

# An Analytical Study of religious-pluralistic society

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## Abstract

The topic of this research article is an Analytical Study of religious-pluralistic society. In today's highly sophisticated state of development in science and technology, the religion continues to guide and influence millions and millions of people of different races and colors all over the world. However the present day world scenario, painfully demonstrate that the use and abuse of religion has brought about violence, extremism, militancy and intolerance in our societies. The havoc played by religious extremists through hate material and armed violence against 'the other' has not only caused wanton killings but has spread poisonous sectarian atmosphere that has sapped the very vitals of our society. The major world disputes revolve around religious background that has been the cause of a colossal loss of life, property, freedom and liberty of man at the hands of those who have made the civil society their hostage.

**Key Words:** Pluralism, Society, Religious, Islam, Christianity

## Introduction of religious pluralism

Religious pluralism is a combination of two words. "Religion and pluralism" follows them separately.

Religion (noun) is the meaning of the way, attitude, origin and belief. The literal meaning of religion is the method or the way. The literal meaning of religion is "the road", which goes on. It is derived from the Arabic word "z-ah-b", Which means to go

(walk) or pass away.[1]

After all, religion is the code of conduct by which human beings can succeed in the world and the hereafter. This way is called religion.[2]

Fareed Wajdibik in his Book has written:

Religion is the name of a set of rational ideas whose purpose is for all people to be connected to human relationships and to be as benevolent to physical benefits as they are to receive guidance. Religion is an eternal thing for man .[3]

Humans are in dire need of religion. Without religion, man cannot live this life properly. Religion is the complete guide to how a life can be lived.

Religion teaches man how to live a natural life.

Allama Shibli Namani says:

"Every nation, race or class in the world has some religion - the ignorant, the ignorant, the noble, the savage of Africa and the educated in Europe are all equal."[4]

Similarly, Religion is used in the English language for religion. Which is derived from the Latin language. It means a system

- [1] Louis Maloof, Al-Munjid, translator: Molina Abdul-Hafeez Bulyavi, (Lahore : Maktabah Qudoosia , 2009), p.271
- [2] Qalaji, Muhammad Rawas, Mujam, Lughatul-Fuqha,( Cairo:Darul-Nifas Litouzeqh wal-Nashar, 1988), p. 212/1
- [3] Fareed Wajdibak, Tatbeequl-Diyanat-ul-Islamiah, (Beirut Darul-Kitab 2005), p. 24
- [4] Nomani, Shibli, Al-Hayat, (Lahore:Shama Book Al-Hussaini , 2001), p.155

of belief "theory".[5]

In Arabic it means the word religion. As this verse of the Qur'an says:

"إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ" [6]

"Religion, with Allah, is only Islam."

As we have seen in the Qur'an, the word religion for religion is used in this regard, which is defined by al-Din in the Arabic dictionary.

Religion is the same as Yum-ud-din, which means ownership, power, wisdom, religion, nation, status, habit, character, demeanor, disobedience, etc. "[7]

### Terminology of Religion and Deen:

Religion is based on the beliefs of the creator, the creature, the unseen, and the hereafter, and the manner of action and practice according to those beliefs.[8]

And the definition of religion is:

"Religion relates to some of these issues or concerns some of these issues or only matters of worldly life." [9]

In short, the literal meaning of religion is the way to go, it refers to the guidance of a person or a group and the unanimous opinion of imams and scholars in the Shariah term is called religion.

The second part of this debate is about pluralism or plurality.

### Literal meaning of pluralism

Takseer is a noun from Sulasi Mazeed fih in Arabic which is derived on weigh of Tafel. It is used in Urdu as a noun. It is used in 1930 in Urdu in Kulyat Nazeer. That means Enhancement, increase, pluralism, inflation, abundance, abundance, many parts.

(Noun) - The adjective of the substantive absolute suffix. Examples such as

نصحت كثيرا ( نصحا كثيرا ) كثيرا : تكثر فعل: زرتك كثيرا ما ولا تزورني

Subscription Multiples: Multiplicative verbs such as:

: I have met you many times but you do not meet. In Mukhtar Sihah, it is also used for كثره mean كثرة

too abundance which is the opposite of قلة less.10

Most people mention that multi or minor or few are used for different numbers, namely, multi and low, as it made them one of the most effective restaurants in the world, many in terms of numbers. And it is said: many and scattered and multiplied, namely: more man and wealth, etc. It has become clear that there are many and often and often used in the same sense. The majority and minority are also derived from them. In some verses of the Holy Qur'an, the word "very often" reflects that word, the word Pluralism which means abundance, abundance, etc.

Allaah says in the Quran:

"وَأَكْثَرُهُمْ لِلْحَقِّ كَارِهُونَ" [11]

But most of you disliked the Truth.

In another place,

" بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ" [12]

But most of them are unaware of the truth.

And then he said

كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً" [13]

"Many a time a small party has overcome a (very) large party by the Command of Allah!"

This is because we needed an understanding of the religious Pluralism community so these words were mentioned so that the word Pluralism could be understood. From these verses few things have come to the fore: number one is the anti-multiverse and represents the majority and the minority.

### Conotential meaning of pluralism:

Pluralism; the quality of being in a collective sense; the nature of a society in which different linguistic, social and cultural interests are developing collectively in the present and in each other, namely existence; abundance; abundance essence. That pluralism is the interpretation of social diversity. This is a cultural, political, or philosophical perspective.

It is normal to say that we live in a pluralistic society. Not just a society that is truly diverse in the diversity of cultures, religions, and lifestyles it has to accept, but the majority likes and accepts that pluralism is celebrated as a thing.

### Definition of Religious Pluralistic Society:

The above discussion in which we explain religion and pluralism must now also define the word society in the comprehensive definition of religious pluralism in order to

[5] Anas Raza, Islam aour Asr e Hazir k Mzahib ka Taaruf aour Tqabli Mutalia,( Lahore: Maktbah Al-Islam, 1999) , p.113

[6] Al-imran, 3: 19

[7] Al-Munjid, p. 258

[8] Adil Suhail Zafar, Deen our Mazhab min Farq,(Islamabad:Dawah Academy 2017), p.267

[9] Nasirul Aqal, Al-Maujzi Al-Adyan Wal-Mazhab Al-Muamir, (Riyadh:Darul-Sabeei,2011), p.198

10 Al-Razi, Abdul Qadir, Muhammad bin Abu Bakr, Mukhtar Al-Sihah, Translator: Professor Abdul Razzaq, (Karachi: Darul Ishaat, 2003), p, 779

[11] Al-Zukhruf,43; 78

[12] Al-Anbiya, 21:24

[13] Al-Baqarah, 2: 249

reach its original purpose.

Now we are going to explain comprehensively the word Society. The word معاشره (Society) is derived from the Source معاشر يعاشر and معاشر (Noun) is used as an object grammatically. And its meaning is a style or group of people whose interests and jobs are the same as معاشر الطلاب و معاشر - التجار, it means living together. Since the meaning of society is to coexist, society means a group of people who are coexisting.

In Ginsberg, society is the name of a group of people who have similar relationships and relations. This distinguishes them from other groups whose relationships are different.[14]

Another sociologist MacIver has praised society as "a system of power, a system of interdependence that governs the traditions, habits and practices of different groups".[15]

The Qur'an says:

"يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ" [16]

"O company of jinn and men, did not Messengers come to you from among you? "

It turns out that the masses are called groups. Similarly, for the meaning of society is another word "سماج".

**The meaning of society:** Society means. State of being shared; shared ownership, happiness, responsibility, etc; shared role; agreement; identity; social interaction; intimate contact; party; The grouping of people by living space or being under the same laws and regulations; the number of people whose interests are shared; interconnected through relationships and relationships, and residents of the same area; Therefore, any party or group whose members live together will be called a society.[17] Society is fellowship; association; group of people who unite for a common purpose.[18]

As we know, human life is impossible without collectivism and the need for society from birth to death. Man is the needy watchdog of society for every related thing. If all areas are removed from it then nothing remains and human life is lost. Without collective life, human actions, attitudes, and habits will have no value. By combining the definition of three-dimensional society, one and the term has emerged, which is our main topic of discussion.

As we have discussed above, pluralism has come out often, which means more, which is the Arabic word for al-qas'at, meaning many.[19]

[14] Ganai Burg, Studies in Sociology, ( New York,: Oxford University press 1993), p.54

[15] Make eye were, Society, (London ,Make Millon Press ,1979), p.5

[16] Al-Anaam, 6: 130

[17] Qaumi Urdu, English Lughat Online, (Islam Abad: Idara Feroughe Qaumi Zban, 2013)

[18] Qaumi Urdu, English Lughat Online, 2013

[19] Al-Munjid, p.729

### Comprehensive Definition of Religious Pluralism:

Religious pluralism is a response to the widely held, religious beliefs, practices and traditions that exist throughout the contemporary world and throughout history. We can call it 'pluralism', depending on the context or reasonable use. The word synonym of word propagation is pluralism. This is explained in the Britannica Reference Encyclopedia:

"Pluralism assumes that diversity is beneficial to society and that the disparate functional or cultural groups of which society is composed — including religious, trade unions, professional organization's and ethnic minorities — should be autonomous"[20]

A similar concept has been written in the Internet Encyclopedia of Philosophy:

"Religious pluralism, broadly interpreted, is a response to the diversity of religious beliefs, practices, and traditions that exist both in the modern world and throughout history".[21]

Likewise, religious theocratic society refers to "a society in which people of different religions are settled". Or religious denominational society refers to an attitude or policy about the diversity of the social belief system.

Another definition of this can be appreciated.

A state of society is in which multiple ethnic, religious, or cultural groups exist within a nation. Doctor Alastair McGrath is a professor of science and theology at the Faculty of Science and Religion at Oxford University.[22] He writes about Lesslie Newbigin in a religiously divided society.

"It's common now that we live in a pluralistic society - not just in society, but in terms of different cultures, religions and lifestyles that are more or less present."[23]

Peter Byrne says;

The term 'religious pluralism' is used almost invariably or for a theory that affirms the positive value of many or more religions. But anyone can talk about 'negative religious pluralism', which has little or no value for most or all religions, and they are equal in that regard. This would be the view of many naturalists, who believe that all religions are the product of human imagination, and fail to claim the highest or absolute

[20] Warren E. Preece See All Contributors, Britannica Reference Encyclopedia,(London: 1975), p,764

[21] "Pluralism, Religious | Internet Encyclopedia of Philosophy". 2019. Iep.Utm. Edu. Accessed May 20 2019. <https://www.iep.utm.edu/rel-plur/>.

[22] McGrath, Alister E. "The challenge of pluralism for the contemporary Christian church." Jets 35, no. 3 ( New York: Oxford University press,1992), pp, 487-501

[23] Newbigin, Lesslie. The gospel in a pluralist society.( Wm. B. Eerdmans Publishing, 1989).p.1

values for them.[24] Legan Hazen writes: A theory of religious pluralism states that some value is the same in every religion. Although one religion is as good as another, the theorists who use this label have in mind that many religions have the same value as religion.[25]

We are reiterating that religious pluralism is an attitude or policy about the diversity of the system of social beliefs in society. We have an interpretation of religion at the societal level in which customs or certain outward actions Centralized. Religious traditions such as Christianity in both world religions (such as Christianity, Hinduism, Islam, Buddhism, etc.), and traditions within religions (such as Protestantism, Eastern Orthodox, Roman Catholicism, etc.). This religious diversity raises a number of philosophical questions; in particular, the direction of this kind of diversity. But Islam recognizes the fact that all human beings, regardless of their religion and thought, are the creatures of Allah, the soil. Are born of a single parent and share in all natural qualities. At the same time, he recognizes religious, intellectual, religious, and linguistic diversity and Pluralism as a fact and calls this dissent a 'Sunnah'.

Islam respects human and humanity and not only recognizes the existence of other religions, beliefs and ideas, but also gives them full religious freedom, and deals with them, despite being a true religion. Instead of any kind of conflict or pressure, he teaches his followers the principle of coexistence. The Prophet Muhammad (peace be upon him) was the first model of the "common society" that the Prophet Mohammed had brought with the Jews in Madina through the Madina Madina. The doctrines should include complete religious freedom and civil rights, which is not found in other religious governments. The next chapters include a detailed discussion on them.

Every region of today's global world is dominated by cultural and civilizational diversity and pluralism, where holders of different languages, religions, cultures, morals, habits, psychology and political ideas live together and both positive and negative affect both the individual's daily life and the individual and the collective affairs. If the Islamic culture and rules and regulations are in the majority in one society, then in another society, Christianity, Hinduism and other religions and nations are in majority. In this way, not only do minorities in human society face severe difficulties, but at times they also threaten their survival and survival.

In such a situation, it is an important issue facing the world that in today's complex and advanced age, what will be the political, social, economic and educational system of the world so that minorities and the majority do not face problems of living together and living? Have to: Secular democracy, or traditional Islamic, communist, fascist Hindutva. In the light

of historical facts and evidence, it can be argued that the fascist system is harmful to minorities. The negative effects of what Hitler and Mussolini did to minorities in Germany and Italy are still felt today in the world. In the context of India, the Hindus and their other forces, inhumanly treated by religious minorities and socially and economically backward and Dalits, prove that the RAS, which is a government organization and its other Institutions such as the Vishwaswadi Parishad and the Bajrang Dal, derive their political, economic and ethnic views from Hitler's ideas.

Hazrat Mohammed Ikema made several agreements with his Jews, Christians, and Peruvian congregations (Muslims) under which Jews, Christians and Muslims lived peacefully while at the same time participating in the negotiation group. Adhering to the conditions that reflect Islam's ability to live in peace with other parties and its tolerance. The fact is that Islam does not allow it to interfere in the affairs of others. Islam proclaims respect for the religious beliefs of others. Today, if society is becoming complacent of intolerance and misconduct, then it is worth noting that Islamic values and teachings such as brotherhood, respect, tolerance and tolerance are not being practiced anywhere.

### Types of pluralism

The concept of pluralism is different in different walks of life and has many components, so far as we know, there are types of political pluralism, economic pluralism, religious pluralism and cultural pluralism that are commonly present. The political and economic implications both reflect the presence of more than one political or economic system in the same country. While religious pluralism embraces them and encourages the establishment of peace between them, many religious beliefs in this society reflect the presence of ideas. Cultural propagation mostly refers to small groups. That is, groups that live in a larger society and want to maintain or maintain their cultural identity, values and attitudes. These customs and values are also accepted by mainstream culture, and it is thought that minority Culture is not inconsistent with state laws and regulations.

### Basic Pluralism (discourses):

Improvement on pluralism recognizes the difference in all aspects of religion, but the fundamental difference is that the veil is separated. A fundamental majority claim that all religions are shared in one way and that is what is important about religions. Their corresponding value is found in this common area. If there are real true teachings, they will all be true (to some extent). If fundamentals are real experiences, then all religions will be able to create ways to know what the religious experience is. If fundamentally effective in practice, effective and viable, then all will be equal because there is a way to get treatment for each of them. In view of any fundamental pluralism that inevitably transcends other non-

[24] Byrne, Peter. "It Is Not Reasonable to Believe That Only One Religion Is True." (2004).

[25] Legenhausen, Haji Muhammad [Gary Carl]. "On the Plurality of Religious Pluralisms." International Journal of Hekmat no.1 (2009): 6-42.

fundamental elements of religion, this approach is also called 'subversive pluralism'. [26]

### Social pluralism

The nature of a society that has different linguistic, social and cultural interests and is developing collectively together is called social pluralism. Disagreement gives rise to diversity and pleasant color rather than hate and confrontation. Which are not only positive social values but also an important source of social development. But these and other values, such as tolerance, tolerance, social cohesion and persecution, are being adversely affected by religious, ideological and political extremism. In fact, extremist and relentless behaviors are the only forms of intolerance that can manifest itself in the event of violence to its utmost extent. Such attitudes are usually based not on rational reasoning and rationality, but on personal likes and dislikes and prejudices.

### Political and non-political pluralism

Our political pluralist society does not have pluralism. The views are correct. In the interests of promoting political pluralism, one country will strive to uphold the ideology of every religious party. There is no right or wrong way to biblical God in political Pluralism. In a politically pluralistic society, it is okay even if you do not believe in the God of the Bible. [27] That is, if you do not believe in one or three gods, then you are still a citizen of this state or country.

### Cultural Pluralism (diversity)

The term cultural pluralism is used when minorities in large societies are allowed to retain their unique cultural identity, and their values and practices are accepted by the wider culture. They are the laws and values of wider society. As a social term, the definition and definition of cultural pluralism has been developed over time. It is not just a fact but a social purpose, Different from a cultural context (cultural pluralism). Multiculturalism does not need a dominant culture. If the dominant culture becomes weak, one can easily move society from cultural pluralism to multiculturalism without being inconvenienced or taken care of by this society. The steps will be done. If communities work separately, or compete with each other, they are not considered culturally pluralistic. [28] As the concept of cultural pluralism in the

United States has its roots in the Transcendentalism movement and was developed by passionate philosophers such as the ideas of Horace Kallen, William James and John Dewey, and later Randolph Bourne. Got theory, One of the most famous statements of culturally disturbing ideas is also found in Bauer's 1916 article 'Transnational America'. In 1976, a further map of this concept was seen in Crawford Young's book *The Politics of Cultural Salesmanship*. [29] The young man's job in African studies was to emphasize flexibility in defining cultural Pluralism within society. Then again in 1976, an article in the *Journal of Sociology and Social Welfare*, "Cultural Diversity", was initially introduced. [30]

It is described as a social state in which minorities of different cultures live with and operate in an open and general system. [31]

### Religious pluralism

We have already made it clear that there is no need to discuss it again.

#### History:

In the *Encyclopedia of Philosophy*, the history of the Pluralistic society is written.

In the nineteenth century Christian missionaries tried to understand the religions in which they tried to convert. This led to both questioning and defending traditional Christian claims. Religious diversity theories are largely driven by the attacks and defenses of such claims, and the debate continues in the realm of Christian theology. The most famous of them has been that (some Christians believe) that all non-Christians will be persecuted in hell. [32] These arguments are the ideological and philosophical aspects of a religion that is fundamental, in that other aspects can only be understood in their light. Particularly central to the teaching of any religion is the diagnosis of the fundamental problem facing humankind and its suggested treatment, which is a way to resolve this problem positively and permanently. [33]

- [26] "Religious Diversity, Theories Of | Internet Encyclopedia Of Philosophy". 2019. Iep.Utm. Edu. Accessed July 30 2019. <https://www.iep.utm.edu/reli-div/>.
- [27] "Political Pluralism". 2019. Allaboutreligion.Org. Accessed May 25 2019. <https://www.allaboutreligion.org/political-pluralism-faq.htm>.
- [28] Hazard, William R., and Madelon D. Stent. "Cultural pluralism and schooling: Some preliminary observations." *Cultural pluralism in education*. New York: Appleton-Century-Crofts (1973). p13

- [29] Pantoja, Antonia, Wilhelmina Perry, and Barbara Blourock. "Towards the development of theory: Cultural pluralism redefined." *J. Soc. & Soc. Welfare* 4 (1976): 125.
- [30] "Pluralism - Cultural Pluralism". 2019. Science.Jrank.Org. Accessed May 25 2019. <https://science.jrank.org/pages/10750/Pluralism-Cultural-Pluralism.html>.
- [31] Pantoja, Antonia, Wilhelmina Perry, and Barbara Blourock. "Towards the development of theory: Cultural pluralism redefined." *J. Soc. & Soc. Welfare* 4 (1976): 125.
- [32] Religious Diversity, Theories of | Internet Encyclopedia of Philosophy." Utm.edu, 2010. <https://www.iep.utm.edu/reli-div/>.
- [33] "Religious Diversity, Theories Of | Internet Encyclopedia Of Philosophy". 2019. Iep.Utm.Edu.

This makes it clear that all but the Christian religion are hell and then Christianity in general prevails over them. This impression translates into a violent doctrine.

### Elements of religious pluralism

Since religious society is still a society, there are three main elements of the basic elements of society - biological, geographical and social or cultural.

#### Basic Elements:

1. **Biological:** The first factor emphasizes that in society, people are united under biological needs.
2. **Geographical:** While the other factor influences the nature of human society by its direct and limited geographical environment.
3. **Cultural:** While the socio-cultural element that is in the environment is very much responsible for making human society.

These elements are further subdivided into four elements.

1. Islamic society
2. Non-Islamic society
3. Cultural society
4. World society

#### Islamic society:

Islamic society is the name of a balanced and moderate life in which human intellect, customs and social ethos are set in the light of Divine Revelation. This system is so comprehensive and so comprehensive that it covers all the phenomena of life and all life activities. According to the principles of the inspiration, the true life of society is its balance, wherever there is a balance, mischief has taken place. The human history of human beings presents a picture of reform, corruption, imbalance and imbalance. At all times, efforts have been made to eradicate corruption. From history, there is clear evidence that human reform has had very few consequences, but as a whole, deterioration in the social life of humanity has prevailed. The Islamic system is the basis of family, and it is the real and purest unit of human society. The Holy Quran has clarified the concept of family and its constituent elements are mentioned in the Quran.

"وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا"<sup>[34]</sup>

"And He is the One Who created man from (a sperm drop resembling) water, and made for him (kinship by) lineage and in-laws. And your Lord is All-Powerful."

As a result, Allah sent the Prophet (peace and blessings of Allaah be upon him), who from time to time made a concerted

Accessed July 30 2019. <https://www.iep.utm.edu/reli-div/>.

[34] Al-Furqan, 25:54

effort to resolve the mischief.

"Islamic society" is an ideological society in which Muslims live under Islamic beliefs and Muslim system of life. Islamic society is based on divine authority rather than human sovereignty. And the scholars explain this system, and the authorities implement this system. The obedience of the authorities is permissible in the said scope of the Qur'an and the Sunnah. If they disobey Allah's command, then their obedience is not required, as the basis of obedience to the authorities is derived from the Book of the Sunnah. As the Prophet (peace and blessings of Allaah be upon him) said in a famous incident involving the command to extinguish the fire:

"لَا طَاعَةَ فِي مَعْصِيَةِ، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ"<sup>[35]</sup>

There is no obedience to his disobedience;

Shaykh-ul-Islam Ibn Taymiyah says in the interpretation of the verse of the obedient Wali Alam.

"يَأْيُهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ"<sup>[36]</sup>

"فإذا أمروا بمعصية الله فلا طاعة لمخلوق في معصية الخالق فإن تنازعوا في شيء ردوه إلى كتاب الله وسنة رسوله ﷺ، وإن لم تفعلوا لأمر ذلك، أطيعوا فيما يأمر به من طاعة الله ورسوله، لأن ذلك من طاعة الله ورسوله ﷺ، وأديت حقوقهم إليهم كما أمر الله ورسوله، قال تعالى: وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ"<sup>[37]</sup>

"If the authorities give orders for his disobedience, then there is no obedience to the creature in disobeying the Creator. If there is any difference between the Creator and the Creator, they will decide the difference in the light of the Book. If the authorities do not do so, then they should be obeyed in the same order where they demand obedience to the commands of Allah and His Messenger, because it is the obedience of Allah and His Messenger. And the rights of the authorities will be paid. , As Allah and His Messenger have commanded. Allah Almighty says: Help one another in goodness and piety, and do not help one another in transgression of sin. "

In this regard, the importance of the scholars in the Muslim society is extraordinary because their interpretation of the book and any application on a matter is lacking. Their guidance is fundamental to the reform of societies and the obedience of rulers. Shaykh-ul-Islam Ahmad bin Abdul-Haleem Ibn Taymiyah states:

"وَأُولُوا الْأَمْرِ صِنْفَانِ: الْأَمْرَاءُ وَالْعُلَمَاءُ، وَهُمْ الَّذِينَ إِذَا صَلَحُوا صَلَحَ النَّاسُ، فَعَلَى

[35] Sahih Bukhari, Hadith no, 7257

[36] Al-Nisa, 4: 59

[37] Ibne Taimiyah, Ahmad bin Abdul-Haleem, Al-Siyastul-Shareiyah fi Al-Raee wal-Raeyah, Wizaratul-Shoon Al-Islamiah wal-Auqaf, Saudia, (Lahore: Maktabah Rehmaniyah, 2007), p.6

كُلٌّ مِنْهُمَا أَنْ يَتَحَرَّى بِمَا يَقُولُهُ وَيَفْعَلُهُ طَاعَةَ اللَّهِ وَرَسُولِهِ، وَاتِّبَاعَ كِتَابِ اللَّهِ. وَمَتَى  
أُمِّكُنَّ فِي الْحَوَادِثِ الْمَشْكَلَةِ مَعْرِفَهُ مَا دَلَّ عَلَيْهِ الْكِتَابُ وَالسُّنَّةُ كَانَ هُوَ الْوَاجِبُ " [38]

The Muslim Umar of the society has two types: authorities and scholars ... when both of them are reformed, the people will also be reformed. Both of them should seek the obedience of Allah and His Messenger in their viewpoint.

#### Non-Islamic society:

In non-Islamic societies, there are rituals and customs and rules and regulations for the secular caste and social life, which are set by human minds from time to time under compulsion and pressure. In these societies, life is inconsistent and habits and norms are balanced, and individual, class, national and ethnic self-motives take place in all human affairs. There is no connection between the two human beings to the relations of the nations, which has not happened.

In addition, as a whole, we have come to know the two elements in a religious way.

#### Cultural society:

Cultural pluralism is also very dynamic nowadays that minority groups fully participate in the dominant society, but maintain their cultural differences. In a multicultural society, where different groups show a certain degree of tolerance for one another, they can discuss a few issues, where different cultures can meet without major conflicts, and where Minority cultures are encouraged to uphold their traditions. In Hinduism, the Hindu minority is encouraged to maintain its cultural traditions. It is celebrated but also the President or Prime Minister attends their religious function.

Christianity is also a belief. Cultural pluralism is not something you can put your faith in. Towards the love of Christianity is something to try. Tolerance, for no reason and in love, is self-defeating. Tolerance is itself a just cause when measured by the measure of love and spiritual prosperity.

#### World society:

According to the basic concepts of society, the basic necessities of life and mental well-being should be available to all persons. And no human society can be called a good society at that time, unless every person is considered equal human being, and a weak person has the same human rights as a powerful one, even if this weakness is natural. Be it financial or social wind and this is the essence of the global society that peace is in the society and the people are saved from oppression.

Columnist Yusuf Hussain Shirazi writes:

"There are conflicting views on whether the new world society has met global expectations," said former US President William J. Clinton at a meeting of the World Bank and the IMF's board of trustees for the past nine years. Supporting

Burton Wood, the IMF, the WTO and the World Bank economic system, said that the Burton Wood System has created opportunities for prosperity that lead to political and economic freedom all over the world. For example, since 1945, world trade has increased fifteen times. Since 1970, child mortality rates in poorer countries have decreased by 40%. The availability of clean water for drinking has tripled. Despite many difficulties, per capita income in countries like Korea and Thailand has increased by 60% compared to a decade ago. Therefore, "the global economy has saved the lives of billions of people." Economists are denying, not supporting this view. "[39]

It showed that global society stands on economic stability, if economic stability is all, then global crisis, inflation, poverty and then war, so talk of establishing a joint global society in the world, as in China. President Xi Jinping also emphasized this.

As far as the purpose of this research is concerned, two elements will be discussed - Islamic society and non-Islamic society.

**Summary:** A plural society refers to the gathering or living of a large number of people - that is, the existence of more societies. Pluralistic society refers to the existence of more societies in one place. Societies have been established on different grounds. For example, community, nation, language, religion and geography, etc. - as many societies as are formed in human history. Almost all of these factors are contributing factors. The Ulema have written that these factors have played a vital role in the collective development of human life. He says that man has been paying more attention to the race and protection of the species in his basic needs. That he should live in such a way that he fulfills his own self. Secondly, develop rules and regulations by which he will be able to have a pleasant relationship with the rest of mankind. We are now going to engage in another series of links between religion and the above-mentioned post-apocalyptic society, which is the main focus of this debate, that is, religious pluralistic society - religious pluralistic society in English and pluralism in Arabic, Says Al-Tadud Al-Dinia.

[38] Al-Siyastul-Shareiyah fi Al-Raee wal-Raeeyah,p,127

[39] Nawaiwaqt. New Aalmi Muashirah aour Maashi Istihkam, 17, Dec 2015 Accessed November 12 2019. <https://www.nawaiwaqt.com.pk/10-Jul-2015/399582>.

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