

ISLAMIZATION OF SOCIETY: VISION OF JAMAAT-E-ISLAMI

Saira Bano¹

Muhammad Inamullah²

ABSTRACT

The state affairs of Madina were run by rules taken from Quran and Sunnah and it guided the state into a true welfare state. Therefore, it is an ideal state for all the religious parties of Pakistan and they formulate their manifesto accordingly. Jamaat-e-Islami is amongst those political parties who exemplify the state of Madina to serve the humanity. It is the prime objective of this party to transform the Pakistani society into true Islamic model (like the state of Madina) as most of the residents of Pakistan are believers but they need to follow the teaching of Islam in their daily lives. The party has been organized with an objective to adopt all the strategies and means to make Pakistan a true Islamic state. Its main task is a systematic propagation of the teaching of Islam with a view to root out the misconception held by the society in the shape of old and new traditions. It tries to approach the intelligentsia with the questions how Islam presents solutions and how to make endeavor to reform values of the society. It also trying to reform the political system of the country by reforming individuals and the society. Jamaat-e-Islami is in pursuit of changes in the political system of the country through democratic and constitutional means.

Key Words: Jamaat-e-Islami, Society, Political system, Islamization.

¹ Lecturer, Department of Pakistan Studies, Hazara University Mansehra.

² Lecturer, Department of Islamic Studies, Abbottabad University of Science and Technology.

INTRODUCTION

Jamaat-e-Islami was organized in the shape of a movement on 26th of August 1941. There were 75 members at its inaugural meeting.³ They had come from different parts of the sub-continent after laborious and consistent campaign by the founding father Maulana Syed Abul A'la Maududi. This was the result of his long struggle through his speeches, letters and articles, spread on about a decade.⁴The party was organized with the purpose of establishing an educated Muslim community for collective effort to maintain an Islamic way of life in totality in the society of the sub-continent. Jamaat-e-Islami was of the opinion that the establishment of an Islamic society based on the principles of Quran and Sunnah was the objective of the entire Muslim Ummah. The Holy Prophet Muhammad Sallallahu Alaihe wa Sallam, assigned the mission to the Muslim Ummah on the day of Hajjatul Widaa'.

Jamaat-e-Islami considers Islam as a complete code of life which encompasses all aspects of human life, fundamental human rights and global affairs. It has devised a training mechanism for preparing its members to reform the society. The reformation process is carried out according to the fundamental principles of Islam. In the process, first the members of the party are trained and prepared to become practical observers of the principle and then expected to spread the message in their surroundings. They usually start the process of preaching and reformation from within their own families and gradually, they extend it to the entire society.⁵

Following are the three basic principles in the process of their preaching (Da'wah):

- i) Follow Allah's Commandments and the teachings of the Prophets in your lives as a whole.
- ii) Get rid of duplicity and hypocrisy and don't mix the worship of others with that of Allah.
- iii) Throw away the disbelievers from guidance and leadership and let the righteous people lead the humanity so that the things may move forward right in accordance with the commandments of Allah.⁶

³ Ch. Abdur Rahman, *Mufakkar-e-Islam Sayyed Abual A'la Maududi* (Lahore: Islamic Publications Ltd., 1988) p.p 168-169

⁴ Sho'ba Tanzeem Jama'at-e-Islami Pakistan, *Dastoor Jama'at-e-Islami* (Lahore: Islamic Publications Ltd., 2013) p. 73

⁵ Maulana Sayyed Abual A'la Maududi, *Jamaat e Islami ka Maqsad, Tareekh aur Laiha Amal* (Lahore: Islamic Publications Ltd. 2013) p.p. 8-9

⁶ Sho'ba Tanzeem Jama'at-e-Islami Pakistan, *Roodad Jama'at-e-Islami part iii* (Lahore: Ever Green Press, 1969) p.p 56-57

Quran says: “The almighty has given you the religion what He had given Noah, and what has been revealed to you was revealed to Ibraheem and Moosa and Isa, and that is the religion and don’t be divided. Dreadful for those who associate (with ALLAH) is that to which you call them. ALLAH Chooses for Himself whom He wills, and He Guides to Himself whoever turns (to Him).”⁷

This Verse reflects the establishment of Deen as a duty of the Prophets, after the departure of the Prophet; it is the obligation of the Ummah to complete the mission by contributing their due as assigned by the prophet. This is the very basic philosophy on which Jamaat-e-Islami was founded.⁸

The article (1) of the party constitution provides that the party will be named as Jamaat-e-Islami Pakistsan, and its constitution will be termed as the constitution of Jamaat-e-Islami”. “la Illaha Ila Allah, Muhammad Rasul Allah” (لااله الاالله محمدالرسول الله) is the basic creed of the party, which means there is no God but ALLAH, and Muhammad is the Messenger of ALLAH.⁹ Article (11) of the party constitution provides for a democratic mechanism with a system of Shura. The disciplinary body of the party consists of two parts: central and regional discipline.¹⁰ The mechanism of the central system is described by article (15) of the constitution of the party:

- 1 The General Meeting of the Members (Arkaan) Jama’at e Islami Pakistan.
- 2 Ameer-e-Jamaat and his appointed secretaries (Na’ib Umara).
- 3 Central Council
- 4 Central Working Committee
- 5 Secretary General
- 6 Respondents of Central Departments.¹¹

In its manifesto for the Elections 2013, Jamaat-e-Islami considers the Islamic state of Madina as an ideal state, where the guidance of Quran and Sunnah rendered it a welfare state. Its vision is to establish a state on the lines of the state of Madina, featuring an equal distribution of wealth, where the rich were ordained to pay Zakat and alms to the needy and poor people of the state to eradicate economic inequalities from the society.¹²

Jamaat-e-Islami has adopted a concept of life which encompasses the entire life with its aim and objective being the welfare of human beings. The party believes that unless and until Pakistan is transformed into an Islamic model state, and unless and until we adhere ourselves heartily to the

⁷ Surah AlShura, *Tafheem-ul-Quran* trans. Hafiz Khan (Aayah: 13)

⁸ Abdur Raheem Ashraf, *kea Jama’at e Islami Haq per Hai?* (Rawalpindi: F.I. Printers, 1998), p.p. 60-61

⁹ *Ibid.*, p.11

¹⁰ *Ibid.*, p.21

¹¹ *Ibid.*,p.24

¹² Manifesto Jamaat-e-Islami Pakistan Lahore,2013 p.10

system as just and true and demonstrate to the rest of the world the fruits of its implementation in our country, we would not be able to convince the world of its effectiveness and strength. The party believes that majority of the people in the country are believers, and believe in the finality of the prophet hood of Muhammad (PBUH) and the Day of Judgment. Though majority of the population is Muslim but the Islamic system is not in practice in the country. This is why, though the country has majority of Muslim population yet has remained unable to utilize the golden principles of Islam. Similarly, it has been unable to become true and practical laboratory for experimenting the laws of Islam and thus so far has failed to become a model Islamic state in the international community. The party has been organized with an objective to adopt all the strategies and means to make Pakistan a true Islamic state. Its main task is a systematic propagation of the teaching of Islam with a view to root out the misconception held by the society in the shape of old and new traditions. It tries to approach the intelligentsia with the questions how Islam presents solutions and how to make endeavor to reforms values of the society as the main components of the program Jamaat-e-Islami. It also struggles to reform the political system of the country by reforming individuals and the society. Jamaat-e-Islami is in pursuit of changes in the political system of the country through democratic and constitutional means. They idealize to mold the country into a state which is in accordance with the divine injunctions of the Quran and the Sunnah. Its models put forth the system of the governance of the four rightly guided Caliphs (Al-khulafa'ur-Rashidin). In this period the Islamic principles were fully enforced in the society.¹³

ISLAMIZATION OF SOCIETY

Man is a social animal. He prefers to live in society and avoids isolation. He has certain natural needs in order to survive. He has to establish relations with his fellow being in order to live his life. Individual is the basic unit of social institution and family is the primary unit of society. A society is usually developed and governed by the values of a religion or culture and the ruling laws of the state.

Society is defined as “a system of usages and procedures, of authority and mutual aid, of many groupings and divisions, of controls of human behavior and of liberties”.¹⁴ According to the Encyclopedia Britannica: ‘A human society is a group of people involved in persistent

¹³Manifesto Jamaat-e-Islami Pakistan Lahore, 2013 p.8.

¹⁴ R. M. Maciver and H. Charles, *Society: An Introduction Analysis* (London: Macmillan, 1999) p.

interpersonal relationships, or a large social grouping sharing the same geographical or social territory, typically subject to the same political authority and dominant cultural expectations'.¹⁵ Simply, it is defined as “a group of interacting people in a defined territory and shared culture”¹⁶ Societies come to existence on various bases such as religion, language, race and geographical and regional comprehensive system. Sayed Qutab argues that in Islam there are two kinds of societies. One is illiterate and the other is Islamic society. The former is an illiterate about the religious principle and changes shape with the passage of time. The latter is a state led by the rules and regulation of the Islamic law, beliefs, worships, domestic and international rules and principles, ethical and moral and ethical values all are given within the injunctions of Quran. Islamic society is not the one, where Muslims lives according to their own wishes.¹⁷ The twentieth century of the Christian era, presents a decisive turning point in the history of Muslim community. At the end of the first quarter of the century, the state of the Muslim world had taken a definite turn, and there were some signs resuscitation in the moribund body of the Muslim community. On the one hand a process of decline and deterioration reached its lowest ebb along with a widespread movement towards revival and the beginning of a process of renewal.¹⁸

Islamic society is a society which is integrated by Islam through its beliefs and practices. It consists of sincere Muslim and righteous, using the Qur'an and the Sunna as source of guidance in their daily lives. They are neither too materialistic, nor too mystical. They are moderate in nature. In such a society masses have liberty and freedom inside the divine limits. They administer the society according to sharia's law with their consultation. The reason of the stability of the society is a set of permanent values, and have delegated ways to be followed in the changing scenario. They may have different colors, races or languages, but they are equal due to their belief, faith, and practice.¹⁹ In the light of above discussion we may take four elements that Islamic society, which constitutes and describes it. We may draw it in the shape of a diagram.

Diagram:

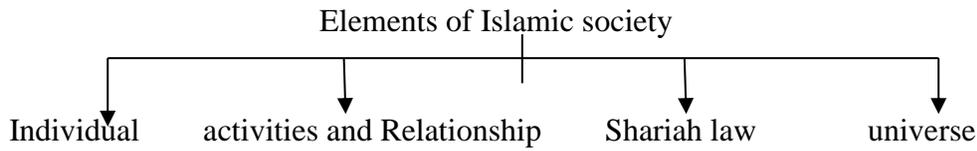
¹⁵ The Encyclopedia Britannica, V-XXV, p. 415.

¹⁶ C. M. Renzetti and D. J. Curran, *Living Sociology* (Boston: Allyn and Bacon, 2000), p.

¹⁷ Shahīd, Sayīd Qutab, *Ma'ālim fā Al Ṭ arāq*, (Beirut: Dār Al Sharāq, 1979), p. 105

¹⁸ Isrār Aḥmed, *Rise and Decline of Muslim Ummah* (Lahore: Anjuman Khuddām Al Qur'ān, 2002), 13.

¹⁹ Sayed Khatab, *The Power of Sovereignty: The Political and Ideological Philosophy of Sayyid Qutb* (London: Routledge, 2006), pp. 13– 14.



The first element is the mass of people as they are indispensable for the life of a society.²⁰ Without individuals, there will be no society at all. When we talk about individuals, we mean people without any regards of sex, ethnicity, race or status. Though Islam has recognized these differences among human beings and has appreciated the way they help and support the unity of religion, the differences are of no concern when it comes to unifying ability of Islam.²¹ What Islam evaluates is only what is within the hearts and souls of human beings.

“O mankind, indeed we have created you from male and female and made you people and tribes so you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you.”²²

Fathi Othman, in his interpretation of the above verse, said that the objective of creating human beings of different races, sex, physical, linguistic and cultural characteristic is “to develop universal knowledge, recognition so these may complement and co-operate with one another so there may remain no room for isolation or conflict. The objective of this is that people may benefit from such richness and variety” These people are from the universe and they are found at any time anywhere.²³

The action, in Islam, is of two types. One is known as worship (Ibāda) and the other is known as dealing, interacting or living (Mu‘amallāt) with human beings on the basis of Husnal-Akhlāq. First, worship. It is that action through which “Muslims draw near to their Lord and show trust in Him by their observance of His divine rules.”²⁴ An Islamic society is possible only when its members dedicate themselves to God’s dominion and to none other, establish an Islamic state and reject all others, recognize shari‘a as the only legal code, subscribe to the values and morals that please God, develop their economy and productive capacity in a moderate and harmonious fashion, and

²⁰ M. Muslehuddin, *Sociology and Islam: A Comparative Study Of Islam and Its Social System* (Lahore: Islamic Publication, 1977), p.

²¹ Al-Faruqi Isma‘il Raji and Al-Tawhid, *Its Implications for Thought and Life*, (USA: International Institute of Islamic Thought, 1998), P.

²² Quran 49:13

²³ Fathi Osman, *Concepts of the Qur‘ān: A Topical Reading, Muslim Youth Movement of Malaysia* (n.p: Kuala Lumpur, 1997), p.

²⁴ *Ibid.*,

combine spiritual, moral, and material advancement. Only then will the society reach the apex of progress and become truly civilized. Qutb was correct when he said that, in fact, no umma exists today, in Egypt or anywhere else, although he pointed out that individuals can still exhibit the Islamic spirit even if their government remains in a jahili state. Yet without the state and shari‘a, no Islamic community can actually exist except as unorganized fragments.²⁵

Those people who surrender their will to Islam are admitted to the Ummah and an Islamic society comes into existence. This kind of society is termed as an Ideological society, which is totally different from the societies erected in the name of territory, color and race.²⁶ This society is a consequence of an intentional choice, it’s a kind of pact, reached between the creature and their creator. The entertainer of this agreement approves the sovereignty of Allah. They believe the guidance of the Almighty is absolute and so are the laws revealed by him to his prophet (PBUH) are absolute. They also believe in the ideas, termed by God good or evil, wrong or right, prohibited or permissible, unquestioningly. In other words the freedom which Islamic society gives to its individuals are limited. The individuals of the Muslim society enjoys a controlled freedom inside the limits put forward by Quran and Sunnah.²⁷ It means that Islam makes God’s will the human’s this being the main source of law in an Islamic society.

The existence of a society mentioned prior, needs a constitution in the shape of Quran and an interpreter in the shape of prophet to interpret the divine design in the shape of Shari’ah. Accordingly, they are obliged to obey the contract’s condition which they have entered after embracing Islam. It is therefore, illogical for a true Muslim to intentionally adopt any other foreign system about life other than Islamic system. If a Muslim follows any other system of life the contract becomes voided and the person becomes un-Islamic.

Here it is essential to draw a line and differentiate between a sin and intentional denial of the Shariah. Sins are not synonymous with the violation of the contract while the intentional denial is considered as against the Islamic system. It must be kept in mind that if the individuals of an Islamic society, with their consensus, decide to deny the Islamic system of life or Shariah and adopt a foreign system and constitution, losses the right to be called an Islamic.

²⁵ James Toth, *Sayyid Qutb, The Life and Legacy of a Radical Islamic Intellectual* (n.p: Oxford University Press, 2017).
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²⁶ Sayyed Abul A’la Maududi, *The Islamic Way of Life*, edited by Khurshid Ahmed and Khurram Murad (U.K.I.M Dawah Center, n.d) p.8

²⁷ Khurshid Ahmed, *Islami Nazria Hayat* (Karachi: University of Karachi,1993) p. 152

The Shari'ah molds society in a productive way towards truth, righteousness good and growth in every dimension of the activities of man. Meanwhile it tries to remove all the hurdles from the way of goodness. It also tries to weather away the evil of corruption form the society.

It provides a social scheme for preventing evil by finding and rooting out the evils before its appearance and growth, through closing the entrances with the help of which it enters the society. The social system of Islam rests on the belief that all the individuals are equal and form a single whole. They are taken as a collective entity.²⁸

Almighty has created human in pairs to initiate the life of man in this world and each and every individual owes his/her existence to that couple. The offspring of the originator was one group, with one language and religion. But as they increased in number, they extended their dwelling to different parts of the world. This increased in number naturally and thus resulted in growth and diversification to divide them in to various nationalities and tribes. They started to speak various languages, wore different dress and adopted different ways of life. The climatic factors of different regions also contributed to making them different in color and physique from one and other. All the variations existed on the surface of earth and Islam admitted it. What Islam denied was the prejudices that arose all over the history of man because of the nationality, language, color and race. Islam reminds men that their origin is same and they are offspring of the same father and mother and are equal brother.

If there is a difference between humans it should not be about nationality, language, country color or race but about principles, ideas and beliefs. The children of same parents, although equal, regarding their common ancestry, have adopted different paths in their life for their survival, if their aptitude differs from each other. On the other hand two different people, polar apart physically, but if their aptitude for the moral values is the same, they will go on one and the same path.²⁹ Due to these characteristics, Islam seeks to build a society on the basis of its principles and ideology which is quite different from the parochial, racial and nationalistic societies around the globe.

The collective life in such a society among the individuals is not based on the birth of the individuals but rather is determined by the moral principles and creed of them. A person, who has the belief that God is the only Lord and follow the Prophet as the only law giver in his daily life, is the one who can enter the Muslim community, without the territorial limitation. He may belong to

²⁸ Ahmed, *Islami Nazria Hayat*, p.397.

²⁹ Maududi, *The Islamic Way of Life*, p.21

the blacks or the fairer, Aryan or Semitic race or he may be America or African, Arabic or European. Those who enter the community enjoy the same social status and rights. The society is free from all the discriminations may it be class, nation and/or race. There will be no class difference on the basis of status in such a society. The concept of untouchability is unknown to the system. No individual enjoys discriminatory restrictions about the social contract, drinking, eating or marriage. No member of this community is pawned upon due to his profession or the place of birth. No one is allowed to have discriminatory rights and privileges on the basis of his ancestry, community or cast. The basis of merit is not riches and family connections but rather it depends on his moral conduct, righteousness and piety.

The social order, go beyond geographical boundaries and the restrictions of language, color and race and urge for the universal global Ummah and tries to establish a universal brotherhood among the men.³⁰ The societies which are based on nationality and racism can include in its folds the people belonging to the specific race or nationality, on the other hand, Islam accommodate the people of any race nationality, race and language, with the condition that he/she believes in the same moral standards. There will be the same rights for everyone. The people not believing in the creed are not permitted to become the part of this community. They are treated with humanity and tolerance and are provided with basic human rights in the society.

The basic institution in human society is family. It is the basic unit of social system. It is formed by the combination of men and women and their combination brings about a contract which results in the continuation of the future generations. Its further growth and extension results in blood relationships and a community and further extension give birth to other secondary institutions and relationships. The human civilizations are continued due to this primary institution of the society. The generations of a civilization serve humanity by putting its share in it. They accept the social obligations with a sense of devotion, enthusiasm and sincerity. The family not only prepares the young ones for the maintenance of cultural values but also desires to welcome those who are the new ones in their social system. Therefore, we can term the institution of the family a real source of socialization, progress, strength and prosperity of the individuals. That is why Islam gives too much emphasis to family relations and tries to make it as healthier as possible. Moreover, it tries to render family strong and effective to function properly for the better socialization of the individuals in the society.

³⁰ *Ibid.*

Marriage is the correct form of relationship between women and man. In this relationship the social responsibilities are fully accepted by the two and given shape for the formation of society. Sexual permissiveness and other similar types of irresponsible behavior are not dismissed by Islam as mere innocent pastimes or ordinary transgressions. Rather, they are acts, which strike at the very roots of society.³¹ Islam forbids all the illegal sex relations as sinful and categorizes it as a crime.

Vile is the regulatory mechanism of the association of males and females. It also imposes restriction on the hearing of erotic music which regulates the free association of men and women, restrictions on pornography, obscene pictures and erotic music. These all are considered as weapons of the evil and are strongly prohibited to strengthen the institution of family.

Islam not only prohibits adultery but also provides a legal solution for the innate desire i.e. sex. It legalizes sexual relation by the bond of marriage or Nikah. It calls every young women and man to enter marriage to avoid the sin of adultery. Islam admits that there is no escape from the natural need and desire. Therefore, it gives it a legal shape in the form of marriage and makes it a social responsibility of every man and women in an Islamic society.

Islam also strongly discourages the formalities which renders marriage unaffordable and hard affair. The objective of Islam in this regard is to make marriages the most convenient matter and adultery the most difficult act of the society. Therefore, excluding some close blood relations, the marriage is legalized with all distant and near relatives in the society. There is no distinction of language, class, color or race in this respect. The only condition which exists for the contract of marriage is that it will be inside the Muslim community. Islam urges that there should be Dower, which will be fixed at the amount so it may be easily given by the husband to his wife. Marriage, in an Islamic society, is a simple and planned affair. It can be arranged anywhere in the society with the mutual consent of the male and female in front of two witnesses. It is also made clear that the proceeding should be not made secret rather it should be made public. The people living in the society should know that the particular couple is going to enter the contract of marriage as wife and husband.

Islam has also given a structure with the help of which the institution of the family is given coherence and vigor. In this structure, male is given a position of comparative authority and dominance to ensure discipline and order in the family affairs. Islam expects the wife to obey her husband and to care of his well-being. It makes the offspring to copy their parents in their daily life. Islam is in the favor of a coherent family structure and dislikes disjointed system or family

³¹ *Ibid.*

without any discipline, control and authority.³² Authority is the only tool to maintain discipline. The status of the father in a familial structure is the best suited position for the task and responsibility. He is the most appropriate person to conduct the affairs of the family in the best interests of the members of the family. But it should also be kept in mind that the man should not become the sole master of her fate, a tyrant owner and not treat her as a lifeless object. Islam basis the spirit of matrimonial life on love affection, love, respect and mutual understanding. Women is asked to remain obedience and the husband is ordered to remain mild, affectionate and loving towards his wife and the welfare of the family is termed as the foremost responsibility of the husband.

It is a fact that Islam gives too much importance to marriage but it is as long as the relationship is bases on mutual love, affection and sweetness or if they are willing to live together and pass their life within the bind of this relationship. If both of the above mentioned conditions become non-existent then there lays the choice of divorce with the husband and the choice of separation with the wife. However, divorce and separation is the most disliked legal options in Islam. Separation and divorce should be brought in to effect only in at the time when the life of the spouse becomes miserable due their lack of understanding and the Islamic courts have the authority to dismiss the contract of marriage between the spouses.

RELATIVES AND NEIGHBORS

Second to family, in the social setup, are the close relatives and neighbors. The blood relations are also, emphasized by Islam, to have a coherent social system in the society. Islam also advocates affection with father, mother, brothers and sisters. They have been directed to practice mutual help and co-operation.³³ There are a number of verses in Quran emphasizing the rights of the relatives. The prophet (PBUH) in a number of his sayings advocates for good relations with the blood relatives. A person who cuts the blood relations or treats them indifferently is looked by Islam with disfavor.

It does not mean that the relations will be favored in all circumstances; if such favor alters the principle of justice and merit then the favor is against the spirit of Islam and therefore, is prohibited in Islam. In the same way if a public official support his relatives undue and violates the principles of merit, it is unjust, unlawful and irreligious. No one will be favored unduly due to his blood relation as it is a sin in Islam. Islam advocates for fair treatment of all the relations and individuals.

³² Ahmed, *Islami Nazria Hayat*, p. 416.

³³ *Ibid.*,s p. 417.

In his treatment a Muslim should observe the right standard set by Islam about the relatives and other people.

Next to blood relations in Islam are neighbors. There are three categories of neighbors in the Quran: those who are also relatives, the strangers and temporary or casual neighbors. The last category is of those neighbors who have lived along for a specific interval of time or have traveled at the same time. They all are deserving of fair-treatment, kindness, affection and sympathy in Islam. The Prophet (PBUH) is reported to have said that Gabriel came to me so many times about the rights of the neighbors that I feared that they will become shareholders in the inheritance of their neighbors. (Bukhari and Muslim). On another occasion, the prophet was reported to have said that the one from the evil of whom the neighbors are not safe is not a true Muslim. (Bukhari and Muslim)

There is another Hadith that if person has meal and his neighbor is empty stomach then that person is not a true Muslim and believer. (Ahmad, Baihaqi) once the Prophet (PBUH) was told about a female, who was a regular prayer performer, extensive faster and almsgiver, but there were complaints about her abusive language regarding the neighbors. The prophet (PBUH) replied that this woman will be in the fire of the Hell. Then the prophet (PBUH) was asked about another female who had no virtues but she was kind towards her neighbors, and the prophet (PBUH) replied that the women will be in Paradise.(Ahmad, Baihaqi) The Prophet (PBUH) laid stress on being good and kind to one's neighbors. Another example for caring for one's neighbor is that once the prophet (PBUH) advised the companions that if they bring fruits to home for their offspring they should also offer it as gift to their neighbors or at least should not offend them by throwing the peelings in the door. There is another Hadith that if the person is good if his neighbors consider him good and bad if his neighbors consider him bad. (Ibn Majah)

We may say that Islam orders all its believers to be good, loving, caring and sympathetic towards their neighbors and mutually share their happiness and sorrows to give the semblance to be one and the same collective beings. It orders the Muslims to form social relations among themselves. They should remain interdependent on one other.

Then there comes the whole social relations. In this system, the society is considered as a collective whole. The wider principle, which Islam adopts and basis its social system upon is to assist each other in the matters of goodness and similarly not assist each other in matters of injustice and sin.³⁴

³⁴ Quran(Al-Maidah 5:2)

According to the sayings of the prophet (PBUH) a Muslim should give anything because the God wills so and will withhold giving something because the God does not wills so. Which means that the life's like and dislike like will be governed by the will of God and not by his own will or the will of the society. (Tirmidhi)

In Quran, the God says that you people are the best people inside among all. You people have the duty to call people towards goodness and prevent them from evil.³⁵

CONCLUSION

Islamization is the process of inculcation the spirit of Islam into the blood and flesh of individual and society. Individual is the unit of social life and therefore, have to be Islamized as their Islamization leads to an Islamic society, which needs an imperatives power to adjudicate the laws of Quran and Sunnah as Islam is a complete code of life. It has given an all-encompassing program to manage a balance between material and spiritual needs of the humanity.

Jl originated, in pre-portioned India as representative of Islamic revivalist movement in the sub-continent. It wanted to unite the Muslims of the sub-continent. It wanted to practice, present and preach Islam with peaceful, logical and with modern approach in the dramatically changing international political order.

Jl is of the view that sovereignty belongs to God. He is the creator of the universe and HE has given humanity a constitution in the shape of Quran with an interpreter and demonstrator in the shape of Muhammad (PBUH), which has the secrets of universe and law for Muslims. The basic Islamic law is known as Shariah, which comprises the laws of Quran and the Sunnah of the Prophet (PBUH). In secondary sources, the laws and tradition of the four rightly guided Caliph and the explanatory commentaries of initiate scholars and strugglers of Islamic law. The vision of Jl Pakistan, is to Islamize the society to revive the original spirit of Islam with preaching, practicing and presenting Islam with an objective to implement the will of God in the society and get power through peaceful, political and constitutional manner to implement the laws of God in it.

³⁵ Quran(Al `Imran 3:110)