

## Socio-Cultural Exposition of Islamic Teachings: As modus operandi for Establishing a Welfare Society

**Dr. Ali Raza Tahir**

Associate Head, School of Religion & Philosophy,  
Minhaj University, Lahore

**Muhammad Iqbal Shah**

Professor of Philosophy, Government Graduate Islamia College,  
Chiniot, Pakistan/PhD Scholar, Department of Philosophy,  
University of the Punjab, Lahore

### Abstract

There are a large number of religions on the globe. Everyone claims the welfare of human beings. We can understand their claims by examining their teachings either by pointing out their differences or by discovering their similarities or common characteristics. The comparison will expose that any religions has focused any aspect of humanity but leaving the other corner. Some emphasis on beliefs, the other stresses on the performances; the one focuses on ethics, the other one follows the natural objectifications and anthropomorphism. Some rejects the existence of any supernatural beings the other has made it central point. Consequently, on these claims they want to establish a human society. But the dark side is that, all these have no focus on such a welfare society where every person belonging to any contrary religion or ideology can live with peace and without any fear of cruelties. So, there is a need for such a theory which without any pressure can guarantee to anyone to live with peace, liberty and fraternity in a society.

Islam places a strong emphasis on social justice, charity, and the well-being of society, making it inherently connected to the concept of a welfare society. The principles of social justice and economic equality

are embedded in various aspects of Islamic teachings and practices. Thus, present article provides the insights that Islamic teachings are the guiding principle, if they are followed for the establishing of a welfare society. There would be peace for every member of that welfare society despite one's belonging to any sect or any ideology or any frame of politics.

**Key Words:** Culture, Epistemology, Fundamental Rights, Humanism, Islamic Preaching, Welfare-Society, Well-Being.

## **I. Introduction**

A great Number of religions e.g. 4200 exists at our planet. We more than 8 billion human beings are living at this globe with our own ideologies, philosophies and religions.<sup>1</sup> We can categorize the major religions *e.g.* as follows:

I.1- The religions which are related with Indian subcontinent from the ancient times, are known as Indic Religions like Hinduism, Jainism, Buddhism and Sikhism.<sup>2</sup> The age of the beginning of Hinduism, Jainism and Buddhism is before Christ while Sikhism emerged in 15<sup>th</sup> century A.D.

I.2- Chinese Religions-Along with Sinicized religions the main religions of China are: Confucianism and Taoism/Daoism.<sup>3</sup>

I.3- The Ancient Persian Religion-Zoroastrianism is known as the oldest and the ancient religion of Persia/Iran.<sup>4</sup>

I.4- Indigenous or Folk Religions-There are number of indigenous or folk religions in different areas and nations like Maoris (maou-ree) religion of New Zealand, Aboriginal religion (a-bo rigini) of Australia and Shintoism of Japan etc.<sup>5</sup>

I.5- Abrahamic religions-These days three main religions exist in this chain: Islam, Christianity and Judaism.<sup>6</sup>

## **2. The nature and meaning of Islam**

**2.1- In Abrahamic religions,** Islam is the last and final religion. This chain goes back to Hazrat Adam as, who was the 1<sup>st</sup> man, the 1<sup>st</sup> Prophet, as well as 1<sup>st</sup> representative as human being along-with being the vicegerent of Almighty Allah on the earth. According to Almighty Allah the only religion is Islam and the all prophets came to preach Islam as His representative.<sup>7</sup> Here we should realize that Islam is not only a theory or an ideology but it encircles all corners and aspects of life. As Allama Dr. Muhammad Iqbal illuminated it as:

“Religion is not a departmental affair; it is neither mere thought, nor mere feeling, nor mere action; it is an expression of the whole man.”<sup>8</sup>

Islam began in Macca with the 1<sup>st</sup> revelation of Almighty Allah on His last Prophet Hazrat Muhammad *SAWW*. Islam is an Arabic word. Its meanings are peace and tranquility. According to Quran- (the divine book of Islam), Islam means ‘obedience to Allah “submission to will of Almighty Allah and complete and unconditional servitude to Almighty Allah’. The nucleus of Islam is the faith in the Oneness of Almighty Allah and a firm belief in the prophecy of the Holy Prophet (Peace be Upon Him).<sup>9</sup> The importance and value of an idea, theory, philosophy and religion depends upon its role to resolve the live issues of an individual and society. In contemporary age, due to the blowing revolution of Artificial Intelligence and Information Technology along-with social media on one side and the drastic urge to show off in an individual on the other has shaken the foundations of human society. Islam has the claim to resolve all the issues related to the Creator, the creation and the universe. So, in the following lines we will highlight the socio-cultural aspect of Islam and its teachings.

## **2.2- Etymology of the Word Islam**

The word *Islam* is an Arabic word. In Arabic language there is a root word for every word. That root word is like a springhead from which all other words of that family emerge and emanates. The root word of the word Islam is ***seen, laam, Meem***, or *S, L, M*, in English. The root meanings of Islam are: peace, safety, security, safeness, protection, betterment, welfare, wellbeing and benevolence. Terminologically, Islam means submission to the will of Almighty Allah. Islam is the 2<sup>nd</sup> largest religion in the world. This time the total population of the world is eight billion. According to survey of 2023 the followers of Islam are round about two billion. In other words, the Muslims are 25% of the total population of the world.<sup>10</sup>

## **2.3- Genesis of Islam and its Objectives.**

Islam began in 610 with the 1<sup>st</sup> revelation of Almighty Allah on the Holy Prophet Muhammad *SAWW* in Mecca. Macca is the birth place of the Holy Prophet *SAWW* also. The Prophet of the Islam preached Islam thirteen years

in Macca and then migrated to Medina where He founded the 1<sup>st</sup> Islamic state in 622. By His teachings and exemplary character, the Prophet *SAWW* set the foundations for the development of humankind in all aspects and dimensions.

#### **2.4- The manners to achieve the objectives of Islam**

Welfare and salvation of human beings is the ultimate goal of Islam. In Quran, Allah said that the purpose of the creation of human beings and the Jinn is His servitude only.<sup>11</sup> Servitude to Allah does not mean the performance of some religious duties as a habit and recitation of the Quran as a ritual. Actually, in Islam the spirit of the all-religious duties and practices is the welfare and wellbeing of humankind. And the most basic requirement to fulfill this duty is the justice which is the core value for the establishment of a welfare society.<sup>12</sup> Therefore we can say that according to Islam, the achievement of these goals, is possible by two ways:

- i. Submission to the Will of Almighty Allah and
- ii. Service of Humanity

Thus, we can say that the essence of Islam is the ‘servitude to Almighty Allah’ and the ‘service of humankind’. The renowned and well-known personality of the modern Muslim world—a theologian, a philosopher, a mystic, a sage, an intellectual and a wisdom poet Allama Dr Muhammad Iqbal (1877- 1938) in his *magnum opus*, ‘The Reconstruction of Religious Thought in Islam’ illuminated the basic spirit of Islam in these words:

Yet, the longing of religion takes off higher than that of philosophy which is a reason-based perspective on things and, in that capacity, doesn't want to transcend an idea which can trim down the rich diversity of experience into a system or into a framework. It observes Reality from a distance so to speak. “Religion seeks a closer contact with Reality.”<sup>13</sup> The philosophy is a paradigm of theory while the domain of religion is a living experience of intimacy and association.

#### **2.5- Stages of the Development of the Human Beings**

According to Islam there are three main stages in the development of a human being

2.5a- Development of The *Self*

2.5b- Development of other *Fellow Beings*

2.5c- Development of the *Welfare Society*

For achieving these objectives there are the questions and answers *e.g.* what are the rules and guidelines for the development of a *Being* or a *Self*? That collection of guiding principles is the Qur'an. How can a human being apply and put into practice the teachings of the Quran? The role model is the life and personality of Holy Prophet *SAWW* which has exemplary traits and complete model of life according to the ordains of Allah and the teachings of the Quran. What is the ideal society for humankind? -The establishment of the state of *Madina* was the ideal as a welfare state which was as benevolent for non-Muslims as it was for Muslims.

### **3. The Roll of Knowledge in Development if a Welfare Society and Human Culture.**

#### **3.I- Knowledge as foundation of Religion**

In Islam, for the development of a welfare society, human culture and civilization, the foundational stone is knowledge. As the 1<sup>st</sup> revelation of Almighty Allah on the last Prophet Hazrat Muhammad (peace be upon Him) was about learning and the acquisition of knowledge, which shows the importance of knowledge in Islam:

“(O beloved!) Read with the name of Allah, who has created (everything). He created man from a hanging mass (clinging) like a leach (to the mother’s womb). Read, and your Lord is Most Generous. Who taught man (reading and writing) by the pen. Who (besides that) taught man (all that) which he did not know. Or Who imparted to (the most eminent of) mankind (the chosen Prophet Muhammad [PBUH] without using any pen) the whole knowledge that he was not aware of before”.<sup>14</sup>

Holy Prophet (PBUH) enforced Muslims to get knowledge and declared it a religious duty.<sup>15</sup> (I5) In another saying he encouraged the Muslims that they should never hesitate to get the knowledge from the other nations and the followers of the other religions as:

**“The word of wisdom is the lost property of the believer. Wherever he finds it, he is most worthy of it.”<sup>16</sup>**

In the *battle of Badar* number of *Meccans* were the prisoners. The Holy Prophet (PUBH) offered them that if you taught anything you knew to the

illiterate people of *Madina*, you would be free to go your homes with respect and honor.

### **3.2 Epistemological Stages of the Sources of Knowledge and their Utilization.**

In general, there are three main sources of knowledge: Revelation, Reason and Sensation. In Islam the primary and fundamental source of knowledge is revelation. But reason and sense perception are also important in the acquisition of knowledge. Islam held the use of reason and sense perception in all walks of life as a religious obligation for a Muslim. Due to this inspiration as a religious obligation, in the 1<sup>st</sup> age of the Muslim history, the Muslim scholars and intellectuals got the knowledge from the entire previous and existing treasuries of knowledge like from Greece, Rome, Egypt, Syria, China, Babylon, Sbiens, Persia and India etc. Later, as the 2<sup>nd</sup> step they evaluated, criticized and analyzed that knowledge on the parameters of revelation and reason then as the 3<sup>rd</sup> step, they created their own ideas and philosophical systems and contributed in all fields of knowledge. In this way Muslim scholars accumulated and transferred the knowledge of entire previous civilizations with innovations, creativity, novelty, discoveries and inventions to coming generations and played their role in the development of human civilization. In 13<sup>th</sup>/14<sup>th</sup> century the process of the shift of knowledge from Muslim lands to the Western world started. In this way the ancient heritage of knowledge and civilization with innovations and creativity of Muslim scholars transferred to coming generations as a heritage of humankind. Muslim scholars continued this intellectual journey in all ages of the Muslim history i.e. in the 1<sup>st</sup> or classical age (from beginning to 12<sup>th</sup> century), in the medieval age (from 13<sup>th</sup> century to the 1<sup>st</sup> half of the 18<sup>th</sup> century) in the modern age (from the 1<sup>st</sup> half of the 18<sup>th</sup> century to onward). And this process is in process in this contemporary age also.

Allama Muhammad Iqbal beautifully described that Muslim scholar dived in all springheads due the understandings that: “Truth is that all search for knowledge is essentially a form of prayer. The scientific observer of Nature is a kind of mystic seeker in the act of prayer.”<sup>17</sup>

### **4. Fundamental Tenants of Islam and their Role in the Establishment of a Welfare Society**

We can divide fundamentals of Islam into two categories: The Primary / roots, fundamentals or core beliefs which are the basic pillars of faith in Islam. The Secondary / off shoots, which, after having faith in Islam, a follower is bounds

to perform these duties (offshoots) actions and practices. Now we will try to give a brief introduction of the roots and offshoots of the faith in Islam one by one by mentioning their role in the development of a welfare society.

#### **4.1- The Primary / Roots and The Secondary / off-shoots**

In second chapter of the Quran, we find a beautiful narration of the roots and offshoots of Islam. Almighty Allah illustrated the 'rights of Allah' and the 'rights of other fellow beings precisely and concisely. According to Quran, religion does not belong to appearance. It is not a lip service. The core value in religion is the inner purification, clarity and faithfulness. So, purity in intention is the basic value. Righteousness of all actions depends upon it. Faith in Almighty Allah, angels, revelation, divine text, prophets, resurrection, life here after, fulfillment of religious practices, good relations with family, relatives and neighbors, helping the orphans, needy and poor, to be benevolent, charitable, promise-keeping, patience and tolerance are the roots and offshoots in Islam.<sup>18</sup> Now we will give a brief introduction of all these roots and offshoots.

#### **4.2- Description of the Fundamentals or Roots of Islam**

##### **4.2.a- Witness of Faith**

Affirmation of faith in Islam is a witness and testimony. It is consisted of two witnesses: Witness of Tauhid or Oneness of Almighty Allah and the Prophecy of the Holy Prophet (PUBH).

The witness of Tauhid or Oneness of Almighty Allah is in two parts:

- i. Negation-It means the negation of any other Lord, God, Creator, sustainer, who is worthy to worship.
- ii. Affirmation-It means that there is only Allah Who is worthy to be worshiped.

The 2<sup>nd</sup> witness is the witness of the Prophecy of the Holy Prophet (PUBH). It is that I bear the witness that Hazrat Muhammad (Peace be upon Him) is the Prophet of Almighty Allah. He is the last Prophet of Allah and He is the chief of all Prophets.

##### **4.2.b-Concept of Allah**

The 1<sup>st</sup> principle in Islam is the belief in Oneness of Almighty Allah. It is the most fundamental and basic concept of Islam. According to Islam Almighty Allah is the One, the Absolute Creator, Omnipotent, Omniscient, Omnipresent, Omni benevolence and worthy of worship. The whole building

of Islam rests on it. According to Quran polytheism of any kind or in any form is a grave and unforgivable sin.

#### **4.2. c- Different Kinds of Tauhid (Oneness)**

There are the following Types of *Tauhid* or *Oneness* e.g. *Tauhid fil Zaat* (Oneness in Essence), *Tauhid fil Safat* (Oneness in Attributes), *Tauhid fil Ibada* (Oneness in Worship), *Tauhid fil Afaa'l* (Oneness in Acts). There are number of verses in Qur'an which narrate the concept of Tauhid in different ways but the most concise and precise illustration is in chapter number 112 of Qur'an:

“(O Esteemed Messenger!) Proclaim: ‘He is Allah, who is one. Allah is Transcendent of all, the protector and Far-superior to all. He has not begotten any, nor is He begotten. Nor is there anyone equal to Him.’”<sup>19</sup>

According to Qur'an, Almighty Allah is the Absolute Creator<sup>20</sup> human being is His best creation<sup>21</sup> His representative in earth and polytheism is a grave sin and injustice.<sup>22</sup> There are number of verses of the Quran which highlight the benefits of having faith in Oneness of Almighty Allah for the humankind. The origin of humankind is single and same.<sup>23</sup> It means for Allah, there is no distinction of color, creed, race or family. Preference is only for those who are pious.<sup>24</sup> **The holy Prophet Muhammad (peace be upon him) said that for Allah all creature is like His family and He loves to who loves with His creature.**<sup>25</sup>

#### **4.2.d- Types of Rights in Islam**

According to Quran, a Muslim is bound to pay two kinds of rights: **Huqooq ul Allah (rights of Allah) and Huqooq ul Ibad (rights of fellow beings).** Almighty Allah in Qur'an mentioned 'His Rights' and 'Rights of fellow beings' as. when we took a strong commitment from the offspring of Ya'qub: Don't venerate (anybody) other than Allah, and be caring to the guardians and (accomplish something beneficial to) the fellow and the poor. And furthermore, speak with piety to everybody (in a respectful and lovely way). Furthermore, made prayers and pay Zakat (the due Charity). Then, the remainder of you, with the exception of a few, turned back (from the promise) and you are however averse (to reality).<sup>26</sup>

**The Holy Prophet (peace be upon) in number of His sayings emphasized on the rights of fellow beings along with the rights of Almighty Allah.**

Consequently, in brief we can say that the essence of the concept of Tauhid is the unity, harmony and benevolence of the humankind.

#### 4.2 e- The Concept of the Prophecy of the Holy Prophet (PUBH)

The next most significant concept in Islam is the prophecy of the Holy Prophet (PUBH). According to Quran, the Holy Prophet Hazrat Muhammad *SA WW* is the last and the chief of all the prophets. His prophecy is the finality of the prophet-hood. He is the perfect man and the role model for humankind. Before the 1<sup>st</sup> revelation, He lived forty years in Macca. At that time that society was filled with all kinds of evils but He remained always on the right path. Due to this ideal character the people of the Arab, even the opponents of His religion Islam titled Him '*The Honest*' and '*The Truthful*'.

The Qur'an is filled with the attributes of the Holy Prophet (peace be upon Him). We will quote here only a few to develop our thesis. Almighty Allah in Qur'an certified Him as the role model for humankind. In reality, there is for you a most perfect and beautiful model of life in Allah's Messenger. It is for everyone who expects and aspires to meet Allah and the Day of judgement and remembers Allah plentifully.<sup>27</sup> The Holy Prophet is merciful, kind, loving, compassionate and caring for all creatures, planets and universes.<sup>28</sup>

In Quran Almighty Allah mentioned the mission of the Holy Prophet *SA WW* as: God said that He is the God who had sent His messenger to the illiterate among themselves. The objective of that messenger was to recite the verses, to purify them and make them clean and to teach them the book as well as the wisdom. No doubt they were in open error earlier.<sup>29</sup> (62:2) (29) The Holy Prophet (PUBH) was at the peak of good conduct, behavior, attitude, ethics and morality. Almighty Allah certified it in these words:

“And assuredly, you are placed high on the Most Glorious and Exalted (seat of) character (i.e., adorned with the Qur'anic morality and endowed with the character traits of Allah)”.<sup>30</sup>

The gist of all the preaching and teachings of the Holy Prophet PUBH is the establishment of a welfare society beneficial for humankind without the discrimination of color, creed, race, nation and tribe. We may illuminate the essence of the mission of the Holy Prophet PUBH as: education, training, purification, respect and reverence of humanity, social Justice, tolerance, benevolence, and universal brotherhood.

#### **4.2.f- Quran-The Sacred Text**

Quran is the sacred text of Islam. It is the divine guidance of Almighty Allah. Qur'an was revealed by Almighty Allah on His last and the chief of all prophets. It is eternal and timeless by its text, meanings and message. It is a book of guidance for humankind and healing for mankind.<sup>31</sup> The subject matter of Quran is human being. Quran is consisted of 114 chapters. In more than 4000 verses of the Quran, the discussion is under the title of human being, about human being and about his well-being. The essence of all the teachings of the Quran is the grooming, development and the betterment of humankind and the establishment of a welfare society without any discrimination. Quran encircles all the issues related to creator, human being and universe. In this respect in Quran the narrations are about faith, life in this world, life hereafter, stories of the previous prophets, historical events with their conclusions, creator and creation, purpose of life, nature and mysteries of nature, moral guidance, jurisprudence and reward and punishment etc.

#### **4.2.g- Other primary tenants and Roots of Islamic faith**

Faith in angels, life-hereafter, day of resurrection, all previous revealed books and faith in all previous prophets is mandatory in Islam. This attitude of Islam about other religions gives space to live with peace, respect, harmony and love with the followers of the other religions despite the differences of faith and creed. After having faith in all above-mentioned principles and roots a follower of Islam is bound to perform following religious practices. In coming lines, we will see that how these religious obligations groom a being to play his role in the development of a welfare society.

#### **4.3- The Secondary / Off-shoots characteristics**

Besides the primary faiths, there are some secondary tenants and Practices. Though in the list they are secondary but in nature they are equal in importance to the primary ones, in fact corollary ones because without them the faith of Islam is incomplete. They are:

##### **4.3.a- Salat-Prayer**

In Arabic the root word for "*salah*" (prayer) is *salat* which means 'attachment', 'untidiness', 'communication', and 'joining'. So, the literal meanings of the word "*salah*" are the connection or link with Allāh through the act of ritual prayer.

For a Muslim it is mandatory five times in a day to offer his prayers. Muslims are bound to pray their prayers in *Masjid*. It develops a sense of purity, piety, regularity, punctuality, co-operation and social behavior in a being. It has two aspects: on one side it is a submission to Almighty Allah and on the other it is a way to get the awareness about other fellow beings. So, in Islam *Masjid* is a prayer place and as well as a community center. In this way prayer have two aspects: servitude to Almighty Allah and service of humankind. Quran describes the spirit of *Salah* (prayer) in these words:

*“Surely, prayer prohibits indecency and impiety.”*<sup>32</sup>

And it is clear that only an ethical being can be helpful to develop a welfare society.

#### **4.3.b- Sawm (Fasting)**

The root word for fasting in Arabic is ‘*sawm*’. It means *to abstain*. In other words, it means to give up all usual permitted things during fasting from dawn to sunset. The purpose of the fasting is to practice self-control, self-discipline, purity, and generosity. It has three dimensions: obedience to God, self-control and realization of the pains of miserable persons. In fasting by abstaining from eatables a being feels the pains, grieves and suffers of the poor practically. In this way a sense of helping the needy invokes in a being. According to Qur’an fasting is a way of closeness with Almighty Allah and getting piousness.<sup>33</sup>

#### **4.3.c- Hajj-Pilgrimage**

In Arabic the root word for pilgrimage is ‘*hjj*’. It means determination, intention to do something’ or intention to do a journey. The spirit of Hajj is a return to Allah or advancement towards Allah. From the beginning to end Hajj means submissiveness, patience, equality, humbleness, sacrifice, forgiveness and unification. All pilgrims recall their Lord in same dress and in a same language by wiping out all discriminations. Hajj is the negation of all differences of color, race, tribe and status quo. Harmlessness for others is the key message of Hajj. In holy cities of Macca and Madina a pilgrim cannot harm to anybody even to an insect. It is the message of Hajj that a Muslim must be kind, merciful and beneficial for all creatures.

#### **4.3.d- Zakat (Charity) increase and purification**

The root word for *Zakat* is ‘*zaka*’. Its literal meanings are ‘*increase*’ and ‘*purification*’. *Zakat* is a form of charity. It is a kind of contribution and sharing

of extra and exceeding resources to deserving people. Economics of a country is like the blood of a human body. As for a healthy body an accurate and regular circulation of blood in body is necessary, similarly the circulation of money in society with justice is inevitable. Zakat is a mechanism to circulate and to distribute the resources equally with equity in a society.

Here I would like mention that Islam emphasizes on Charity. We can divide it mandatory and voluntarily. *Zakat* is mandatory but there are number of kinds of charity which are known as *Mustahab / Sunnah* or voluntarily. *Sunnah* charity is recommended by Islam. The Holy Prophet (peace be upon Him) encouraged it and presented number of examples by His exemplary character. It means Islam does not compel and imposes religious duties on people but it trains people to scarify their abilities, potentials and wealth voluntarily by themselves by their own wills by considering it their human duties.

#### **4.3.e- Jihad**

Jihad is one of the most misinterpreted concepts of Islam. In Arabic the root word of Jihad is 'j-h-d'. It means to 'exert', 'to strive,' 'to struggle' 'to exercise,' 'to endeavor' and 'to attempt' etc. According to the teachings of Islam there are two kinds of *Jihad*: *Jihad e Akbar/Jihad bil Nafs* (the greater or highest jihad) and *Jihad e Asghar/External or Physical Jihad* (the smaller Jihad). A human being is the most basic and important unit of society. Only an educated, trained and disciplined person can play a role in the establishment of a welfare society. There are number of hurdles on the way of the development and grooming of the personality and society. These hurdles are egoism, lust, mean desires, sensational pleasures, anger, greed, voracious imaginations, insatiable thoughts, vicious attitudes and immoral and inhuman behaviors. Combating against these evils is known as *Jihad Akbar* (the greater or the highest jihad). This is also known as the *jihad bil nafs* or *inner jihad*. The second kind of jihad is *Jihad e Asghar* (the smaller jihad) which is secondary and of second grade. This is known as external jihad. This jihad is with tongue, pen and sword. As per Islam only that person is capable to perform *jihad e Asghar* (the smaller jihad) who has got the control on his all-mean desires (*Jihad e Akbar*). As Hazrat Imam Ja'far al-Sadiq as narrated that:

“The Muhammad dispatched a military unit to the battlefield for defense. Upon their (successful) return, he said to them "Blessed are the people who did the jihad al-Asghar" but yet

jihad al-Akbar has remained.<sup>34</sup> Practices of the Religion<sup>35</sup> jihad al-nafs was called jihad al-Akbar and physical jihad was called jihad al-Asghar.<sup>36</sup>

Allama Dr. Muhammad Iqbal in verse of his wisdom poetry illuminated this aspect of Islam as follows: A firm belief, continuous struggle, love-the conqueror of the hearts; These are swords of the heroes in the 'Jihad' struggle of life.

## 5. Conclusion

In the light of above arguments, we can say that Islam is not only an abstract philosophy or theory but a living religion. Its basic spirit is to reform and revolutionize the society. Its fundamentals roots or off shoots have direct link on one side with Creator and on the other with creation. Its ultimate goal is the salvation and reformation of mankind which is possible in a welfare society. Islam addresses to all aspects of an individual and society. It gives a guideline for the establishment of a welfare society which provides equal opportunities to all members of the society without any discrimination of color, creed, blood and race. It is the need of the time to understand the Islam, the religion of more than two billion people with honestly and impartially. We should give up the prejudices of all kinds and keep in mind that the bright future of humankind is related with this impartial approach to Islam. For the establishment of a *de facto* welfare-society, wherein every person can live on the basis of equality and fraternity, the only constitution and guiding principles have been given by the Islam.

## References

<sup>1</sup> <https://www.worldometers.info/world-population/>

<sup>2</sup> <https://www.asiahighlights.com/india/religion>

<sup>3</sup> <https://www.britannica.com/topic/Three-Religions>

<sup>4</sup> <https://www.history.com>

<sup>5</sup> <https://brill.com/display/title/34891?language=en>

<sup>6</sup> <https://brill.com/display/title/34891?language=en>

<sup>7</sup> Al-Quran 3:19.

<sup>8</sup> Muhammad Iqbāl, *The Reconstruction of Religious Thought in Islam* (Lahore: Iqbāl Academy Pakistan, 1982), 10.

<sup>9</sup> Al-Quran 2:117.

<sup>10</sup> <https://www.morocoworldnews.com>

<sup>11</sup> Al-Quran 51:56.

<sup>12</sup> Al-Quran 4:135.

- <sup>13</sup> Muhammad Iqbāl, *The Reconstruction of Religious*, 66.
- <sup>14</sup> *The Glorious Qur'an English*, trans. Shaikh al-Islām Dr Muhammad Tāhir al-Qādrī, (Lahore: Minhāj al-Quran Publications, 2010), 96:1-5.
- <sup>15</sup> Ibn Mājah, *Sunan Ibn Mājah*, Hadith: No: 224.
- <sup>16</sup> Tirmidhī, *Sunan al-Tirmidhī*, Hadith no: 2687.
- <sup>17</sup> Muhammad Iqbāl, *The Reconstruction of Religious*, 99.
- <sup>18</sup> Al-Quran 2:177
- <sup>19</sup> Al-Quran I-5.
- <sup>20</sup> Al-Quran 59:24.
- <sup>21</sup> Al-Quran 95:4.
- <sup>22</sup> Al-Quran 31:13.
- <sup>23</sup> Al-Quran 31:28.
- <sup>24</sup> Al-Quran 20:132.
- <sup>25</sup> *Mishkat al-Masabih*, 3:1392.
- <sup>26</sup> Al-Quran 2:83.
- <sup>27</sup> Al-Quran 33:21.
- <sup>28</sup> Al-Quran 21:107.
- <sup>29</sup> Al-Quran 62:2.
- <sup>30</sup> Al-Quran 68:4.
- <sup>31</sup> Al-Quran 10:57.
- <sup>32</sup> Al-Quran 29:45.
- <sup>33</sup> Al-Quran 2:187.
- <sup>34</sup> Muḥammad Bāqir Ibn Muḥammad Taqī Majlisī, *Biḥār al-Anwār* (Iran: Javad al-Alavi va Muhammad Akhundī, 1956), 182.
- <sup>35</sup> John L. Esposito, *Islam: The Straight Path* (Oxford: Oxford University Press, 1988), 95.
- <sup>36</sup> Michael Bonner, *Jihād in Islamic History: Doctrines and Practice* (New Jersey: Princeton University Press, 2008), 78.