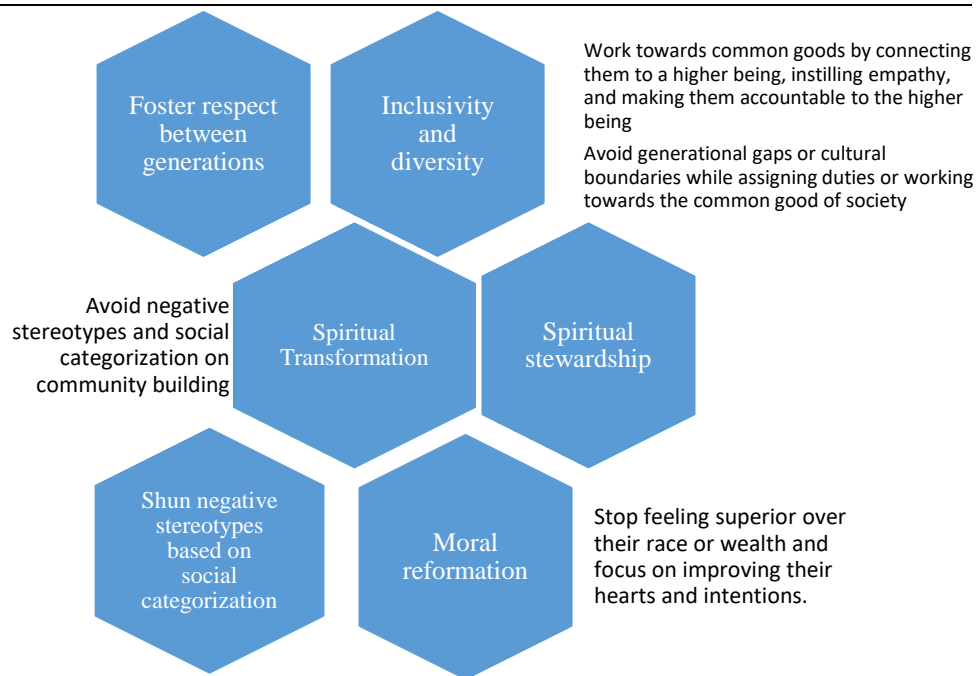
Figure 1 Characteristics required for a harmonious society

This commitment to societal change was not an abrupt shift but a continuation of the Prophet's lifelong dedication to justice and compassion. The Prophet had the vision to change society even before he received the prophethood. The biographies of his early life in Mecca exhibit that he was deeply distressed by the growing injustices within society, particularly the oppression faced by the poor, enslaved people and women. As a manifestation of his activism, he participated in and signed Hilf al-Fudul, an agreement still lauded today as one of the earliest constitutions promoting social justice. The Prophet endorsed this pact even after the conquest of Mecca by saying:

"I witnessed a treaty at the home of Abdullah bin Jud'aan. If I am asked to attend such a meeting now, I would answer." [53]

Building on the Prophet's vision and strategies for societal transformation, we can draw lessons for modern communities. The Prophet began with a vision and motivated people around him to become self-actualized. He nurtured qualities in them that enabled their personal and spiritual growth. In our time, we live in a society where not everyone may share the same level of spirituality as in the Prophet's time. However, we can still strive to establish a prosperous and harmonious society by starting at the local community level. Within that local community, a core dedicated group committed to social change can be the bonding force. Their focus would be to eliminate injustices and foster an empathy-based environment - where generational gaps, social divisions,

job superiority, or racial status hold no weight. They would educate the people on the core values of the Prophetic motivational model and inspire more people to join them. Thus, moving towards constituting a greater community and society from that local community would be possible. This approach is mirrored in the Prophet's life as he built a small community in Mecca, carried that to Medina, and progressively expanded it into a larger, inclusive society. Figure 6 illustrates this method.

Figure 6 Strategies to build a society based on social justice

Conclusions:

This paper discusses Prophet Muhammad's (SAW) strategies for building a harmonious community and greater society. The main focus of the research was on Medina, where the Prophet established an exemplary society and community of all time. A new motivational model named the "Prophetic Motivational Model" was defined. An analysis has been drawn on how this model can be implemented in today's time to build harmonious communities and societies in general. When followed correctly, this model can inspire the people in our time to positively contribute to the community and society-building activities, fostering harmonious communities rooted in empathy, compassion and social justice.

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