

## Prophetic Dimensions of Social Welfare, Commandments and Contemporary Applications

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### ABSTRACT

The religion of Islam supports the fulfillment of all the needs of both the soul and the body of man. While Islam nurtures the soul through morality, it creates a complete and comprehensive system of social welfare, which guarantees the fulfillment of individual and collective needs. This is the reason that the first human beings were sent as the caliphs and guardians of Allah for the sake of reforming every corruption that arose in the world, and the sending of prophets continued to carry on the task of correcting every corruption that arose gradually, which ended with the great reformer, Muhammad (ﷺ). He (ﷺ) reformed such a society that was unfamiliar with civilization and human right, the world is unable to set an example of this until the Day of Judgment. In the present era, taking into consideration these principles and reforms, the formation of the state is necessary in this way so that the dream of a real welfare state can be fulfilled.

**Key Words:** The religion of Islam, social welfare, human rights, great reformer, society.

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## 1. Introduction and scope of the topic:

In this great universe, man is a creature who is a citizen by nature. Human beings have always felt the need to live together with each other and it is because of this collective life that society came into being. Looking at human history, it is known that when man came into the world, he needed the help of each other. In other words, we can say that man laid the foundation of society by establishing mutual relations to fulfill the various needs of life and to live life. Thus we can say that society came into being because of the material needs of man. Man got ease in living by forming society. The identity of man started to be proved due to society. It is through society that man has found various means of living.

Society is a group of people in which people are bound by certain traditions and principles. Whenever the idea of society comes to our mind, the idea of individuals and its improvement also emerges. It is not possible that the condition of the individual is worse and the society is better. The struggle to improve the society is for the independent growth and development of the individual. It is implied that the freedom of the individual cannot remain without the formation of a just society. While the contemporary society has a history of unprecedented success, it is also facing numerous problems and challenges. The rapid development has led man towards materialism. Science and technology are able to fulfill his material needs but are unable to satisfy his spiritual needs. Because where the limits of the intellect end, the journey of the soul begins. While the material for the satisfaction of the soul is hidden only in the biography of Holy Prophet (ﷺ). His eternal style of governance transformed the disorganized state into one of the best welfare states in the world.

Islam is a strong proponent of individual welfare as well as social welfare. It dictates the organized form of society to be formed on the basis of welfare of the state. In fact, Islam wants a stable system of development and prosperity, in which the essential needs of every individual are fulfilled in a good manner. Therefore, by including the fulfillment of the basic needs of the citizen and welfare in all matters, such a state is defined as a welfare state and a state, which guarantees the development of the society and prevents all kinds of oppression and exploitation. So that the people of the Islamic state can lead a peaceful life and the earth will present a model of paradise on earth. The fourteen-year history of Islam is witness to the fact that it made peace possible by liberating people from slavery. Islam is the religion that made peace in the violent atmosphere of Arabia, where wars started over trivial matters and continued for generations, but Islam ended these wars.

In Islam, society has great importance for the survival of the nation and Islam has also formulated laws for this, by following which we can make our lives safe. But unfortunately, we have distanced ourselves from Islam, due to which many evils have spread like a virus in our society and have engulfed our young generations. In our society now there is fighting, abuse, violence, murder, corruption, fault-finding, jealousy, pride and arrogance, self-interest, fraud, hypocrisy, mixing, greed, bribery, adultery, usury, hoarding, stealing, drinking, smoking, profiteering, gambling are common. Moreover, evils such as lying, murder, deception and theft, bribery, usury and drinking alcohol and violating the rights of others have arisen. It is a pity that the government is not taking any concrete measures to prevent these crimes.

The reforms carried out by the Prophet (ﷺ) brought about a revolution in the human society and made the world aware of such a system in which the worldly development and the hereafter welfare of humanity are hidden. . Therefore, in this paper, light will be shed on the steps taken by the Holy Prophet (ﷺ) for social welfare, so that the dream of establishing a true welfare state can be fulfilled by reviewing these principles and reforms in the present era and forming the state on the same lines.

## 2. Prophetic Dimensions of Social Welfare

When the Holy Prophet (ﷺ) raised the voice of tauhīd in a society immersed in polytheism and misguidance after attaining the position of Prophet-hood, a storm of opposition came as a result. But despite all these oppositions and persecutions, the tauhīd caravan grew. Finally, an ideal Islamic society was formed in Madīnah, whose numerous distinctive features and excellences influenced the entire world. Then, as a result, Islam spread from east to west and its circle increased. It is difficult to cover all the efforts made for the reformation of the said society, but some of their bright aspects are as follows.

### 3.1 The Spirit of Self-Sacrifice

The secret of success in social life is in sacrifice. The society of Holy Prophet was an ideal society of self-sacrifice. There are countless stories of financial sacrifice in the biography of the Companions. Hazrat Ali's resting on the blessed bed of Prophet Muhammad (PBUH) despite the systematic planning of mass murder of the Prophet by the enemies of Islam on the occasion of the Prophet's perilous journey, similarly, Hazrat Abu Bakr's participation in the difficulties of migration are exemplary examples of self-sacrifice. Whether it is a difficult time of war, an opportunity to protect the Prophet, a struggle for the protection of religion, an opportunity to serve the nation, there are records of the sacrifices of the Companions at every turn and the effects that this passion of the Companions had on the human society deprived of Islam are very clear.

### 3.2 Arrangement of Justice and Equality

Islam wants such a religious society which is based on justice and equality. In the eyes of Islam, caste differences and high and low castes are the curse and filth of ignorance. Cruelty and injustice are the biggest obstacles in the way of world peace and survival of humanity. The society of Holy Prophet (ﷺ) was on the path of justice and equality. In this society, every person was a guardian of justice, even if it affected him or his parents and relatives. Similarly, that society was ideal in terms of equality and justice.

In Islam, there is a lot of emphasis on equality, gentleness and good manners. All human beings are equal partners in Shari'at. There is no superiority of a white person over a black person or a black person over a white person and neither the rich over the poor or the poor over the rich or the Arab over the foreigner or the foreigner over the Arab. Apart from this, the sermon of Prophet Muhammad (ﷺ) provides the firm foundations of the social system of Islam. Social equality teaches abolition of racial pride, rights of women and slaves, good treatment of slaves and respect for each other's life and property. These are the things that are the foundations of the social system of Islam on which this system is based.

### 3.3 Benevolence and Sympathy

The state of Madīnah was founded on the welfare of the people of the society. So that Muslims are protected from the tongues and insults of others. The Prophet (ﷺ) said that the best person is the one who benefits others.<sup>1</sup> This is the reason why considering the pain of others as one's own rather than feeling it more than one's own pain and always trying to bring benefit to others was the distinguishing feature of the society of Prophet Muhammad.

### 3.4 Mutual Unity and Brotherhood

The society of Holy Prophet (ﷺ) was like a single body in mutual affection and love. Their condition in mutual unity and collectivity was like a leaden wall. The long civil war between Aūs and Khazraj and the series of slaughter and bloodshed changed into mutual love and affection with the blessing of Islam in such a way that even hypocrites and Jews could not create a rift in this community. The society of the Companions was free from things that caused discord, all kinds of suspicions and unnecessary worries. That is why they had ideal unity and spirit of brotherhood, which greatly influenced others.

### 3.5 Fulfillment of Human Rights

Every human being born in this world is born with some rights. Among them, he gets some rights and he is deprived of others. It is not a normal thing for someone not to get these rights because his development is related to them. They take him to the heights. If these rights are taken away from him, he is forced to live a life of humiliation and all the possibilities of his development are lost. In relation to human rights, the concept of Islam is very clear and its role is completely visible. He determined the rights of individuals, groups and different levels of people and classes and practically provided these rights to those who were losing their rights. Those who were encroaching on these rights were severely criticized and promised the world and the hereafter. The society was taught and encouraged to behave better towards them and created an atmosphere of sympathy and compassion. In Islam, the effort made in relation to the fulfillment of rights is also considered in the path of Allah.

### 3.6 All-round purity

Islam demands all-round purity from man. The society of Holy Prophet (ﷺ) was painted in the color of purity from head to toe. Their hearts and minds were free from false thoughts and internal diseases. Their eyes were pure and his food and clothes were pure. Their environment was free from cruelty and nudity. Every aspect and corner of their individual life was pure. Their language was pure and their politics was also free from fraud. Alcoholism When the Arab nation came to know about its impurity and haram, the entire Madīnah was freed from the curse of alcohol. The history of the Şahābah is rich with countless models of universal purity.

## 3. Prophetic Dimensions of Social Welfare

The religion of Islam and the teachings of the Prophet of Islam (ﷺ) emphasize the training of the individual and the organization of the welfare of the society at every turn. Great principles of social welfare can be found from the blessed teachings of Holly Prophet (ﷺ) and his character. Social reform is required not only by humans but by every soul on earth. Without the virtue of society, restlessness, anxiety, constant degradation and distance from the pleasure of our Creator increases. Below are the rules of social reform from the teachings of the Holy Prophet (ﷺ). If the Prophetic principles of good society are explained in detail and with the background of the circumstances, then each principle becomes a whole book. However, here some such hadiths will be mentioned with translation which is the principles of good society.

### 4.1 Ruling on Consistency

"عَنِ التُّعْمَانِ بْنِ بَشِيرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِهِمْ، وَتَرَاحُمِهِمْ، وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عَضُوٌّ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحُمَى " -<sup>2</sup>

"Narrated Anas: Allah's Messenger(ﷺ) said, "Help your brother whether he is an oppressor or an oppressed," A man said, "O Allah's Messenger(ﷺ)! I will help him if he is oppressed, but if he is an oppressor, how shall I help him?" The Prophet (ﷺ) said, "By preventing him from oppressing (others), for that is how to help him".

### 4.2 Avoiding Useless and Pointless Things

"عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَنْبَغِيهِ» -<sup>3</sup>

"Abu Hurairah narrated that the Messenger of Allah (ﷺ) said: "Indeed among the excellence of a person's Islam is that he leaves what does not concern him."

### 4.3 Order to Protect Each Other's Rights

"عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَحَاسَدُوا، وَلَا تَنَاجَشُوا، وَلَا تَبَاغَضُوا،

وَلَا تَدَابَرُوا، وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ، وَلَا يَحْقِرُهُ<sup>4</sup>

Abu Huraīra reported: The Messenger of Allah (ﷺ) said: "Do not envy each other, do not outbid each other, do not hate each other, do not turn away from each other, and do not outsell each other. Rather, be servants of Allah as brothers. The Muslim is the brother of another Muslim. He does not wrong him, nor humiliates him, nor look down upon him".

#### 4.4 Stay Away from Suspicious Things

"قَالَ: قُلْتُ لِلْحَسَنِ بْنِ عَلِيٍّ: مَا حَفِظْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «دَعْ مَا يَرِيبُكَ إِلَى مَا لَا يَرِيبُكَ، فَإِنَّ الصِّدْقَ طُمَأْنِينَةٌ، وَإِنَّ الْكَذِبَ رَيْبٌ»<sup>5</sup>

Al-Hasan bin 'Ali said: "I remember that the Messenger of Allah (ﷺ) said: 'Leave what makes you in doubt for what does not make you in doubt. The truth brings tranquility while falsehood sows doubt.'

#### 4.5 Complete Control over Anger

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ"<sup>6</sup>

Narrated Abu Huraīra: Allah's Messenger (ﷺ) said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger."

#### 4.6 Good Talk or Silence

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ."<sup>7</sup>

Narrated Abu Huraīra: Allah's Messenger (ﷺ) said, "Whoever believes in Allah and the Last Day should talk what is good or keep quiet."

#### 4.7 Always be Patient

قَالَ سَمِعْتُ أَنَسًا - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الصَّبْرُ عِنْدَ الصَّدْمَةِ  
الْأُولَى "<sup>8</sup>

Narrated Anas: The Prophet (ﷺ) said, "The real patience is at the first stroke of a calamity."

#### 4.8 Meeting his brother with a Smile

عَنْ أَبِي ذَرٍّ، قَالَ: قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا، وَلَوْ أَنْ تَلْقَى أَخَاكَ  
بِوَجْهِ طَلْقٍ"<sup>9</sup>

Abu Dharr reported: Allah's Messenger (ﷺ) said to me: Don't consider anything insignificant out of good things even if it is that you meet your brother with a cheerful countenance.

#### 4.9 The Ruling of Mercy and Kindness

عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ لَا يَرْحَمِ النَّاسَ، لَا يَرْحَمُهُ اللَّهُ  
عَزَّ وَجَلَّ"<sup>10</sup>

This hadith has been narrated on the authority of Jarīr bin 'Abdullah through different chains of transmitters and the words are: "That the Messenger of Allah (ﷺ) said: He who shows no mercy to the people, Allah, the Exalted and Glorious, does not show mercy to him."

These are the bright lines of many characteristics of the Qur'ānic, divine and religious society of Holy Prophet (ﷺ), so it can rightly be said that an Islamic society cannot exist without adopting these characteristics and without following the Companions. He can neither

influence the human society nor be blessed with success and happiness in his practical life.

#### 4. Contemporary Applications of Social Welfare in the Light of the Prophet's Biography

It is a fact that lawlessness, riots and anxious situations push the society towards destruction. In case of riots, social, economic and political peace is disturbed. In the atmosphere of insecurity, the development of science and arts stops and the atmosphere is not conducive for industrial development. Higher values cannot flourish and every member of the society becomes a constant victim of fear and panic. Moreover, if people remain in a state of fear and anxiety for a long time, their abilities are destroyed. The wheel of industrial development, including science, stops. Islam is an enlightened and natural religion that seeks progress in science, society and economy. The religion of Islam never allows stagnation, deadlock and anxiety in the development of human life and high values in any way. Therefore, Islam has given an effective and positive action plan for the elimination of corruption. In the modern era, our society is facing various anxiety situations, due to which there is stagnation and anxiety in living. Therefore, below, along with a brief review of these social anxiety factors, their solution will also be presented in the light of the Prophet's life.

##### 5.1 Clashes between the People of the Society

Clashes and hatred are the main causes of anxiety, chaos and division in the society. Unfortunately, we have an abundance of the same factors. War, fights, abusive language, hatred of each other on political, national, religious and religious basis, creating problems for each other on the same basis, are the factors that cause unrest in the society. The main reason for this is that we have neglected the Islamic teachings and given priority not only to our carnal desires, but also to the extent that we have become so immersed in darkness that the rays of the Prophet's life are hidden from us. However, the teachings of the Holy Prophet are that people should not fight with each other but should create facilities for each other and above all should be of high morals. He (ﷺ) always ordered to avoid fighting and used to express disapproval of fighting. The saying of the Prophet (ﷺ) is that:

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ تَرَكَ الْكَذِبَ وَهُوَ بَاطِلٌ بُنِيَ لَهُ فِي رَبَضِ الْجَنَّةِ وَمَنْ تَرَكَ الْمِرَاءَ وَهُوَ مُحِقٌّ بُنِيَ لَهُ فِي وَسْطِهَا وَمَنْ حَسَنَ خُلُقَهُ بُنِيَ لَهُ فِي أَعْلَاهَا " <sup>11</sup>

Anas bin Malik narrated that the Messenger of Allah (ﷺ) said: "Whoever avoids lying while he is doing so falsely, a house will be built for him on the skirts of Paradise. Whoever avoids arguing while he is in the right, a house will be built for him in its midst. And whoever has good character, a house will be built for him in its heights."

Prophetic reforms played a very effective role in teaching the world politeness and civility. The minds of the people were molded by the teachings of the Prophet in such a way that they did not leave the foot of civility and decency even in their normal life. The Prophet (ﷺ) destroyed all the foundations that created mutual enmity and caused temptation and fear.

##### 5.2 Cruelty and Violation of Rights

One of the causes of insecurity and corruption in contemporary societies is oppression and violation of rights in the social, economic and political fields. The oppressor violates the rights of others by oppressing them because of their power, social superiority, or economic dominance. When the oppressor exploits them, the affected people or classes protest. If the protest becomes ineffective, they are ready to deal with the oppressor themselves, as a result of which the society becomes a victim of insecurity. Islam takes matters to the root in this regard and exhorts people to pay each other's rights. Non-payment of rights is a punishable offense in worldly terms and has been declared an impeachable

offense in the hereafter as well. The saying of the Prophet (ﷺ) is that:

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَنْصُرُ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا" فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَنْصُرُهُ إِذَا كَانَ مَظْلُومًا، أَفَرَأَيْتَ إِذَا كَانَ ظَالِمًا كَيْفَ أَنْصُرُهُ؟ قَالَ: تَحْجُزُهُ، أَوْ تَمْنَعُهُ، مِنَ الظُّلْمِ فَإِنَّ ذَلِكَ نَصْرُهُ"<sup>12</sup>

Said: Help your brother whether he is oppressor or oppressed. A Companion said: O Messenger of Allah (ﷺ)! If he is oppressed, then I should help him, but when he is oppressor, how should I help him? The Prophet (ﷺ) said: You stop him from oppression that is his help.

So, it is known that one of the great purposes for which the Prophets were sent to the world is to implement measures to prevent atrocities among people and to remedy them. Because if oppression and excesses are not stopped, there will be a change in the system of life.

### 5.3 Retaliatory Acts based on Anger

Many crimes are motivated by immediate provocation. In contrast, the religion of Islam has taught patience, forgiveness and kindness and has encouraged people that if they do not take revenge in a state of anger, then this is pleasing to Allah. The Prophet (ﷺ) constantly addressed the causes of corruption and remedied the causes that cause it. Provocation and anger, etc., are the main root causes of riots. Therefore, the Holy Prophet (ﷺ) ordered to control the provocation and thwart this attack of the enemy. The saying of the Prophet (ﷺ) is that:

"عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ»"<sup>13</sup>

Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger."

### 5.4 Target Killing of Innocent People

Everyone can understand that where there is no value for human life, there is no respect for it and there is no provision for safety, even a few people will be able to live there with difficulty. Mutual business or other matters cannot be done well among them because everyone needs to survive for trade, industry, household, recreation and civilized life. Then, regardless of the necessities of life, if seen from the point of view of pure humanity, then even in this sense, killing another human being for the sake of personal gain or due to personal enmity is the worst cowardice. In the laws on which the foundation of human civilization is based, the first life has been called respectable. In other words, the first right of human being is given to live. While in his cultural duties, the first duty of being allowed to live has been imposed. The law of self-respect must exist in all the shariats and civilized laws in the world. However, the effective and comprehensive education of respect for humanity has been given in Islam itself. The saying of the Prophet (ﷺ) is that:

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَنْ يَزَالَ الْمُؤْمِنُ فِي فُسْحَةٍ مِنْ دِينِهِ، مَا لَمْ يُصَبَّ دَمًا حَرَامًا"<sup>14</sup>

Narrated Ibn `Umar: Allah's Messenger (ﷺ) said, "A faithful believer remains at liberty regarding his religion unless he kills somebody unlawfully."

Before the Prophet's mission, the system of respect for humanity and pacifism had been destroyed in the bloodthirsty atmosphere of Arabia. Then, in the presence of the Holy

Prophet (ﷺ), a civilized society was formed in that place, whose influence spread far and wide. Islamic teachings exploited the innumerable wrongdoings and other errors of man as well as the worthlessness of human life.

### 5.5 Illegitimate Nationality and Nervousness

The entire world has been poisoned by various evils at this time. People are trapped in the prejudices of caste, religion and language. Linguistic, regional and ethnic prejudices are thrown out for the sake of political interests and factionalism. The Holy Prophet (ﷺ) put an end to all these nihilisms with great severity. The nation should be helped only to the extent that the nation's stand is based on truth and justice. Helping others to achieve personal group and political interests by forming factionalism, group politics and pressure groups is impermissible. Islam orders to avoid illegitimate nationalism and prejudice in every matter of life. It orders to avoid the publication of such news which may create regional bias or incite religious hatred. The saying of the Prophet (ﷺ) is that:

عَنْ جُبَيْرِ بْنِ مُطْعِمٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: "لَيْسَ مِنَّا مَنْ دَعَا إِلَى عَصَبِيَّةٍ، وَلَيْسَ مِنَّا مَنْ قَاتَلَ عَلَى عَصَبِيَّةٍ، وَلَيْسَ مِنَّا مَنْ مَاتَ عَلَى عَصَبِيَّةٍ"<sup>15</sup>

Juba'ir bin Mut'im reported the Messenger of Allah (ﷺ) as saying: he who summons others to party-spirit does not belong to us; and he who dies upholding party spirit does not belong to us.'

### 5.6 Recommendation and Illegality

The tragedy in our history is that we have been looking at wealth and prestige with respect, while the enforcement of the law has been applied only to the poor and bankrupt and subjugated people. However, there is no such clause in the standards of justice and fairness. It is a very dangerous thing for the official to give importance or recommend to his relatives and close associates. History is a witness that whoever did this was humiliated in this world as well. Advocacy and nepotism are the evils of lawlessness that open the doors of the tyrants. Whereas the most common culture among us is recommendation and nepotism. By doing this, the society can never be brought into the sphere of a successful social system. This culture has been strongly condemned. Once in the service of the Prophet (ﷺ), there was a case of a woman named Fatima. Many reliable people recommended in this matter, but the Holy Prophet (ﷺ) expressed his displeasure and said that if his place had been Fatima bint Muhammad (ﷺ), then the decision would have been made according to the law.<sup>16</sup>

Therefore, one of the characteristics and responsibilities of the official is to avoid illegal recommendations and nepotism. Instead of their relatives, friends and acquaintances, common people who are competent and qualified should be preferred and all decisions should be made on merit alone.

### 5.7 Prohibition of Hazardous Operations

The disposition of the Islamic Shari'ah is that it also remedies the causes that cause a defect. In the religion of Islam, a Muslim has been advised to make it a part of his life that if he sees something that can cause pain to others, he should remove that painful thing from the path. Islam does not condone the unintentional harm and suffering of a Muslim at the hands of another Muslim, even if Muslims fight against others in arms. It was said that it should not happen that the tip of the arrow hits someone unintentionally and he gets angry in a state of pain and retaliates even though the intention of the other person did not enter into it. Similarly, the Prophet (ﷺ) forbade walking with a bare sword.<sup>17</sup> Similarly, a person came to the mosque with an arrow, so the Prophet (ﷺ) said, "Take them with handle." In the second hadith, it is explained that hold the arrows so that no one gets hit.<sup>18</sup>

Today we see the practical forms of this carelessness, for example, fireworks and shootings on the occasion of marriage. In happiness and emotions many times young people



commit accidents. Similarly, regarding the fireworks on the occasion of Besant etc., guidance can be obtained from these hadiths that even on such occasions, firing is done irresponsibly. However, the above-mentioned hadiths show that Islam does not condone the display of weapons. Any untoward incident may occur during exposure. This often happens during the display of weapons. There is a clear prohibition of this in these hadiths. An even worse consequence of this tendency is that if the other side also comes out armed, riots may ensue. The bad consequence of displaying arms is also that it is a show of pride and arrogance to intimidate others.

## 5. Conclusion

From the above discussion, it is known that the prosperity and progress of the nations is hidden in the reformation and construction of the societies. History is a witness that in the past, as long as the Muslims kept their society as an Islamic society, until that time, the Muslim nation stood tall and as the society was destroyed, so the Muslim Ummah also continued to take root in moral terms. Therefore, it is known that reforming our society is necessary for success. At the time of the Prophet's mission, the Arab society was guilty of the heinous acts; it was the light of the Qur'an and Hadith that enlightened the dark society. Climbing the ladder of progress, they reached the top and the Qur'an told them the tidings of salvation and the hereafter. The duty of the government is to reform the society by eradicating the evils by force of law. The scholars should also warn the Muslims of the punishments of Allah in order to reform the Muslims and purify the society from the pollution of sins.

## 6. Results

- From the above discussion it is concluded that:
- Islam is a religion that is flexible and adapts to the circumstances.
- Social progress and decline is associated with the reform and training of individuals in the society and their role.
- Adherence to goodness and piety is the guarantee of a better and peaceful society.
- Due to the provision of rights and basic needs to the people, not only their quality-of-life increases, but also other crimes like bribery, usury, murder and extortion are eliminated from the society.
- The concept of welfare emphasizes the need to establish such a society, where the individual is not only concerned about his own welfare, but also plays his role in achieving collective and social welfare.
- In the name of the crusades, the injustice and massacre of Muslims is still continuing.

## 7. Recommendations

- Science and technology should be promoted in the country because in today's era, the fulfillment of many spices is not possible without it.
- For peace, order, justice and provision of basic needs, the legislation of all the institutions is necessary in the style of Madīnah state so that the institutions can perform their duties properly.

- Legislation should be ensured in the light of Qur'an and Sunnah and efforts should be made to adapt the national laws to Islamic standards.
- Terrorism should not be associated with any religion, nationality, culture and society. Because the blind use of power on a country, religion, community and region under the guise of terrorism leads to dangerous consequences.
- People of different nations, religions, languages and colors who live within the boundaries of the same society, should build relations with each other in such a manner that they tolerate their opponents.

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