

Addressing the Social Challenges of the Muslim World in the Light of the Prophetic Seerah: A Contemporary Analytical Study

معالجة التحديات الاجتماعية في العالم الإسلامي في ضوء السيرة النبوية: دراسة تحليلية معاصرة

Authors Details

1. Tahir Sikander Rahim (Corresponding Author)

Executive Secretary, Alhamd Islamic University, Quetta, Pakistan.

E-mail: auditor.tahir@gmail.com

Citation

Rahim, Tahir Sikander. " Addressing the Social Challenges of the Muslim World in the Light of the Prophetic Seerah: A Contemporary Analytical Study." *Al-Marjān Research Journal* 3, no. 2 (April-June 2025): 99-110.

Submission Timeline

Received: Mar 07, 2025

Revised: Mar 25, 2025

Accepted: April 09, 2025

Published Online:

April 23, 2025

Publication, Copyright & Licensing

المركز
Al-Marjān
Research Journal

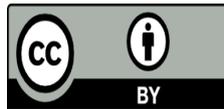
Article QR



Al-Marjān Research Center, Lahore, Pakistan.

All Rights Reserved © 2023.

This article is open access and is distributed under the terms of Creative Commons Attribution 4.0 International License



Addressing the Social Challenges of the Muslim World in the Light of the Prophetic Seerah: A Contemporary Analytical Study

معالجة التحديات الاجتماعية في العالم الإسلامي في ضوء السيرة النبوية: دراسة تحليلية معاصرة

☆ *Tahir Sikander Rahim*

Abstract

This study explores the contemporary social challenges confronting the Muslim world through the lens of the Prophetic Seerah. Islam stands unique among world religions as it emerged with an integrated approach to spiritual, political, economic, and social reforms. The paper argues that the Seerah of the Prophet Muḥammad (PBUH) provides timeless guidance to address the multifaceted crises faced by Muslim societies today. The research utilizes both quantitative and qualitative methodologies, drawing data primarily from the Social Progress Index (SPI) to assess the socio-economic conditions of countries affiliated with the Organization of Islamic Cooperation (OIC). The findings reveal a consistent lag in development among Muslim-majority countries compared to their Western counterparts, attributed to poor governance, lack of educational reforms, internal conflicts, and weak diplomatic ties. By revisiting the Prophetic model of justice, social cohesion, and interfaith engagement, the paper proposes actionable solutions rooted in Islamic tradition. It emphasizes the necessity of strategic alliances, inclusive policies, and mutual cooperation with non-Muslim nations to achieve long-term stability and progress. Furthermore, the paper suggests that Muslim leaders must invest in people-centric development inspired by the Prophet's emphasis on human dignity, education, and welfare. This research contributes to the ongoing discourse on how Seerah can serve as a transformative blueprint for overcoming the Muslim world's contemporary challenges in governance, economy, education, and diplomacy.

Keywords: Islam, Seerah, Social Challenges, Muslim Countries, Development

Chapter 01: Introduction

Shabbir (2021) studied that Islam is only religion in the history of world that has begun its career with the politics, war, economic and social amendments. At real grounds, all the Abrahamic religions including the Islam, the Judaism and the Christianity etc are essentially different from the Taoism, the Buddhism, the Confucianism and the Zoroastrianism in that founders of the latter were either directly or indirectly associated with the royal court therefor their religions could be termed as elitist faiths while former prophets were herdsman who rose against the court for rights of crushed, oppressed and weak ones.¹

Holy Quran states that Almighty Allah has produced beautiful universe in view of fulfilling the prime and core goal and need i.e., to bow before His instructions and commandments and obey His supremacy. In other words, this agreement, and acknowledgment is called the worship. Holy Quran reveals this as:

☆ Executive Secretary, Alhamd Islamic University, Quetta, Pakistan.

¹ Shabbir Akhtar, *A Faith for All Seasons: Islam and Western Modernity* (London, Bellew, 1990), p. 104.

"(وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ)"²

*"I created jinn & humankind just that they could worship me"*²

Holy Quran States that before setting here the human being, all the vital and basic needs were provided to him including food, light, cloth, shelter, and oxygen etc. which enable him in tackling his spiritual goals thoroughly. Holy Quran has described this particular fact at many places (eg) Allah says:

"هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا"

*"He is who has created all that is in the earth for you."*³

As Holy Quran is the universal guideline for entire humanity. Similarly Holy Prophet has been sent as the universal messenger by Almighty Allah. It has been highlighted by Allah as:

"(وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا)"

& We have directed you to all the people, a conveyor of good news, as well as a Warner.⁴

The prophethood of last messenger Hazrat Muhammad PBUH is comprehensive, final and everlasting. He came to complete and accomplish the mission and struggle of His pioneers.

The life of Holy prophet PBUH projects the picture of mercy, affection, tolerance, and forbearance. He discarded and removed every evil from the society with weapon of moral and ethical values and laid the foundations of society on honor, love, dignity and patience. Allah says in Holy Quran

"(وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ)"

*& We haven't sent you, [O Muhammad PBUH], except as the mercy to the worlds*⁵

Tauqeer et al., (2023) stated that 'Seerah' explains the person's life biography or story surrounding their birth, important events, and ensuing death. It can also be used specifically to describe the life of Prophet Muhammad PBUH. This word itself has come from the Arabic verb 'sāra,' meaning 'to travel' or 'to be on a journey,' highlighting the concept of a life's journey.⁶

Chapter 02: Literature Review

2.1: Social Challenges

Omer (2020) studied that the Muslim world faces a multitude of social challenges, both internally and externally. Internally, issues like poverty, inequality, corruption, and lack of education hinder progress. Externally, Islamophobia, western aggression, and political instability in Muslim countries add to the burden. These challenges impact various aspects of society, including education, economic development, and social harmony.⁷

Vehapi (2023) identified the major social challenges for Islamic world including, Poverty and Inequality, Lack of Education, Corruption and Bad Governance, Social Injustices, and Internal Conflicts.⁸

² (Al- Zaariat, 51:56)

³ (Al-Baqra, 2:29)

⁴ (Al-Saba, 34:119)

⁵ Surah Ambia, 107

⁶ Syeda Rabia Tauqeer, Aimen Mushtaq, & Dr. Muhammad Sajjad Malik. (2023). The Fiqh and Shari'ah Dimensions of Seerah in the Contemporary Era. *GUMAN*, 6(4), 313–318.

⁷ Omer, Spahic. (2020). The Story of Islamophobia. In Islam city. Retrieved August 30, 2022, <https://www.islamicity.org/66331/the-story-of-islamophobia/> from

⁸ Vehapi, Flamur. (2013). Conflict Resolution in Islam: Document Review of the Early Sources. Dissertations and Theses. Retrieved from <https://doi.org/10.15760/etd.1445>

Akhtar (1996) discussed that the Islamic World should take quick actions for addressing the unemployment of a number of people; rapid and quick urbanization; unbalanced growth and development to go well with the powerful force of Islam World in social sector. Huge imbalances in division of wealth & incomes among Muslim societies are clear and sure, but since efficient and effective division isn't occurring within most of the Muslim societies, so that, it is not brining and producing the significant impacts among different Muslim societies.⁹

Watson (1997) studied that Muslim investors show huge interest in sending money into the non-Muslim economies to get higher interests & because of their stable and secure political and social circumstances. On the other hand, where people try to assist their own societies and communities, they often face troubles from unknown, unlikely and uncertain sources.¹⁰

Watson (1997) illustrated that a fundamental problem of Islamic World relates to not only the use of but also the reliance upon on new and advanced technologies, knowledge, perceptions, change in desires, and social changes.¹¹

Nasr (1978) explored that the governments should know the balance and equilibrium that generates social harmony & prosperity under the guiding instincts and signs of the powerful and strong moral and ethical code. Problem becomes more complex when the moral and ethical code is itself subjected to the sectarian divisions to show revelation and legitimacy.¹²

Muzaffar (2002) discussed that the states having Islam as the key ideology for social order like Pakistan, Saudi Arabia, Sudan, Afghanistan, Iran, etc have reduction in household conflict or reduction of the issue with neighbors without having discrimination either Muslim or non-Muslim. These states also show that there is small real and practical evidence of effective and efficient division of incomes and wealth or considerable and substantial economic and social interests and benefits flowing down to ordinary population.¹³

Rahman (2009) studied that majority of the Muslims live under the supervision of the governments with qualified approval of secular ideology. Such states had adopted the Western models for modern social and political institutions by imbuing them with the strong Islamic belief.¹⁴

Vatikiotis (1991) studied the influence and role of political view and dissent, trade unions, and the media along with the social economic and legal issues in the Islamic World by suggesting a new balance and equilibrium to be arrived b/w the legitimate demands of individual and society in which he / she lives.¹⁵

Kuchey (2019) studied that Every society of numerous sub groups (language, regions, race, socioeconomic levels, education etc.) but by and large women are either second class citizens or door mats.¹⁶

Hossain (2019) expressed that islamic world is facing issues like sectarian violence, social rigidity, poverty, vilification and stereotyping all around the world.¹⁷

⁹ Akhtar (1996), TOWARDS AN ISLAMIC APPROACH FOR ENVIRONMENTAL BALANCE, Islamic Economic Studies Vol. 3, No. 2, June 1996

¹⁰ Watson (1997), Islam and its Challenges in the Modern World, Insight, vol. 12, issue 1 May 1997, no. 33

¹¹ Footnote No 16

¹² Nasr (1978), Interior Life in Islam, Religious Studies, 1(3), 48-56.

¹³ Muzaffar (2002), Iqbal and the Challenge of Reform within the Muslim World, Intellectual Discourse, 2002 Vol, No 2,139-153.

¹⁴ Rahman (2009), Major Themes of Quran, pg: 81-97. Isme.org

¹⁵ Vitikiotis (1991), The Middle East: From the end of Empire to the end of the Cold War, pg: 135-151.

¹⁶ Kuchay, B. (2019, 9 12). Why have Saudi Arabia, UAE failed to condemn India over Kashmir? Retrieved from Aljazeera.com: <https://www.aljazeera.com/news/2019/09/saudi-arabia-uae-failed-condemn-india-kashmir-190911112648176.html>

¹⁷ Hossain, M. S., & Hosain, M. S. (2019). Rohingya Identity Crisis: A Case Study. Saudi Journal of Humanities and Social Sciences, 238-240.

Hassan (2011) studied that the Muslim world is facing a complex web of interconnected and interrelated social problems, including poverty, inequality, corruption, violence, and political instability. These issues are exacerbated by factors like sectarianism, lack of unity, and internal conflicts. Furthermore, external pressures such as Islamophobia and anti-Islamic propaganda further complicate the situation.¹⁸

Tan & Perudin (2019) studied that the Islamic world faces diverse social challenges, including persistent poverty, high unemployment, uneven income distribution, and reliance on primary commodities. These challenges are exacerbated by factors like corruption, inefficient infrastructure, and underdevelopment of key sectors like technology and education. Additionally, many Muslim countries grapple with significant external debt burdens and limited access to global markets.¹⁹

Siddiqa (2016) expressed that current Islamic World is facing social challenges including Poverty and Income Inequality, Unemployment and Underemployment, Dependence on Primary Commodities, Inefficient Infrastructure, Corruption and Governance Issues, External Debt, Limited Access to Global Markets, Underdevelopment of Key Sectors, Social and Economic Inequality, Lack of Research and Development, Weak Financial Markets, Low Savings and Investment Rates, Social and Environmental Problems.²⁰

Ismail et al., (2023) studied that In Islam there are two forms of living conditions which are contradictory to each other . There is good and bad. The good and bad given and created by Allah SWT, so that humans are able to think well and make life choices that are always faced with risks. The risk in the question lies that it would bring effects in both terms i.e., positive and negative. Someone will get something positive in the form of kindness when he starts with positive things. Positive means things that are considered good according to syar`i. Conversely, if a crime is committed by a human being, then that crime with various logical consequences is received from the crime he committed. Crime in private that 10 does not interfere with the pattern of community life is called a social problem and when it disturbs the peace and well-being of others, it alters its position to be the social pathology.²¹

Harun (1992) expressed that In the context of the Qur'an the terms social problems and social pathology are known as al-Mazhlum, al-fasiq al-Fahsyah, al-bagy, as-su, al-munkar, al-Khamar, almaysir, alanshab , al-azhlam, az-zina, al-poor, al-bathil, al-Riba, ghazwah al-Fikr wa alsukara. Not all of these problems are said to be social pathology.²²

2.4: Seerah: Life of Prophet Muhammad PBUH

Nasr (1978) explained that it's worthless to explore notion of disturbed resolution in Islam without understanding personality, tale, character, & manners of Prophet Muhammad PBUH firstly. After Holy Quran, Almighty Allah's Revelation, comes the method of the Prophet of Almighty Allah Muhammad PBUH, Sunnah, in terms of importance for the Muslims.²³

Siddiqa (2016) Since Prophet Muhammad PBUH himself has always been taken as the practical shadow of the Holy Quran while Holy Quran is regarded as comprehensive light of

¹⁸ Hassan, R. (2011). Modernization, Social Change and Religion: A case study of the Islamic Ummah. Academic Articles in Lahore School of Economics Journals, 49-58.

¹⁹ Tan, K. H., & Perudin, A. (2019). The 'Geopolitical' Factor in the Syrian Civil War: A Corpus-Based Thematic Analysis. Journal of Analytical Science and Technology, 1-15.

²⁰ Siddiqa, A. (2016). The Utility of the OIC in Solving Conflicts in the Muslim World. Institute of Strategic Studies, 1-5.

²¹ Syaflin, S., Ismail, I., & Asasriwarni, A. (2024). Deconstructing Hegemony: The Internationalisation of Political Islam in the 21st Century . *GIC Proceeding*, 2(1), 101-115. Retrieved from <https://proceedings.uinbukittinggi.ac.id/gic/article/view/468>

²² Harun Nasution, ' Encyclopedia of Indonesian Islam ', (Jakarta : Djbatan: 1992), p.243.

²³ Footnote No 18

the life covering all aspects, deeds and sayings of the Prophet Muhammad PBUH which are complete guidelines for the human life.²⁴

Vitikiotis (1991) Muslims from world believe that a number of lessons can be obtained from extraordinary behavior of Prophet Muhammad PBUH who was a visionary person with the greatest moral, practical and ethical rules regarding politics, social affairs and economic affairs. Similarly, for whole Muslims, he showed that a Muslim aspires to be in life by accepting Muhammad PBUH as the Prophet of Almighty Allah, which is a part of testimony of their faith.²⁵

Vitikiotis (1997) explained that As a result, anyone who accepts Islam is obligated to follow Holy Quran and teachings of Prophet Muhammad PBUH, termed as the Sunnah which play key role in solving social challenges of any kind.

Prophet Muhammad PBUH remains a figure till the day of doom for the whole globe who could be followed in any aspect of human life with full trust and dignity.²⁶

Eickelman & Piscatori (1996) found The Prophet's advice on settling social disputes is being used to solve with quick and healthy impacts in the majority of Muslim countries throughout the globe by declaring Prophet PBUH as 'judge in all disputes' among Muslims.²⁷

Gibson (2019) studied that The Prophet Muhammad PBUH educated people to be honest and true citizens, building a tradition based on human love and respect to solve disputes.²⁸

Chapter 03: Methodology

The most of the data used for this paper consists of political, economic and social challenges which are present in the Islamic world. Data was collected from international data agencies like Social Progress Index (SPI), Freedom House, and Institute for Economics & Peace (Vision of Humanity), and Pew Research Center. In addition to this, scholarly work from the fields of political science, anthropology, economic affairs, social affairs and religious studies was also used for this paper. The latest data has been used for this paper i.e., data of year 2024.²⁹

3.1: Social Progress Index (SPI)³⁰

"The Social Progress Index (SPI) includes social dimensions including Social Strengths, Basic Human Needs, Foundations of Wellbeing, Opportunity and GDP per Capita.

Basic Human Needs deal with Nutrition, Basic Medical Care, Water, Sanitation, Shelter and Personal Safety.

Foundations of Wellbeing deal with Access to the Basic Knowledge, Access to the Information, Access to the Communication, Health, Wellness and Ecosystem Sustainability, Opportunity deals with chances of growth, progress and development.

SPI scores are standard against realistic measures rather than abstract measures. It allows tracking of absolute rather than relative of countries over time on each component of the model. The SPI is fair and distinct from other well-being indices in its measurement of social progress in terms of both holistic and rigorous."

3.2 Country Selection

The Social Progress Index (SPI) includes data from 170 countries worldwide. For the purpose of this study, 54 out of the 57 Muslim-majority nations that are members of the Organization

²⁴ Footnote No 26

²⁵ Footnote No 21

²⁶ P. J. Vitikiotis, (1987), Islam and the State, (rep. London, Routledge, 1991), p. 67.

²⁷ Eickelman, D. E, & Piscatori, J. (1996). Muslim politics. Princeton: Princeton University, 21(3), 204-233,

²⁸ Dawn-Marie Gibson, 'Contemporary Black Muslim Women's Voices In The Final Call, 1979- 2018' (2019)

109 The Muslim World.

²⁹ <https://www.socialprogress.org>

³⁰ <https://www.socialprogress.org/social-progress-index>

of Islamic Cooperation (OIC) have been considered. However, data for the remaining three countries—Brunei, Ivory Coast, and Palestine—were either missing or incomplete in the SPI database.

The Organization of Islamic Cooperation (OIC), previously known as the Organization of the Islamic Conference, stands as the second-largest intergovernmental body globally, following the United Nations. It comprises 57 member states distributed across four continents.

The primary aims of the OIC include the promotion of tolerance and moderation, fostering modernization, and implementing wide-ranging reforms in various sectors such as education, science and technology, and trade. The organization also emphasizes the importance of good governance and the protection of human rights throughout the Muslim world, with particular attention to the welfare of children, women, the elderly, and the preservation of family values rooted in Islamic teachings.

Chapter 04: Results

4.1: Social Scenario

Table 1 shows the overall performers in social progress. Malaysia is ranked at top (having score of 73.83, ranked 47th globally and 1st among Muslim countries) and Kuwait (having score 73.44, ranked 48th worldwide and 2nd among Muslim countries). The lowest scoring performers for social progress are Chad (having score 30.20, ranked 168th globally and 54th among Muslim countries) and Afghanistan (having score 32.15, ranked 167th worldwide and 53th among Muslim countries). While Yemen (having score 39.88, ranked 163th worldwide) and Iraq (having score 57.76, ranked 113 globally) scored lowest among Arab countries in southwest Asia.

Table 1: Social Scenario

Country	Ranking Among Muslim Countries	Social Progress Index Globally		Basic Human Needs	Foundations of Wellbeing	Opportunity	GDP Per Capita
		Global Ranking	Score				
Malaysia	1	47	92.27	76.81	58.74	74,299.01	73.83
Kuwait	2	48	90.16	75.56	56.64	51,854.72	73.44
United Arab Emirates	3	51	90.02	73.80	56.00	50,022.93	72.92
Albania	4	57	89.27	71.47	55.53	49,168.59	71.70
Kyrgyzstan	5	63	88.79	71.42	55.00	35,336.89	69.73
Qatar	6	65	88.11	67.98	54.73	34,420.07	69.29
Oman	7	68	88.10	67.86	54.07	32,997.70	68.52
Suriname	8	71	87.53	67.14	53.93	28,315.37	67.95
Maldives	9	75	87.08	66.75	52.02	26,093.29	67.75
Indonesia	10	80	86.57	66.76	51.77	20,979.50	67.22
Uzbekistan	11	81	85.93	66.41	51.34	19,796.59	66.88
Jordan	12	84	85.70	65.94	49.98	15,501.67	66.27
Turkey	13	85	85.32	65.59	49.21	15,308.00	66.23
Kazakhstan	14	86	84.81	65.50	49.14	15,044.94	66.20
Bahrain	15	89	84.57	64.71	48.77	14,922.44	66.10
Saudi Arabia	16	90	84.14	64.36	48.61	14,269.64	65.58
Tunisia	17	91	83.42	63.98	48.43	13,949.16	65.53
Guyana	18	95	83.23	63.11	48.26	12,986.91	64.52
Lebanon	19	96	82.74	62.43	46.57	12,780.76	64.30
Algeria	20	97	82.26	62.18	45.99	12,409.76	64.22
Azerbaijan	21	99	82.08	61.77	45.57	11,187.38	62.67
Morocco	22	101	81.91	61.48	45.56	10,577.71	61.71

Turkmenistan	23	104	81.11	59.21	45.45	9318.69	60.47
Iran	24	105	80.93	58.31	44.96	9,199.02	60.30
Egypt	25	108	80.31	58.10	43.72	8073.21	58.77
Iraq	26	113	78.92	57.49	42.70	8,061.52	57.76
Tajikistan	27	116	78.88	54.92	41.96	6,263.00	57.45
Gabon	28	118	77.80	54.29	41.83	5,793.71	56.58
Libya	29	119	74.05	52.16	41.38	5,451.72	56.39
Bangladesh	30	121	73.24	52.02	41.22	5,440.67	54.60
Senegal	31	122	67.07	51.90	40.93	4,991.02	54.53
Gambia	32	129	64.49	50.86	40.66	4,963.16	50.10
Benin	33	132	63.18	50.72	40.61	4,137.28	49.08
Pakistan	34	134	62.29	50.66	39.61	3,733.23	48.87
Comoros	35	136	62.18	50.35	39.58	3,570.61	48.82
Syria	36	138	61.29	49.62	39.09	3,564.00	48.14
Togo	37	140	59.94	49.24	38.81	3,435.17	47.81
Djibouti	38	141	59.84	47.57	38.31	3,245.71	47.43
Nigeria	39	142	55.39	46.73	38.06	2,699.13	46.97
Cameroon	40	143	55.09	46.05	37.05	2,281.43	46.05
Uganda	41	144	54.24	45.88	36.52	2,208.69	45.51
Mozambique	42	145	53.19	45.78	36.47	2,156.13	45.32
Burkina Faso	43	146	51.98	45.40	35.19	2,131.81	44.75
Mauritania	44	147	51.96	45.38	34.82	2,125.61	44.74
Sierra Leone	45	148	49.32	43.07	34.63	1,855.11	44.73
Sudan	46	155	48.95	41.28	30.30	1,635.45	43.79
Guinea Bissau	47	156	48.76	37.89	29.44	1,517.02	43.60
Mali	48	157	47.99	44.03	27.65	1,155.28	43.46
Guinea	49	160	46.91	41.96	27.09	1,412.67	40.61
Niger	50	161	43.06	37.88	25.30	1,274.81	40.29
Yemen	51	163	42.74	36.58	24.38	1,243.07	39.88
Somalia	52	166	42.34	35.03	23.32	1,210.23	33.87
Afghanistan	53	167	38.28	34.48	19.82	533.27	32.15
Chad	54	168	34.21	30.26	13.00		30.20

Table 1: SPI³¹

Chapter 05: Solution

el-Sayed el-Aswad (2016) suggested to increase Cooperation and coordination among Muslim Countries to strengthen OIC.³²

Shadid & Koningsveld (2001) studied that Muslim unity is the prime and key need of the current Islamic world. Muslim countries are facing a number of challenges. Recently, Muslims are advised to secure their cultural, religious, moral and ethical values. Anti-Islamist propaganda is made by western society to support their own personal advantages, interests and benefits.³³

Gibson (2019) expressed that the Islamic world has declined in terms of growth, progress and development due to a number of social, moral, political, economic and historical perspectives. Early Muslims had spent the good, valuable, rich and awesome time which is called glorious time of Muslim history. The most important factor behind fall of Muslim community is the Muslim himself by not getting updated with latest technology and

³¹ <https://www.socialprogress.org/>

³² El-Aswad, el-. (2012a). Muslim worldviews and everyday lives. Lanham: Alta Mira Press.

³³ Shadid, W., & Koningsveld, P. v. (2001). solutions, The negative image of Islam and Muslims in the West: Causes and Solutions. The position of Islam in the European Union, 174-195

advancements, The Quran clearly states that “God does not change the condition of a people until they change their own inner selves” (13:11).³⁴

Abdullah (2019) discussed that relationship among countries, which are oil rich, circulates around their cultural factors, internal politics, geographical situation, available adopted technology and territorial disputes. Some other issues may be unity among Muslim countries, sovereignty, advancements in technology, and updating with moving modernization in education, research and affairs.³⁵

5.1: Social impacts of Sulah Hudaibiya

The Treaty of Hudaibiyya had significant political, social, and economic impacts. Politically, it established a 10-year ceasefire between the Muslims and the Meccan polytheists, recognized the nascent Muslim state in Medina, and paved the way for future conquests, including Mecca. Socially, it fostered a period of relative peace, allowing for the spread of Islam and the establishment of alliances with other tribes. Socially, it likely facilitated trade and travel, though the direct economic impact might have been less pronounced initially.

*** Recognition of the Muslim State:**

The treaty acknowledged the existence of the Muslim community in Medina, a significant step in its political development.

*** Strategic Advantage:**

The 10-year ceasefire allowed the Muslims to consolidate their power and spread Islam in other regions.

*** Foundation for Future Conquest:**

The provisions of the treaty and the subsequent peace achieved for eventual conquest of Mecca two years later.

*** Diplomatic Relations:**

The treaty facilitated diplomatic relations with other powerful entities, including the Byzantine and Persian empires, further strengthening the Muslim community's position.

Social Impacts:

*** Peace and Stability:**

The treaty ushered in a period of relative peace, allowing for the social cohesion of the Muslim community and the establishment of alliances with other tribes.

*** Spreading of Islam:**

The relative peace achieved which let the spread of the Islam and its teachings and directions to the new regions and the communities.

*** Free Movement and Communication:**

The treaty facilitated travel and communication between the Muslim community in Medina and Mecca, as well as with other parts of Arabia.

5.2: Social impacts of Misaq-e-Madina

The Misaq-i-Madina, or the Constitution of Medina, had significant political, social, and economic impacts. Politically, it established a framework for governance and peace, recognizing different religious and ethnic groups as equal citizens under a common rule of law. Socially, it fostered unity and cooperation among diverse communities, promoting peaceful coexistence and mutual respect. Economically, it likely facilitated trade and economic activity by creating a stable and predictable environment.

*** Fostered social harmony**

³⁴ Footnote No 34

³⁵ Abdullah, 2019. ‘The Other Muslim Constitution Of Madina Manifestations Of The Political Aspects Politics And Security’ Zanco Journal Of Humanity Sciences 23 (s4).

The Misaq-i-Madina facilitated peaceful coexistence between different religious and ethnic groups, reducing tensions and promoting mutual respect.

* **Promoted equality and justice**

All members of the community were considered equal, with the right to protection and equal treatment under the law.

* **Enhanced social cohesion**

The agreement strengthened social bonds and created a sense of shared identity among the diverse groups in Medina.

* **Established a legal framework for resolving disputes**

The constitution provided a mechanism for resolving conflicts and disputes within the community, promoting justice and fairness.

5.3: Social Impacts of Khutba Hujjat ul Wida

The Khutba Hujjat ul Wida is also termed as Muhammad PBUH's Final Sermon or Farewell Sermon or Last Sermon by Muhammad PBUH. Prophet Muhammad PBUH delivered this religious speech on Friday, 6th Match 632 (9th of Dhu al-Hijjah, 10 AH) in the Uranah that is a valley of Mount Arafat.

This Khutba Hujjat ul Wida explains the Social affairs of humans in details. Currently, a number of countries have adopted this sermon as their constitution.

Holy Prophet Hazrat Muhammad PBUH said that

“I leave behind me two things, the Qur’an and my examples, the Sunnah. If you follow these you will never go astray.”

Khutba Hujjat ul Wida is a comprehensive and up to date track to build harmony and peace in society and to build world with love justice, honesty, piety, love and righteous deeds.

Chapter 06: Conclusion

Baabood (2014) concludes that Muslim world is facing multi-dimensional challenges including political, social & economic having occurrence inside and outside of the countries. To strengthen Muslim World through both, individual and collective efforts, is still a myth. By having glance on past, it can be said that most of Muslim countries had strong dual collaborative and practical relations rather than mutual coordination among all of them.³⁶

Betoweds (2021) concluded that the execution Muslim ideology and brotherhood by protecting Islamic norms should be the top priority of Islamic world but unfortunately all Muslim countries have their own materialistic interests with other non-Muslim countries.³⁷

Elliotts (2020) concluded that Islamic countries should address the sensitivity of their issues and challenges on floor of UN by addressing that Islam is the religion of tolerance rather than extremism.³⁸

Estes & Tiliouine (2014) suggested that the Muslims of world must fulfill their prime and vital need of technology advancement. Otherwise, they will not succeed internationally. The conflict b/w Islam and West can be resolved by playing positive and constructive role through determined and effective dialogue among countries of different faiths.³⁹

³⁶ Baabood, A. (2014). Gulf countries and arab transitions: Role, support and effects. 'EMed Mediterranean Yearbook, 42—47. <http://www.iemed.org/publicacions/historic-de-publicacions/anuari-de-lamediterrania/sumari-s/iemed-mediterranean-yearbook-2014>

³⁷ Btowets, M. L. Political Ideology in the Arab world: Accommodation and transfonnation. Cambridge/New York: Cambridge University Press.

³⁸ C. Elliott (Eds.), Cultural sociology of the Middle East, Asia, & Africa; An encyclopedia (pp. 1354—1356). Thousand Oaks: SAGE Publications, Inc. doi:<http://dx.doi.org/10.4135/9781452218458.n182>

³⁹ Estes, R. J. & Tiliouine, H. (2014). Development trends in Islamic scieties: From collective wishes to concerted actions. Social Indicators Research, 116(1), 67-114.

Abdullah (2019) This Study has addressed the Muslim countries by explaining social, economic and political challenges in the domains of economic affairs, social affairs and politics including personal rights, political rights, corruption, political terror, freedom of speech, violence, freedom of movement, religious tolerance, freedom of assembly & association, freedom of religion, discrimination and violence against minorities and other nations.⁴⁰

el-Aswad (2016) proposed that internationally Islamophobia and related stereo- types of Muslims are hurtful and unavoidable affront to human values and democratic principles.⁴¹

Myre (2013) said that many Muslim Countries are interested in achieving their ideologies than solving economic, social, and political problems by concluding that most of the people of Muslim countries are suffering from political corruption and socio-economic adversity which should be addressed properly. Muslims should achieve progress and development in academia, business, engineering, technology, intelligence and other fields of human life.⁴²

Estes & Tiliouine (2014) suggested that Muslim countries should not be excluded from international social affairs. They should remain active participant at international level.⁴³

Chapter 07: Recommendations

Rose (2022) recommended that both the Islam and West should have a great offer each other for the sake of development and progress. During Europe's 'dark ages', Islam has played vital role in preserving knowledge.⁴⁴

Sanam (2021) recommended that Islamic cultures can play prime role in the contemporary world if they can share information with Western societies in a mutually beneficial way. There should be fundamental shift in both, Islamic World and Western Societies by illustrating that Allah's revelation to Prophet Muhammad PBUH is a reality that non-Muslims must accept as a given.⁴⁵

Francis Lamand (President of French Association 'Islam et Occident') thinks "There are three key values that Islam can help bring back to Western society, which has grown too individualistic: the feeling of community, the holy, and the rule of law. This may be one way Islam has enriched Western society 'As a matter of fact, the West must rein in its haughtiness and reevaluate its approach to the rest of the planet. We must all abandon the idea that there is a 'rest of the world,' regardless of how it is conceived.

7.1: Future of Political Stability in Muslim World

In many Muslim-majority regions, the formation of political states preceded the development of modern national identities. To cultivate a sense of unity and collective identity, secular leaders sought to merge Islamic identity with national affiliation. This fusion led to the concept of "Hegemonic Islam," reflecting a shared understanding among both secularists and Islamists that all individuals are equal members of society and the state.

The contemporary emergence of political parties grounded in Islamic ideologies is a predictable outcome, aligning with the notion that religious and national identities are intertwined. What stands out, however, is the stance of certain Islamist factions who argue

⁴⁰ Footnote No 47

⁴¹ Footnote No 44

⁴² Myre, G. (2013). After a rapid rise, a challenge to political Islam. Retrieved July 6, 2013, from Parallels <http://www.npr.org/blogs/parallels/2013/07/06/199024057/after-a-rapid-rise-a-challenge-to-political-islam>

⁴³ Footnote No 51

⁴⁴ Rose, R. How Muslims view democracy: Evidence from Central Asia. *Journal Of Democracy*, 14(4), 102-111.

⁴⁵ Sanam Vakil, 'Review: Iran And Saudi Arabia: Taming A Chaotic Conflict, By Ibrahim Fraihat' (2021) 75 *The Middle East Journal*.

that current states—despite maintaining ties to Islamic heritage—do not sufficiently embody Islamic principles.

During the 1970s and 1980s, the rise of political Islam posed significant challenges to the stability of several Middle Eastern regimes. Through attempted coups, uprisings, and armed conflict—reminiscent of what Antonio Gramsci termed "war of maneuver"—Islamist movements aimed to disrupt existing political systems. Nonetheless, with the exception of Iran and Sudan, these efforts largely fell short of producing the expected regime changes, and terrorism has not proven to be a reliable mechanism for such transformation.

In parallel, a more gradual and less confrontational revival of Islamic values has taken place within the cultural sphere. Groups like the Muslim Brotherhood in Egypt shifted their focus toward social reform rather than immediate political domination—an approach akin to Gramsci's concept of a "war of position." This strategy emphasizes reshaping societal norms over time rather than seizing power abruptly.

Viewed through this lens, political Islam may pose a more substantial long-term challenge to modern governments than previously assumed. The effectiveness of its cultural resurgence illustrates that Islamist movements can attain significant political influence through peaceful and democratic processes.



Bibliography / کتابیات

- * Akhtar, Shabbir. *A Faith for All Seasons: Islam and Western Modernity*. London: Bellew, 1411 AH/1990.
- * Rahman, Fazlur. *Major Themes of the Quran*. Chicago: Isme.org, 1430 AH/2009.
- * Vatikiotis, P. J. *Islam and the State*. London: Routledge, 1408 AH/1987; repr., 1412 AH/1991.
- * Eickelman, Dale F., and James Piscatori. *Muslim Politics*. Princeton: Princeton University Press, 1417 AH/1996.
- * El-Aswad, El-Sayed. *Muslim Worldviews and Everyday Lives*. Lanham: AltaMira Press, 1433 AH/2012.
- * Nasution, Harun. *Encyclopedia of Indonesian Islam*. Jakarta: Djbatan, 1413 AH/1992.
- * Btowets, Michael L. *Political Ideology in the Arab World: Accommodation and Transformation*. Cambridge: Cambridge University Press, 1430 AH/2009.
- * Elliott, Carolyn, ed. *Cultural Sociology of the Middle East, Asia, & Africa: An Encyclopedia*. Thousand Oaks: SAGE Publications, 1433 AH/2012.
- * Al-Qādirī, Muḥammad Ṭāhir. *Dahshatgardī aur Fitna-e-Khawārij*. Lahore: Minhaj-ul-Quran Publications, 1431 AH/2010.
- * Ar-Rāzī, Muḥammad ibn 'Umar ibn al-Ḥasan, Fakhr ad-Dīn. *Mafāṭīḥ al-Ghayb*. Beirut: Dār Iḥyā' at-Turāth al-'Arabī, 1420 AH, 3rd ed.