

3. Islam's Special Attention To Society

Islam is undoubtedly the only religion that explicitly lays down the foundation of its invitation on society, and has by no means neglected its emphasis on social matters in any of its aspects.

If you, exalted reader, wish to win more insight into this matter, you could glance at extensive human deeds which thought cannot enumerate. You may also look at the various branches of its kinds and forms, and then realize that this divine canon

But the position of religions which have been disregarded by Islam, such as idolatry, dualism, Sabeanism and Manichaeism is more obvious.

History offers no more explanation about former civilized and uncivilized nations than this point, that they have inherited and followed this matter from the oldest human times, namely, that their society has been created through necessity, and individuals gathered together under one society, i.e. a despotic rule and kingly dominion. Various national and international gatherings lived a sovereign flag.

Past nations followed this way with the aid of the factors of heritage and environment, without paying particular attention to society or even subjecting it to discussion and practice.

Even great nations such as the Roman and Persian Empires which held great sway over the world at the rise of religious light and its widespread, did not heed this matter. These two governments took the form of the rule of Caesars in Rome, and Kings in Iran, and had gathered their nations under their royal flags, and society too, was subordinate to governments in its growth, its pause, or its stagnation.

It should not be omitted that a series of social discussions have remained from the predecessors, as seen in the writings of past scholars like Socrates, Plato, and Aristotle. But these writings were never put into practice, and in other words, they were a set of mental images and fanciful pictures which never reached the world of reality. This claim is borne out by historical evidence.

On the basis of the point already mentioned we see that the first call which reached human ears to the effect that the question of society was an independent matter which should be removed from the corners of negligence, imitation and dependence, was a call begun by the founder of Islam in the world.

The leader of Islam by means of the holy verses revealed to him, invited people as a group to move towards a happy and clean life.

The Qur'an proclaimed its invitation in two ways:

1. A call on the principle of social life and unity. Citing from the Holy Qur'an:

And do not approach the property of the orphan except in the best manner until he attains his maturity, and give full measure and weight with justice-- We do not impose on any soul a duty except to the extent of its ability; and when you speak, then be just though it be (against) a relative, and fulfill Allah's covenant; this He has enjoined you with that you may be mindful. (Al An'aam, 6: 152)

And be not like those who became divided and disagreed after clear arguments had come to them, and these it is that shall have a grievous chastisement. (Aal-'Imraan, 3: 105)

Surely they who divided their religion into parts and became sects, you have no concern with them; their affair is only with Allah, then He will inform them of what they did. (Al An'aam, 6: 159)

and several others.

2. Instructions for making an Islamic community on the basis of unity and mutual adherence to safeguard spiritual and material interests of that community and its defense. Citing from the Holy Qur'an:

The believers are but brethren, therefore make peace between your brethren and be careful of (your duty to) Allah that mercy may be had on you. (Al Hujaraat, 49: 10)

And obey Allah and His Messenger and do not quarrel for then you will be weak in hearts and your power will depart, and be patient; surely Allah is with the patient. (Al Anfaal, 8:46)

O you who believe! do not violate the signs appointed by Allah nor the sacred month, nor (interfere with) the offerings, nor the sacrificial animals with garlands, nor those going to the sacred house seeking the grace and pleasure of their Lord; and when you are free from the obligations of the pilgrimage, then hunt, and let not hatred of a people-- because they hindered you from the Sacred Masjid-- incite you to exceed the limits, and help one another in goodness and piety, and do not help one another in sin and aggression; and be careful of (your duty to) Allah; surely Allah is severe in requiting (evil). (Al-Maida, 5:2)

And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful. (Aali 'Imraan, 3: 104)

and several others.

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