

## Introduction, Formation, and Role of Islamic Society

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### Abstract

Human life cannot be imagined without a society. Every human being in a society has interests and affairs with other people. If a person has the right to live a free life while living in a society, then he has to give the same rights to others, which are his duties in reciprocity. It is very important to set rules, regulations, and boundaries for the sake of peace and stability of the society. Just as a human being needs a society, so a society needs the law as well. The question arises, whether the law made by the people living in this material world is sufficient to meet the human requirements for which man has created. While living in the material world, human intellect can understand only the material needs of human beings, not supernatural and spiritual needs. That is why we need a revealed religion that is Islam and Islamic society. This article will briefly review the introduction and structural elements of Islamic society, to make it easier to understand the true meanings of the Islamic society which distinguishes it from other societies. Islamic society is an ideal society in which all person's rights and duties are protected and other necessities of life are made convenient and easy. Islam is a peaceful system of society and a complete code of life.

**Keywords:** Islam, Islamic Society, Human intellect, Formation

## Introduction:

Man has always been an important subject in world history, and this same person also established various ideas and beliefs about himself. Man, while realizing himself, sometimes resorted to the theory of evolution and sometimes gave a basis to new theories by declaring the universe as well as man to be the result of an automatic accident. But Islam, while declaring the creation of man as the achievement of a great goal, after making him the trustee of individual and collective responsibilities, he was crowned with the crown of Akram-ul-Khalq and appointed to the post of caliphate. If we look at the structure of man, it is a mixture of body and soul. Living in the human society in the material world, man needs society from birth to death since human life is impossible without community, therefore man likes to live together.<sup>1</sup> In human history, societies have been established on different bases, for example, community, nation, language, religion geographical boundaries, etc. History is a witness that almost the same factors are working in all the societies that have been formed in the world. Considering the collective life of man shows that he has kept two things in mind in his life. One is that he should live in such a way that his self is fulfilled. The other is that such rules and regulations. He should prepare by which he will be able to establish pleasant relations with other human beings. The place where a person is living a purposeful life and lives together with other people to achieve common interests is called a society. Below we will talk about the introduction of the society, the need and importance of the Islamic society, and its constituent elements, which will make it easy to understand the meaning of the Islamic society and its formation role.

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<sup>1</sup> Shahid Mukhtar, Plato, "Life and Teachings, Thoughts and Philosophy", (Lahore: Shahid Publishers, B.T.), p. 69.

## Introduction to Society:

Society is an Arabic word, it is derived from Asher Yaasher, Chapter<sup>2</sup> Mufa'ala, which means to live together. Society in English is called "Society, Community". Oxford Dictionary defines society as: "A group of people who join together for a particular purpose"<sup>3</sup>. In the term, it refers to the group of people that exists for the sake of a common objective, social institutions exist in two ways, natural institutions and voluntary institutions goes. According to the encyclopedia, "Society is a group of persons living together on the principle that they have common interests". Man is a biological being with a highly developed nervous system and a social disposition. According to Aristotle, the fulfillment of the individual personality and collective life of man is not possible without such powerful political institutions that completely dominate the personality of the individual in terms of universality scope and functions.<sup>4</sup>

E. J. Wilkins has defined society in these words:

"Society is a comprehensive term that covers the entire system of human relationships. These relationships are born out of human interaction. The basis of this union is the desire for personal survival<sup>5</sup>. According to the great philosopher Plato, goodness or morality is a goal in itself and its achievement is the aim of human life. An ideal life is possible only with an ideal society<sup>6</sup>. Ibn Khaldun has written in his case that human beings must be united, this is written by the

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<sup>2</sup> Ibn Manzoor Al-Afrika (630 AH-711 AH/1232 AH-1311 AH), "The Language of the Arabs", (Beirut: Darahiya al-Tarth al-Arabi, 1996), vol. 9, p. 220, Al-Qamoos, Mujam al-Ma'ani.

<sup>3</sup> <https://www.oxfordlearnersdictionaries.com/definition/english/society>, Accessed:18/08/2022.

<sup>4</sup> Shahid Mukhtar, "Aristotle, Life and Teachings, Thoughts and Philosophy", (Lahore: Shahid Publishers, B.T.), p. 155.

<sup>5</sup> Wilkins, Elizabeth J. (1830 AD -1914 AD), An Introduction to Sociology Macdonald and Evans, England: Reprint 1979, p.38.

<sup>6</sup> Plato (427-347 BC), "Life and Teachings, Thoughts and Philosophy", p. 158

Published:  
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scholars as saying that human beings are civic-minded. From these definitions, it is known that the name of the collection of different people in society. A society is a group of people living together on the basis that they have common interests. When a person is born in a society, he must stay within the society. Because from birth to death, the survival of a human being is not possible without the help of other human beings. Therefore, human life cannot be imagined without society<sup>7</sup>.

### **Introduction to Islamic Society:**

In the Islamic philosophy of life, man was created honorable and noble and he has been remembered with the name of honor. Man is civilized by nature and his instincts are to live together, that is why Islam emphasizes collectivity the most. Islam is the guarantor of party welfare. It also does not ignore the individual status of individuals. Rather, it defines the reformation of the individual as the starting point of reformation. Because the individual is the basic unit of society. Therefore, the reformation of the individual is the reformation of the society. According to Muslim experts, the following definitions can be considered to know the concept of Islamic society, nation, or nation.

In the modern concept of the nation, sociologists have described language, history, civilization, and the region as its components. Islam rejects separate nationalities based on color, race, language, and region. He defines Muslims as one nation by the relation of Islam, regardless of whether they belong to a region. The ideology of Islam is also correct from the point of view of collectivism<sup>8</sup>.

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<sup>7</sup> Allama Abd al-Rahman Ibn Khaldun (732 AH-808 AH/1332 AD-1406 AD), "Muqadma Ibn Khaldun", (Karachi: Nafis Academy, 2014), p. 41.

<sup>8</sup> Justice Dr. Tanzeelur Rehman (1928-2018), "Dr. Muzaffar Hussain" (Maqtadra Qaumi Language, 2002)

Published:  
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While praising the Islamic society, the famous Egyptian scholar and jurist Al-Sheikh Yusuf Abdullah Al-Qaradawi writes:

An Islamic society is a society that has adopted Islam as the source of its way of life, constitution of government, legislation, and all spheres of life and individual and collective, material and non-material, local and international relations<sup>9</sup>.

These definitions show that individuals and society are inseparable. Islamic society is a collection of individuals. Those who live together according to Islamic values, principles, and laws, and naturally, the purpose of human social life is mutual benefit and elimination of harm. And these goals are also the goals of Islam. This is why Islam is a religion of nature, which lays down rules and regulations for the spiritual and physical needs of man.

### **The need and importance of Islamic society:**

Discussing the importance of society, Ibn Khaldun's view is that man is dependent on other men for his daily needs. Imam al-Ghazali has said "that man needs the help of other human beings to fulfill his various needs. Given this need, society and the collection of individuals takes place." According to Shah Wali Allah, man becomes a part of a society to fulfill social needs, which is to increase the human race, protect life, and fulfill the needs of life. Society comes into existence given these needs<sup>10</sup>.

Human life cannot be imagined without society. In society, every human being has interests, affairs, and relationships with other people. If a person has the right

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<sup>9</sup> Yusuf al-Qaradawi (1926), translated by Qaiser Shahzad, "The Rights and Duties of Non-Muslims in Islamic Society", (Islamabad: Institute of Islamic Research, IIU), p. 4.

<sup>10</sup> Abdul Hameed Taga & Abdul Aziz Taga, *An Introduction to Socialogy*, (Lahore: Abdul Hameed Taga and sons), p. 153.

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to live a free life while living in society, then he has to give the same rights to others. It is his duty not to deprive others of this right. In other such matters, rights, duties, and responsibilities are imposed and no individual in the society can be freed from these responsibilities. There must be some limits and restrictions for every human being because, without limits and restrictions, society becomes chaotic. Determining the rules and regulations limits and restrictions is very important to protect society from chaos and for the sake of peace and stability. Just as a human being needs society, so society needs law. The rules and regulations for society are determined sometimes by social traditions and sometimes by human reason. But the question arises whether the law made by the people living in this material world is sufficient to fulfill the human requirements for the purposes for which man was created. Because the creator of man is a creator, and according to the creator, there is a purpose and wisdom in the creation of the creature, which depends on the will and intention of the creator, and not the creature's own goals given its creation. While living in the material world, man needs means and the creation of man is composed of both physical and metaphysical components. While living in the material world, the human intellect and consciousness can understand the material requirements of man and think about them, but the human intellect and consciousness can't cover the supernatural and spiritual requirements. Therefore, laws and orders in society can also be accepted by the divine and the creator of the universe, about which the Holy Quran has said:

(إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ)<sup>11</sup>

Verily, Islam is the only religion in the sight of Allah.

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<sup>11</sup> Qur'an, 3:19

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Sahib Taj al-Aros has mentioned different meanings of religion, including punishment, punishment, worship, and obedience to Allah Ta'ala<sup>12</sup>.

From this, it is known that obedience to Allah and submission to His teachings is religion itself. That is why it is necessary for every human being to bow down before Allah Subhanahu Wa Ta'ala and obey Him while living in this world. If one adopts a religion other than this, then it will not be acceptable to Allah Subhanahu Wa Ta'ala, nor will it be a sign of prosperity and success in this world and the hereafter, as it is said in another place that:

﴿ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴾<sup>13</sup>

And whoever wants a religion other than Islam, will never be accepted by him, and he will be among the losers in the Hereafter.

﴿ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظَاهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴾<sup>14</sup>

It is Allah Who has sent His Messenger with guidance and the true religion, to make it superior to every other religion, no matter how much the polytheists dislike it.

That is, Sayyidna Muhammad (peace be upon him) was sent with proofs and miracles to preach the religion so that the religion of Islam would prevail over all religions and there would be no other religion.

Hazrat Abu Huraira (may Allah be pleased with him) narrates that the Messenger of Allah (peace and blessings of Allah be upon him) said: Hazrat Isa ibn Maryam (peace be upon him) will surely descend, he will rule with justice, he will surely

<sup>12</sup> Syed Muhammad Murtaza Husayni Zubeidi (1145 AH-1205 AH/1732 AH-1791 AH), "Taj Al-Aros", (Egypt: Al-Matababa Al-Khairiya, 1306 AH), vol. 9, pp. 9-208.

<sup>13</sup> Qur'an, 3:85

<sup>14</sup> Qur'an, 9:33

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break the cross and he will surely kill pigs. , they will surely abolish the Jizya and surely the camels will be left loose and no one will seize them, and surely malice, miserliness, and envy will cease, and people will be called to take the wealth and no one will accept the wealth. It was learned that the secret of success and prosperity in this world and the hereafter lies in accepting the religion of Islam living according to its teachings establishing an Islamic society and implementing the system of Islam<sup>15</sup>.

### **The aims and objectives of the Islamic society:**

The purpose of human creation is worshiping God, which is the individual and collective responsibility of every human being based on the spiritual aspect of man and the relationship between the Creator and the creature, and the second purpose that Islam tells us is the order of man in society And Iqamah is the religion for establishing the system. This is because man is a part of the material world, and based on his relationship with other human beings, he has been given the position of divine representative and Khalifah of Allah on earth in this material world. A society that conforms to the Islamic system of society and government will be called an Islamic society. Since the basis and sources of the law and regulations of the Islamic society are the Qur'an and the Sunnah, therefore, according to the Qur'an and the Sunnah, the aims and objectives of an Islamic society can be as follows. Calling and propagating basic beliefs, collective obedience, performing free acts of worship and purifying oneself through good deeds, the establishment of Islamic economic system and establishment of social justice and equality, protection of the interests of Shariat, the welfare of humans

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<sup>15</sup> Imam Muhammad bin Ismail al-Bukhari (194 AH-256 AH / 810 AH-870 AH), "Sahih Bukhari", (Lahore: Al-Muktaba al-Qudusiyah, 2004), Hadith No. 708.



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in this world and the hereafter, immortality. Arranging for good and bad things etc.

### **Basic Elements of the Establishment of Islamic Society**

The scope of Islamic teachings and instructions dominates the entire human life; therefore, it is called a complete religion. Islam not only demands the training and reformation of an individual, but Islam does not ignore the individual reformation of an individual along with its collective reformation to build the whole society on high moral foundations. Islam also gives special importance to the lowest unit of society, the individual, to reform and organize the entire social system. Because Islam wants to establish both the society and the state together on high moral foundations and wants to see both in practice according to religious and Islamic principles. The practical demonstration of which is in front of us in the form of 'Madani society' and 'State of Madinah' until 'Khilafah-e-Rashida'. This is the reason why the Islamic society is different from all other societies. The basic principles of morals and values within the society are common in all civilizations such as avoiding harming one's rights, lying, deceit, fraud, theft, robbery immorality etc. Because these things are basic human values and universally recognized in all societies. However, in the chapter on faith and morals of the Qur'an, the demands from each special and general are as follows; Tawheed and Wasalat, the concept of the Hereafter, adopting an attitude of kindness towards parents, relatives, and orphans, and the poor, establishing brotherhood and brotherhood, piety, altruism, abstinence, benevolence to people without interests, talking to people in a good manner. To do so, to avoid the loss of others' lives, property, honor, and reputation, live in feelings of gratitude and patience, avoid scorn, suspicion, backbiting, and anger, fulfill the measure, maintain discipline,

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and behave well with subordinates and servants. , keeping the covenant, staying away from immorality, taking care of the neighbors, respecting traffic and other national and national laws, organizing cleanliness, doing justice, enjoining good and forbidding evil in one's circle, Relying on Allah, guarding divine limits, avoiding extravagance, (doing good for evil), protecting the heart and eyes, avoiding arrogance, etc. These are the high moral qualities that every believer should have. Allah subhanahu wa ta'ala wants them. When these are adopted, not only the salvation of both the world and the hereafter is possible, but also the welfare and success of man is certain. Although it is difficult to cover all the elements of the establishment of an Islamic society in this short article, below is a brief overview of its various aspects.

### **Unity of Thought and Action:**

Humans naturally think about adopting a system of life. Human actions are the result of his thoughts. Since the human intellect is limited to universal causes, its scope of thought is also limited, there is a possibility of evolution and change in the rules and laws formulated by it. There are many societies in the world, each society is either formed by sharing color and race or a region becomes the basis of its unity. Some society is established due to language and culture and some comes into existence based on religion and belief. Before Islam, man also presented the concept of God in the form of visualization, frequency, and sharing, which kept changing in different periods. But the greatest feature of Islam is that its beliefs and ideas are based on inspiration and revelation, which are immutable and eternal truths like natural facts, in which no change has happened and will never happen. Because Islamic society is based on race and color, not on region, language, and civilization, but Islamic society is based on the belief of the word

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"La ilaha ila Allah Muhammad Rasool Allah" and the religion of Islam. The effect of monotheism is the same on all economic, social, moral, and political aspects of society. All the members of the Islamic society think and act in the same way because the beliefs, worship, Sharia, and religion of all the people are the same, and this unity of thought and action allows the members of the Islamic society to have different interests and despite the differences, it is strong, stable and organized. The Holy Quran teaches us to maintain this unity and unity and to avoid sectarianism as follows:

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾<sup>16</sup>

"Hold fast to the rope of Allah, unite, and do not fall into division."

Imam al-Tabari wrote with his sanad that Qatadah said that the rope of Allah that we are commanded to hold is the Qur'an<sup>17</sup>.

Islam urges its followers to live in unity and together to establish a strong society. And strictly forbids division among different groups and sects. In Surah Al-An'am, dividing the nation into different sects and giving birth to groups has been condemned in the strongest terms and has also been threatened with severe consequences for this heinous act. The divine statement is:

﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِبَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ﴾<sup>18</sup>

"Indeed, those who created sects in their religion and divided into groups, you (peace be upon them) have nothing to do with them. Their affairs are entrusted to Allah, then He will tell them what they should do."

<sup>16</sup> Qur'an, 3:103.

<sup>17</sup> Abu Jafar Muhammad bin Jarir Al-Tabari (224 AH-310 AH/838 AH-923 AH), "Jami al-Bayan", (Egypt: Al-Muktaba Al-Tawfiqiyyah, 2013), vol. 4, p. 195.

<sup>18</sup> Qur'an, 6:159.

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Allah Almighty has mentioned the punishment of the previous nations in Surah Al-Imran and warned us not to become like them, but we are being advised to learn from their bad deeds. The divine decree is:

﴿وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ﴾<sup>19</sup>

"And not to become like those who differed even after clear proofs came to them and divided into sects, and for them is a great chastisement."

In these verses, it is clearly stated that the only source of human guidance is the Holy Qur'an and all human beings should hold fast to this source because here the Holy Qur'an is describing the plan of unity of thought for the Muslim Ummah. ; the first thing is to build the individual and collective morals and character of the society, to create qualities such as piety and obedience in them, and then to organize them in the form of a congregation or group, and the axis of this philosophy and unity is the Qur'an. It should be the Majeed which is 'Habul Allah'. This shows that we must show practical solidarity among ourselves. Division among sects should be avoided because the unity of nation and nation cannot be maintained by division into sects. Like the Holy Qur'an, the process of dividing into sects and groups and fostering sectarianism has been described as a sign of misguidance and hell. As stated in the following hadith:

Abdullah bin Amr (may God be pleased with him) said that the Messenger of God said: "If my Ummah (due to misguidance) befalls the same situation that befell the Children of Israel, (i.e., both of them will be equal in similarity). Even if one of them has committed adultery with his mother, there will be a person in my ummah who will be guilty of this heinous act. The children of Israel were divided into better (72) sects and my Ummah will be divided into seventy-three (73) sects,

<sup>19</sup> Qur'an, 3:105.

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and except one sect, all the rest will go to hell. The Companions said: Messenger of Allah! Which party will it be? He said: "These will be the people who will follow in the footsteps of me and my Companions"<sup>20</sup>.

It is clear from this that sectarianism and grouping is a sign of the decline of the nation and nation and the sign of the nation going astray has been told in the form of division into sects. The Holy Qur'an also strictly forbids division into sects and groups and gives birth to different sects and sectarianism is also discouraged in the blessed Hadith. It should be noted that in this blessed hadith, the good news of dividing into sects or sticking to sects is not being preached, but by giving the example of the previous ummahs' misguidance, it is being warned that the previous ummahs will decline, and go astray. The reason was that they kept getting divided into sects and because of that, they were ruined. But O Ummah Muhammad! Be careful! As long as you remain united and united and remain a mountain of unity of thought and action, even the great nations will not be able to harm you, even the kingdoms of Rome and Persia will be powerless to compete with you and if you and if you are divided into groups, you will fall to such a level of moral degradation that you will become entangled in lust and selfishness like mother. You will not even have the modesty of a great relationship. Even despite such a strict promise, if someone does not understand the importance of the unity of the Ummah, even giving any other example to explain it will not help him. Understanding this, if we look around us today, it becomes clear that Islam has explained the only principle of unity of the nation to its followers. Today in the entire world, the Shiraz of the Muslim Ummah is being scattered in the form

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<sup>20</sup> Abu Isa Muhammad bin Masi al-Tirmidhi (209 AH-279 AH/825 AH-892 AH), "Jama'i Al-Tirmidhi", Kitab al-Iman on the Messenger of God, may God bless him and grant him peace, Book: Faith and Islam, Chapter Ma-ja'a fi-iftiraq-i-hazih-ul-umma', Hadith 2641.

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of annihilation of this principle. And this is a sign of the subjugation and humiliation of the Muslim Ummah in the present era. Whereas the Islamic society teaches the existence of a strong nationality by teaching unity of thought and action to all individuals.

### **Brotherhood:**

Another important feature of Islamic society is brotherhood. Islam has declared all Muslims as brothers and sisters as one body. All Muslims have equal status and rights regardless of region, nation, language, culture, color, and race, and Islamic teachings also emphasize the promotion of love in society. Islam is telling the identity of its followers that they live with gentleness, love, and compassion among themselves, but if they ever come face to face with the enemies of Islam, they act harshly by becoming an iron wall.

﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا﴾<sup>21</sup>

"Muhammad is the Messenger of Allah and those who are with him are strict with the disbelievers and gentle with each other, you will see them bowing, prostrating, seeking the grace and pleasure of Allah, their signs are in their faces signs of prostration.

In the commentary of this verse, Pir Muhammad Karam Shah Zia writes in the Qur'an:

In this verse, Allah Ta'ala is describing the companions of His Prophet. He said that those who believe in my Messenger and are blessed with his company are braver and more powerful than the disbelievers. Compared to the infidels, they are

<sup>21</sup> Qur'an, 48:29.

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rocks of steel that no storm can move from their place, but their case with their religious brothers is completely different, they are very gentle, very kind, and very kind<sup>22</sup>.

### **Conclusion and Effects of Islamic Society:**

The universal laws and an orderly system introduced by the Islamic society resulted in the gradual transmission of the teachings of Islam to the people. With time, when people understood the comprehensiveness, wisdom, and universality of these teachings and the spirit of Islam, they started to practice it, then in a very short period, Islam got the success that started from the Cave of Hira and the Cave of Thor. This revolutionary and universal message of peace and Islam, from individuals to a community and then from a community to a nation, became such a boon for the living hearts of the Arabs that it proved to be a familiar spring for the soft, delicate, and withered people, and the head and the stone. This is revolutionary and universal, it was the effect of the Islamic revolution and the Islamic society that at the beginning of Islam when the prohibition of alcohol was revealed, at that time people poured out the cauldrons of alcohol kept in their homes, which flooded the streets of Arabia. Before Islam, when the caravans passed through Arabia, the Arabs used to loot these caravans. This was the profession of most of them. The whole society was suffering from economic misery and immorality, but Islam introduced such an economic and social system to the people that more than half of the rays of this light rising from Arabia spread to the world and this universal system created such a social and economic revolution that after a few years of the rise of Islam, during the caliphate of Umar bin Abdul Aziz, the economic development and the economic system had become

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<sup>22</sup> Pir Muhammad Karam Shah Al-Azhari (1336 A.H. 1418 A.H./1918 A.D. 1998), "Zia-ul-Qur'an", (Zia-ul-Qur'an Publications, 1995), vol. 4, p. 567.

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so consistent and stable that from the holy Hijaz to the remote deserts of the whole of Africa, there were Zakat givers among these people, but there was no one to receive Zakat. Islam's message of peace was universally acceptable and ideal that in just 13 years of the caliphate, the Islamic society had spread to a vast area of three million square miles, in which the great kingdoms like Qaiser-o-Kisara had also come under the control of Muslims.

All these facts and effects clearly show that the effects of the Islamic system and Islamic society are still present in the whole world and different nations are strengthening themselves on the same universal principles. They seem to be using them today against Islamic unity and unity. Islam prevents its believers from being divided into sects and groups based on region, color, and race and always teaches unity and solidarity among themselves. Allah says: "All of you hold fast to the rope of Allah and do not be divided." But today we Muslims have forgotten the teachings of Islam and are divided into sects and groups. Due to this they are oppressed and subjugated all over the world, while the Western powers have adopted new concepts of nationality and nation as a basis for unity and solidarity, due to which they have become global power and rulers. In contrast to unity, he formulated the Western principle of "Divide and Rule" which is successfully applied to the Muslim Ummah today. As a result of this, Muslims today are divided into small sects and groups. Islam has described it as a symbol of decline and error. Islamic society is an ideal society in which all person's rights and duties are protected and other necessities of life are made convenient and easy. Islam is a peaceful system of society and a complete code of life. No society has an ideal society and an ideal system as compared to Islam. The teachings of Islam are for us to establish a good order in this world. And treat other human beings with good manners, this is our social and moral responsibility from the aspect of



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divine agency, which is the rights of the servants. And let us worship and worship our Lord and get close to Him, this is our spiritual responsibility which is the right of Allah. Islam requires us to follow Islamic teachings individually and collectively so that we can establish a peaceful Islamic society.

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1. Shahid Mukhtar, Plato, "Life and Teachings, Thoughts and Philosophy", (Lahore: Shahid Publishers, B.T.), p. 69.
2. Ibn Manzoor Al-Afrika (630 AH-711 AH/1232 AH-1311 AH), "The Language of the Arabs", (Beirut: Darahiya al-Tarth al-Arabi, 1996), vol. 9, p. 220, Al-Qamoos, Mujam al-Ma'ani.
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Published:  
December 30, 2023

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