



The Social System in Islam: A Perfect Structure for the Family and a Foundation for the Well-being of Society

(Translated)

Allah has blessed us and spared us, as Muslims, the hardship of searching for a system to guide and organize our lives perfectly and flawlessly. He sent us a divine constitution left to us by His beloved Prophet Muhammad (saw), who assured us that we will never go astray nor suffer if we adhere to it and do not abandon it. **«تَرَكْتُ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا بَعْدِي أَبَدًا: كِتَابُ اللَّهِ وَسُنَّتِي»** **“I have left two matters with you. As long as you hold to them, you will not go the wrong way. They are the Book of Allah and my Sunnah.”**

Adherence to the Noble Quran and following the Sunnah of the Prophet (saw) is what protects one from deviation and misguidance. It alone is the saviour from darkness and the guide to the straight path. It is the guarantee of achieving happiness in this life and success and salvation in the Hereafter. How could it be otherwise, since it is the system of Al-Hakeem Al-Khabeer (All-Wise, the All-Knowing)? How could it be otherwise, since it comes from Al-Aleem Al-Qadeer (All-Knowing, the All-Powerful)?

Allah (swt) created His servants and sent them His Prophet (saw) to show them the path of righteousness and guide them to that which will lead them to the highest Paradise on the Day of Judgment. He (swt) established for them a comprehensive system that organizes their lives and provides them with solutions and remedies so that they may live the life He approves of and that satisfies them—a life of tranquility that aligns with human nature and satisfies reason, so that they may live in perfect balance.

This comprehensive system encompassed all aspects of life—political, economic, and social—and its rulings addressed every issue that arose in people's lives. Scholars exerted their utmost efforts to find the ruling for each issue in accordance with the Book of Allah and the Sunnah (Prophet's teachings).

From this complete and comprehensive system comes the social system, which Allah (swt) detailed and for which He established clear rulings that encourage marriage and the building of the Muslim family. These rulings enable the preservation of the family's unity and harmony, and work to support and strengthen family life.

The social system is the system that regulates the interaction between men and women, and the relationship that arises from their interaction. It clarifies all that stems from this relationship. It is the remedy for Muslim women and Muslim men who live within the specific framework prescribed by Islam and who adhere to its rulings.

The social system in Islam—being from Al-Khabeer Al-Aleem (All-Knowing, the All-Wise)—is the only system that guarantees a prosperous life. Its foundation is adherence to Islamic law and striving to attain Allah's pleasure by fulfilling His commands and abstaining from His prohibitions. This system treats every human being as a human being, regardless of gender (male or female), and shows them how to enjoy life and its pleasures without harming the community and society. It establishes a relationship between the sexes that is one of cooperation and complementarity, so that goodness may prevail for all members of society.

Islam has defined the relationship between the sexes through marriage so that it is enveloped in purity and piety, ensuring the building of a society free from corruption and illicit relationships that destroy families and undermine the foundations of society. It also commands young people to be chaste and to protect their honour. **«يَا مَعْشَرَ الشَّبَابِ! مَنْ اسْتَطَاعَ مِنْكُمْ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصْرِ، وَأَحصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ؛ فَإِنَّهُ لَهُ وَجَاءٌ»** **“Young man, those of you who can support a wife should marry, for it keeps you from looking at strange women and preserves you from immorality; but those who cannot should devote themselves to fasting, for it is a means of suppressing sexual desire.”**

Marriage preserves the human race, populates and improves the earth, and through it, the human race reproduces. Islam encourages marriage, as narrated by Anas (ra) that the Messenger of Allah (saw) said: «تَزَوَّجُوا الْوُدُودَ الْوُلُودَ فَإِنِّي مَكَاتِرٌ بِكُمْ الْأُمَّمَ» **“Marry women who are loving and very prolific, for I shall outnumber the peoples by you”**

Islam’s laws regulating the relationship between the sexes are the only laws that guarantee their happiness and ensure a blessed life for them. Any other imperfect, man-made laws will lead them to ruin, to the pursuit of desires, and to chase after worldly temptations. These are numerous laws ordained by Allah so that the interaction between men and women does not become merely one between a male and female and a sexual encounter, where instincts are unleashed and the fear of Allah and the consequences of transgressing His limits is absent.

Islam established a set of Shariah rulings to safeguard virtue and morality. It commanded both men and women to lower their gaze, prohibited their seclusion, and separated them in their private lives. It established a bond of cooperation between them in their dealings as a public obligation, uniting them in a solemn covenant that instills in each a fear of Allah in their dealings with the other, ensuring they do not wrong one another.

Islam has been meticulous in addressing the interactions between men and women, providing rulings that address all aspects of their union. This ensures that their relationship transcends the narrow confines of mere sexual intimacy, elevating them to a life dedicated to the worship and pleasure of Allah. Marriage is the foundation of a sound and wholesome life. Within its framework, love, tranquility, and mercy are realized, and spouses cooperate in life to achieve happiness and attain Allah's pleasure. Marriage brings sustenance and wards off poverty and need. ﴿وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا مَوَازِينَ وَلَا مِيزَانًا فَاثْقَالُوا بِمَا وَجَدْتُمْ وَلَا تَمْدُدُوا بِأَسْوَابَكُمْ وَلَا تُؤْمِسُوا كَيْدًا لِّمَنْ حَمَلَ الْأثْقَالَ مِنْكُمْ إِنَّ الْأَثْقَالَ لَشَدِيدٌ﴾

﴿وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا مَوَازِينَ وَلَا مِيزَانًا فَاثْقَالُوا بِمَا وَجَدْتُمْ وَلَا تَمْدُدُوا بِأَسْوَابَكُمْ وَلَا تُؤْمِسُوا كَيْدًا لِّمَنْ حَمَلَ الْأَثْقَالَ مِنْكُمْ إِنَّ الْأَثْقَالَ لَشَدِيدٌ﴾ **“Marry off the ‘free’ singles among you, as well as the righteous of your bondmen and bondwomen. If they are poor, Allah will enrich them out of His bounty. For Allah is All-Bountiful, All-Knowing”** [An-Nur: 32]. It unites individuals and strengthens family bonds between them.

In Islam, the family is built upon love and mercy, and upon each spouse fulfilling their assigned role and responsibilities. The Messenger of Allah (saw) said: «كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ» **“You are all guardians and are responsible for your subjects.”** Responsibilities are shared between them; each fulfills their role and duties, respects the rights of the other, and meets their needs in harmony and accord. This fosters the upbringing of children within a family characterized by harmony, affection, and compatibility, producing balanced generations who internalize and apply the principles of their Deen in their family life.

By building families upon these laws and rulings, Islam ensures a sound society whose members are upright and righteous, striving to attain Allah's pleasure and Paradise, adhering to His laws and not transgressing His limits.

If harmony between the spouses becomes impossible, and their life together becomes one of misery and sorrow, divorce and separation are permitted. Precise rulings have been established to address such problems effectively. ﴿وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ﴾ **“When you divorce women and they have ‘almost’ reached the end of their waiting period, either retain them honourably or let them go honourably. But do not retain them ‘only’ to harm them ‘or’ to take advantage ‘of them’. Whoever does that surely wrongs his own soul”** [Al-Baqarah: 231].

He explained that if the separation is due to the continuation of discord and the inability to reconcile, then Allah guarantees the couple abundant provision from His bounty and facilitates their affairs, which removes the distress resulting from the continuation of an unstable marriage, emphasizing the vastness of Allah’s knowledge, mercy, and wisdom. ﴿وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِّن سَعَتِهِ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا﴾ **“But if they choose to separate, Allah will enrich both of them from His bounties. And Allah is Ever-Bountiful, All-Wise”** [An-Nisa: 130].

It also enacted laws guaranteeing the well-being of divorced women, ensuring they live under the care of their male relatives obligated to support them. If no such person exists, the state is obligated to provide for them and for all those without a provider who are unable to support themselves and meet their needs.

This social system, which guarantees the safety and cohesion of the family, preserves the rights of parents, encourages kinship ties and good treatment of neighbours, and considers a Muslim's smile to his brother an act of charity, is a precise system that makes life pleasant, brings happiness to people, and strengthens bonds and good relationships based on seeking Allah's pleasure. It is the only system that guarantees rights, clarifies duties, and builds and consolidates relationships.

We are not here to theorize or discuss something impossible or imaginary. Rather, we are discussing a system established by the Creator of this universe, who fashioned and governs this life. Everything belongs to Him; He is All-Powerful and All-Knowing. The detailed rulings He revealed, clarifying the social system, the laws governing the interaction of the sexes and the relationships between them, and the comprehensive system He bestowed upon us for our lives in all its aspects, are infallible and free from any deficiency. They originate from the All-Powerful, All-Wise, and All-Knowing Creator. Only Allah has the right to establish the system that governs the lives of His creation. Any laws other than this are nothing but misguidance, darkness, and deviations from Allah's rulings

Because this system is the best that Allah has revealed to His servants and the finest that He has bestowed upon the Muslim Ummah. Allah (swt), desires that this goodness be widespread and that the best of His creation be the masters of His universe, following His commands and spreading them as a mercy and guidance for humanity. ﴿وَكذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا﴾ **“And so We have made you ‘believers’ an upright¹ community so that you may be witnesses over humanity and that the Messenger may be a witness over you.”** [Al-Baqarah: 143].

Therefore, the Islamic Ummah was commanded to preserve His Deen and rulings and spread them throughout the world so that they would be the light by which they would walk in the darkness of their lives and the corruption that had spread in them ﴿الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا﴾ **“They are` those who, if established in the land by Us, would perform prayer, pay alms-tax, encourage what is good, and forbid what is evil. And with Allah rests the outcome of all affairs”** [Al-Hajj: 41].

Let every person with insight consider and understand that—amidst the wars, destruction, confusion, and loss plaguing humanity, and the tragedies and suffering endured by Muslims—there is no path to salvation except through following Allah's laws revealed to His servants, adhering to the path and guidance of the Prophet (saw), and avoiding all that is not Islamic, even if it appears to conform to it. The obligation is to implement what Allah (swt) has commanded and avoid what He has forbidden, in obedience to Him, and not to seek guidance from man-made laws. ﴿أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ﴾ **“Do you exchange what is better for what is worse?”** [Al-Baqarah: 61].

**Written for the Central Media Office of Hizb ut Tahrir by
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