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QUALITIES OF A GOOD CITIZEN IN THE LIGHT OF ISLAMIC TEACHINGS

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Abstract

Islam is a comprehensive code of life that provides ethical guidance for both individual and collective human existence. The Qur'an and Sunnah establish the moral principles necessary for developing responsible individuals and a just, harmonious society. Islam refines human character by making individuals aware of the consequences of their actions, enabling them to adopt righteousness and avoid wrongdoing. In the light of Islamic teachings, a good citizen aligns his beliefs, acts of worship, and social dealings with Islamic principles. This study identifies the foundational principle of Tawhid, which cultivates a sense of responsibility and accountability. Furthermore, justice, compassion, empathy, and moral excellence contribute to social harmony. In addition, values such as brotherhood, cooperation, and goodwill serve as the basis for a cohesive, peaceful society. This research adopts an analytical and descriptive methodology, drawing upon primary sources from the Qur'an and Hadith along with historical examples. The findings indicate that an individual who embodies Islamic principles becomes an ideal citizen who contributes to social welfare, stability and the development of a balanced and just society. Despite the growing literature on Islamic ethics and citizenship, limited research has examined the qualities of a good citizen through a comprehensive analytical framework based on the Qur'an and Sunnah. This study addresses this gap by providing an integrated analytical framework of Islamic citizenship derived from the Qur'an and Sunnah and demonstrates its relevance for promoting ethical citizenship, social responsibility, and public policy in contemporary Muslim societies.

Keywords: Islamic Citizenship, Qur'an and Sunnah, Civic Responsibility Islamic Social Ethics, Islamic Teachings, Moral Development

Introduction

Islam is a religion of peace, perfection and comprehensiveness, guiding complete harmony with human nature. It is not confined merely to acts of worship; it presents comprehensive principles and clear guidance for every aspect of human life, worldly and spiritual, moral and social, domestic and economic. Even a cursory study of Islamic teachings reveals that Islam offers a balanced, integrated and practical system for human life. For this reason, it is rightly regarded as a complete code of life

A distinctive feature of Islam is that it does not limit itself to the rights of human beings alone but also encompasses the rights of animals, birds and even the environment. In the context of human society, Islam elaborates in detail and with great emphasis on the rights of children, parents, relatives, orphans, and the needy and other vulnerable groups. In the contemporary era, when modern societies are witnessing the weakening of family structures and the decline of moral values, Islamic teachings provide the best guidance for establishing a balanced, peaceful and welfare-oriented society in which justice, equality, and mutual respect are given paramount importance. In this context, understanding the characteristics of an ideal citizen in the light of Islamic teachings becomes extremely important, because a righteous, morally upright and responsible individual lays the foundation of a strong and exemplary society. Indeed, an Islamic society is the practical manifestation of the high character, moral excellence and spiritual consciousness of its members.

The Holy Qur'an, the final and complete revelation of Allah Almighty, is universal and comprehensive in its teachings. Its guidance transcends the limitations of time and space; therefore, it addresses all of humanity until the Day of Judgment in the inclusive words, "O mankind!" The Qur'an not only invites human beings to reflect upon the creation of the universe and the power of Allah but also includes them in the fundamental requirements of faith and servitude. It strongly encourages human beings to reflect upon their own selves, as self-recognition leads to the recognition of the Creator. Allah Almighty states:

لَقَدْ خَلَقْنَا الْاِنْسَانَ فِيْٓ اَحْسَنِ تَقْوِيْمٍ[1]

Indeed, we have created man in the best of forms.

This verse clearly indicates that human beings have been created in the most beautiful and balanced form and have been granted superiority over other creations. Allah Almighty has blessed humans with intellect, consciousness, and free will so that they may live their lives in accordance with His will.

1. Al-Qurʾān, 95:4

For this purpose, Allah sent his prophets and messengers in every era to guide humanity and to bring them out of darkness into light.

The final link in this chain of prophet hood is the Prophet Muhammad (peace be upon him), who not only conveyed the divine teachings to mankind but also established a model society through practical implementation, one that remains a beacon of guidance for all times. In his noble life (Sīrah), we find a balanced system in which acts of worship, morality, social relations, governance and justice are harmoniously integrated.

Allah Almighty says:

قَدْ اَنْزَلَ اللّٰهُ اِلَيْكُمْ ذِكْرًاۙ رَّسُوْلًا يَّتْلُوْا عَلَيْكُمْ اٰيٰتِ اللّٰهِ مُبَيِّنٰتٍ لِّيُخْرِ جَ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِؕ[2]

Indeed, Allah has sent down to you a Reminder (and) a Messenger who recites to you the clear verses of Allah, that he may bring out those who believe and do righteous deeds from darkness into light.

The society established by the Holy Prophet (peace be upon him) is regarded in history as a great revolution, rightly termed the Prophetic Revolution. This revolution transformed every dimension of human life, established a just and balanced system, the like of which is rarely found in history. This system not only promoted justice and fairness in collective life but also molded individual character in the framework of high ethics and pure values. However, if we examine contemporary Muslim societies, it becomes evident that we are facing intellectual confusion, moral decline, and cultural conflict. As a result, the true characteristics and distinguished features of an Islamic society are gradually fading from sight. In such circumstances, there is a pressing need to reassess both our individual and collective lives in the light of Islamic teaching

Moreover, the establishment of a healthy and balanced Islamic society requires the harmonious development of all dimensions of human personality: physical, intellectual, social, cultural, psychological, spiritual and moral. Such comprehensive training produces an individual who is not only righteous himself but also plays a positive role in the reformation of society.

Human beings are by nature, social creatures who cannot live in isolation but require an organized society. A society progresses only when its individuals possess high moral values, a sense of responsibility and awareness. Islam, as a complete code of life, not only defines acts of worship

2. Al-Qurʾān, 65:10–11

but also clearly outlines the principles of social life and shapes a citizen who fulfills not only his own rights but also fully observes the rights of others.

An Islamic society is one in which Islamic beliefs, values and traditions prevail in all spheres of individual and collective life and the spirit of Islam permeates every aspect of existence. Such a society reflects the saying of the Prophet (peace be upon him) that a believer to another believer is like a building each part strengthening the other. An Islamic society is not based on race, nationality, geography, or material interests; rather, its foundation lies in Tawḥīd the belief in the oneness of Allah and obedience to His commands. This belief inspires a person to submit to Allah and to shape his life according to the principles prescribed by Him.

Thus, in the light of Islamic teachings, an ideal citizen is one who not only reforms himself but also, through his character, speech, and actions, becomes a source of peace, justice, goodness and welfare in society, thereby playing a fundamental role in the construction of an ideal Islamic society. Despite the growing scholarly interest in Islamic ethics and citizenship, most existing studies focus either on individual moral virtues or on the political and legal dimensions of citizenship. Comparatively little attention has been given to presenting the qualities of a good citizen within a comprehensive analytical framework derived from the Qur'an and Sunnah while relating these values to contemporary social challenges. Therefore, this study examines the essential qualities of a good citizen in the light of Islamic teachings and highlights their role in promoting ethical conduct, social responsibility, justice, and peaceful coexistence. By integrating classical Islamic sources with contemporary discussions on citizenship, this study presents an integrated analytical framework of Islamic citizenship rooted in the Qur'an and Sunnah. It contributes to the existing literature by demonstrating the relevance of Islamic civic values to addressing contemporary social and ethical challenges.

Therefore, this study aims to identify the essential qualities of a good citizen in the light of the Qur'an and Sunnah, examine these qualities through classical and contemporary Islamic scholarship, analyze their relevance to contemporary social and moral challenges, and present an integrated analytical framework of Islamic citizenship that contributes to the literature on Islamic social ethics and moral development..

Literature Review

The concept of good citizenship has been widely discussed in political philosophy, sociology, and civic education. Contemporary scholarship generally defines a good citizen as an individual who respects the law, fulfills civic responsibilities, participates in community welfare, and contributes positively to social development. However, these discussions are often based on secular or political perspectives, with limited attention given

to the comprehensive moral and spiritual dimensions emphasized in Islamic teachings.(Aman-Hunzai, Kennedy, & Zhao, 2024)

Within Islamic scholarship, several classical and contemporary scholars have discussed ethical values such as justice (adl), trustworthiness (amanah), honesty (sidq), patience (sabr), compassion, and social responsibility. Classical scholars, including Imam al-Ghazali, Ibn Taymiyyah, Ibn Khaldun, and Shah Waliullah, emphasized that moral character forms the foundation of a stable and prosperous society. Likewise, contemporary Muslim scholars, including Abul A'la Maududi and Yusuf al-Qaradawi, have highlighted the importance of Islamic ethics in promoting social justice, responsible citizenship, and collective welfare.

Recent academic studies have further examined the relationship between Islamic education, citizenship education, and character development. Aman-Hunzai, Kennedy, and Zhao (2024) argue that citizenship education in Muslim societies integrates both civic and religious dimensions, requiring a balance between ethical values and civic responsibilities. Similarly, Lu (2024) emphasizes that character education plays a significant role in developing responsible citizens by cultivating moral virtues alongside civic engagement. Although these studies contribute to the understanding of Islamic citizenship, they primarily focus on citizenship education and moral development rather than providing a comprehensive analysis of the qualities of a good citizen directly derived from the Qur'an and Sunnah.. A comparative analysis of the existing literature reveals important differences in scholarly approaches to Islamic citizenship of the existing literature reveals important differences in scholarly approaches to Islamic citizenship. Classical Islamic scholars such as al-Ghazali, Ibn Taymiyyah, and Shah Waliullah primarily emphasize moral purification, personal accountability, and spiritual development as the foundation of a righteous society. In contrast, contemporary studies focus more extensively on citizenship education, civic participation, social integration, and public policy within modern nation-states. While these contributions provide valuable insights into specific dimensions of citizenship, they seldom integrate the ethical, spiritual, and social characteristics of a good citizen into a single analytical framework derived directly from the Qur'an and Sunnah. Consequently, the holistic Islamic conception of responsible citizenship remains insufficiently explored. While these studies provide valuable insights, they generally examine specific aspects of citizenship rather than presenting a comprehensive framework of

the qualities that characterize an ideal citizen according to the Qur'an and Sunnah. Moreover, limited attention has been given to explaining how these moral values can address contemporary social challenges such as declining ethical standards, weakening social responsibility, and increasing intolerance.

Therefore, the present study seeks to address this gap by providing an integrated analytical examination of the qualities of a good citizen in the light of the Qur'an and Sunnah. Unlike previous studies that discuss individual moral virtues separately, this research brings together the essential characteristics of Islamic citizenship within a unified framework and demonstrates their significance for promoting moral development, social harmony, justice, and responsible civic engagement in contemporary society.

Research Methodology

This study employs a qualitative research design using descriptive and analytical methods to examine the qualities of a good citizen in the light of Islamic teachings. It is based on textual and thematic content analysis and does not involve empirical data collection, surveys, interviews, or statistical techniques. Instead, the study systematically examines primary Islamic sources to identify the essential characteristics of responsible citizenship from an Islamic perspective.

The primary sources of this study are the Holy Qur'an and the authentic Sunnah of the Prophet Muhammad (peace be upon him), which constitute the principal foundation for understanding the Islamic concept of citizenship, moral responsibility, and social ethics. To enrich the analysis, classical Islamic works by scholars such as Imam al-Ghazali, Ibn Taymiyyah, Ibn Kathir, Al-Qurtubi, Shah Waliullah, Ibn Khaldun, and Abul A'la Maududi have been consulted. In addition, relevant peer-reviewed contemporary studies on Islamic ethics, citizenship, moral development, and civic education have been reviewed to connect classical Islamic teachings with contemporary social realities and to strengthen the analytical foundation of the study.

The collected data were analyzed through a thematic content analysis approach. Major qualities of a good citizen including honesty (sidq), trustworthiness (amanah), justice ('adl), respect for law, social responsibility, service to humanity, patience (sabr), good character (akhlaq), and enjoining good and forbidding evil (amr bil ma'ruf wa nahi 'an al-munkar) were identified from the Qur'an and Sunnah and critically examined in the light of

both classical Islamic scholarship and contemporary academic literature. This methodological approach enables the study to present a comprehensive analytical understanding of Islamic citizenship while demonstrating the relevance of these principles in addressing contemporary ethical and social challenges. Ultimately, the study offers an integrated framework for understanding how Islamic teachings contribute to the development of a just, peaceful, and morally responsible society

Qualities of a Good Citizen in the Light of Islamic Teachings:

Honesty and Truthfulness

In Islam, truthfulness and honesty hold a fundamental position. They are considered essential moral values upon which both individual character and collective social order are built. Allah Almighty commands in the Qur'an:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا[3]

"Indeed, Allah commands you to render trusts to whom they are due."

The Prophet Muhammad ﷺ also emphasized the importance of truthfulness, stating that Truthfulness leads to righteousness and righteousness leads to Paradise.[4]

Islam has established honesty and trustworthiness as the foundation of social stability. According to classical exegetes, particularly in Tafsir Ibn Kathir, the concept of "amanah" (trust) is not limited to financial trusts only; rather, it includes responsibilities, commitments and all social duties entrusted to a person.

Imam Al-Ghazali, in Ihya Ulum al-Din, explains that truthfulness purifies the inner self and protects a person from hypocrisy. When individuals in a society are truthful, corruption, deception and mutual distrust are eliminated, resulting in a stable and harmonious community. This clearly shows that honesty is not merely a personal virtue but a powerful means of social reform.

Often, a person may be tempted to lie for a small worldly gain. However, they fail to realize that lying becomes easier the first time, but thereafter it leads to increasing difficulties and continuous harm. In contrast, speaking the truth may seem difficult initially, but it ultimately brings ease and peace.

3. Al-Qurʾān, 4:58
4. Muhammad ibn Ismail al-Bukhari, Sahih al-Bukhari, Book of Manners (Kitab al-Adab), Hadith no. 6016

Lying may sometimes bring temporary worldly benefit, but it leads to severe loss in the Hereafter. On the other hand, truthfulness may occasionally result in short-term worldly loss, but it ensures everlasting spiritual and eternal benefit. Therefore, a believer should always adhere to truthfulness in every circumstance.The above discussion demonstrates that truthfulness in Islam is not merely an individual moral virtue but a fundamental principle for establishing public trust and social stability. Contemporary societies face increasing challenges such as corruption, misinformation, and declining ethical standards, which weaken public confidence and social cohesion. The Islamic emphasis on honesty provides a practical ethical framework for addressing these challenges by promoting accountability, transparency, and responsible citizenship. This finding is also consistent with contemporary scholarship on ethical leadership, which recognizes integrity and public trust as essential foundations of effective governance and sustainable social development. Therefore, truthfulness should be understood not only as a religious obligation but also as an essential civic value that contributes to the development of a just, trustworthy, and morally responsible society.

Justice and Fairness

In Islamic teachings, justice and fairness hold a fundamental and central position. The Qur'an has repeatedly commanded the establishment of justice and has regarded it as the foundation of a righteous society. Allah Almighty says

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنكَرِ وَالْبَغْيِ [5]

Indeed, Allah commands justice, excellence, and giving to relatives, and He forbids immorality, evil and transgression.

Similarly, in another place Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ [6]

O you who believe! Stand firmly for justice.

The Prophet Muhammad ﷺ also highlighted the importance of justice, stating:

Those who are just will be under the shade of the Throne of Allah on the Day of Judgment.[7]

This indicates that practicing justice is among the most beloved deeds in the sight of Allah. In the Islamic system of life, justice is considered one of the fundamental pillars, as without it, social balance and peace cannot be established. Classical exegetes have also provided a comprehensive

5. Al-Qurʾān, 16:90
6. Al-Qurʾān, 4:135
7. Muslim ibn al-Hajjaj.Sahih Muslim.Book of Zakat, Hadith no. 1031.

definition of justice. According to Tafsir al-Qurtubi, justice means giving every rightful person their due and refraining from oppressing anyone.

Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) stated:

Allah upholds a just state even if it is non-Muslim, but He does not uphold an unjust state even if it is Muslim.

This statement clearly shows that justice is not merely a religious obligation but also a principle of social survival and stability. It emphasizes that justice is not only a religious duty but also a fundamental requirement for the continuity and stability of societies.

Therefore, a good citizen needs to uphold justice and fairness in his personal, social, and collective life, to support the truth in every matter, and to avoid oppression and injustice completely. This attitude guarantees the establishment of an ideal Islamic society. Unlike many contemporary approaches that primarily view justice from legal or political perspectives, Islamic teachings present justice as a comprehensive moral, spiritual, and social obligation rooted in accountability before Allah. This holistic understanding not only safeguards individual rights but also promotes social cohesion, ethical governance, and long-term societal stability, thereby offering a broader framework for responsible citizenship.

The foregoing discussion highlights that justice in Islam extends beyond legal fairness to encompass moral integrity, social equity, and accountability in all spheres of life. Contemporary societies continue to face challenges such as discrimination, corruption, abuse of power, and social inequality, which undermine public confidence and social stability. The Islamic principle of justice offers a comprehensive framework for addressing these issues by ensuring equality, protecting individual rights, and promoting the rule of law. Thus, justice should be regarded not only as a religious obligation but also as a fundamental civic value that strengthens social cohesion and contributes to the establishment of a peaceful and well-governed society

Unlike many contemporary models that primarily approach justice through legal rights or institutional frameworks, the Islamic concept of justice integrates legal, moral, and spiritual dimensions within a unified ethical system. Justice in Islam is inseparable from accountability before Allah, which motivates individuals to uphold fairness even in situations where legal enforcement may be absent. This holistic approach broadens the contemporary understanding of responsible citizenship by linking individual moral integrity with social justice, ethical governance, and the protection of human dignity. Consequently, the Islamic framework offers a

comprehensive model for promoting sustainable peace, public trust, and social stability.

Respect for Law

Islam places great emphasis on discipline, order and adherence to law for the formation of a well-organized and balanced society. The Qur'an explicitly commands obedience, as Allah Almighty says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ [8]

O you who believe! Obey Allah and obey the Messenger and those in authority among you

This verse guides us that in an Islamic society, obedience to Allah and His Messenger ﷺ is essential, along with obedience to those who are entrusted with authority, provided that their commands do not contradict the teachings of Allah:

In Islamic jurisprudence, obedience to Ulu al-Amr (those in authority) is considered a fundamental principle for maintaining social order and stability. The renowned jurist Imam al-Mawardi, in his book Al-Ahkam al-Sultaniyyah, explains that adherence to state laws protects society from chaos, disorder and corruption.

From an Islamic perspective, respect for law is closely linked with the principles of justice, public welfare (maslahah), and social responsibility. A responsible citizen observes lawful regulations, fulfills civic obligations, protects public property, and cooperates with public institutions to maintain order and promote the common good. Such civic responsibility strengthens public trust and contributes to sustainable social development.The Islamic concept of respect for law extends beyond legal compliance to include ethical responsibility toward society. Rather than viewing laws merely as instruments of state authority, Islam encourages citizens to observe lawful regulations as part of their commitment to justice, public welfare, and social stability. This perspective promotes responsible citizenship by balancing individual rights with collective interests and reinforces the rule of law as an essential component of a peaceful and well-governed society.The above discussion demonstrates that respect for law in Islam is not based merely on legal compliance but on moral responsibility and accountability before Allah. In contemporary societies, effective governance, public order, and sustainable development largely depend upon citizens' willingness to observe laws and fulfill their civic obligations. However, Islamic teachings also emphasize that obedience to authority is conditional upon justice and conformity with the principles of the Qur'an and Sunnah. This balanced approach promotes responsible citizenship by safeguarding both social order

8.Al-Qurʾān, 4:59

and ethical values, thereby contributing to a stable, just, and harmonious society.

Rights of People

In Islam, the rights of people (Huquq al-ʿIbād) are given immense importance. The Qur'an states

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ [9]

And worship Allah and do not associate anything with Him, and be good to parents, relatives, orphans, the needy, the near neighbor, and the distant neighbor, the companion by your side, the traveler, and those whom your right hands possess. The Prophet Muhammad ﷺ said:

A person is not a true believer whose neighbor is not safe from his harm [10]

This clearly shows that in Islam, the rights of people are closely connected with the rights of Allah, and fulfilling the rights of neighbors is also part of faith.

Imam al-Nawawi (in Riyadh al-Salihin) explains that religion cannot be complete without fulfilling the rights of people. Similarly, Maulana Maududi states:

"An Islamic society cannot become ideal unless individuals respect each other's rights

In this regard, Islam not only teaches sending gifts to neighbors, showing kindness, and patience, but also encourages responding to harm with patience and wisdom instead of retaliation. [11] It emphasizes maintaining a good attitude even in difficult situations.

This concept promotes social justice, peace, and human compassion, turning society into a place of tranquility and harmony.The above discussion demonstrates that the protection of human rights in Islam extends beyond legal obligations to encompass moral responsibility and social accountability.From an analytical perspective, the Islamic concept of human rights differs from many contemporary rights-based frameworks by combining legal entitlements with moral accountability and spiritual responsibility. While modern human rights discourse primarily emphasizes individual rights, Islamic teachings establish a balance between rights and

9.Al-Qurʾān, 4:36

10.Muhammad ibn Ismail al-Bukhari, Sahih al-Bukhari, Book of Manners (Kitab al-Adab), Hadith no. 6016

11. Tafhim al-Qur'an. Commentary on Surah An-Nahl 16:90.

corresponding duties toward Allah, fellow human beings, and society. This integrated approach encourages individuals not only to claim their own rights but also to fulfill their obligations toward others, thereby strengthening social solidarity, mutual trust, and long-term social stability. In contemporary societies, challenges such as social injustice, discrimination, intolerance, and the neglect of vulnerable groups continue to threaten social cohesion. The Islamic concept of Huquq al-'Ibad provides a comprehensive ethical framework that promotes mutual respect, compassion, and the protection of human dignity. By emphasizing the rights of family members, neighbors, and all members of society, Islam encourages responsible citizenship and contributes to the development of a peaceful, inclusive, and socially just community

Cleanliness and Purity

In Islam, cleanliness and purity are not only considered essential for acts of worship but are also an integral part of social and daily life. Allah Almighty says in the Qur'an:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ [12]

Indeed, Allah loves those who constantly repent and loves those who purify themselves.

The Prophet Muhammad said:

الطُّهُورُ شَطْرُ الْإِيمَانِ [13]

Purity is half of faith.

This verse and hadith demonstrate that the importance of cleanliness in Islam is not limited to the spiritual dimension; rather, it extends to human health, social relations, and overall societal well-being. According to Islamic jurists, the laws of cleanliness aim to establish a healthy and organized society. As mentioned in Fiqh al-Sunnah, practices such as ablution (wuḍūʾ), ritual bathing (ghusl), and other hygienic principles ensure both physical and spiritual purity, while also helping to reduce the spread of diseases and impurities in society.

Modern scientific research also confirms that cleanliness and a germ-free environment are crucial for human health. This reality highlights the wisdom and practical relevance of Islamic teachings, showing that they ensure human welfare not only spiritually but also scientifically. Furthermore, Islam does not limit cleanliness to personal practice; rather, it declares it a collective responsibility. Keeping pathways clean, avoiding the contamination of water, and maintaining a clean environment are also

12.Al-Qurʾān, 2:222

13.Muslim ibn al-Hajjaj, Sahih Muslim, Book of Purification (Kitab al-Taharah), Hadith no. 534

considered signs of faith. For this reason, the Prophet ﷺ declared removing harmful objects from the road to be an act of charity.

Therefore, a good citizen observes cleanliness and purity not only for the sake of worship but also in fulfillment of social responsibilities. This leads to the establishment of health, peace, and discipline within society. Cleanliness, in fact, is a hallmark of a civilized society and a shining feature of Islamic culture. The foregoing discussion demonstrates that the Islamic concept of cleanliness extends beyond personal hygiene to include public health, environmental protection, and social responsibility. From an analytical perspective, the Islamic concept of cleanliness extends beyond individual hygiene to encompass environmental stewardship and sustainable community development. Unlike approaches that treat cleanliness primarily as a public health obligation, Islamic teachings integrate physical cleanliness with spiritual discipline and social responsibility. This holistic perspective encourages citizens to protect public spaces, conserve natural resources, and maintain a healthy environment, thereby contributing to sustainable development, public welfare, and responsible citizenship. In the contemporary world, environmental pollution, poor sanitation, and the spread of infectious diseases have become major public concerns. Islamic teachings on cleanliness provide a comprehensive framework for promoting healthy lifestyles, protecting public spaces, and preserving the environment. Therefore, cleanliness should be regarded not only as an act of worship but also as an essential civic responsibility that contributes to the well-being of individuals and the development of a healthy, disciplined, and sustainable society

Service to Humanity and the Identity of a Good Citizen

In Islam, service to humanity (khidmat al-khalq), that is, working for the welfare and assistance of others, is not only a moral obligation but is also regarded as an act of worship. A good citizen takes practical steps for the well-being of members of society and contributes to fulfilling the needs of others. According to Shah Waliullah Dehlawi (in Hujjat Allah al-Balighah), human welfare is the fundamental objective of the Islamic system. In pursuit of this objective, Islam has also established practical mechanisms for social service, among which waqf (endowment) is one of the finest examples. Through waqf, education, healthcare, and assistance for the needy have historically been supported, enabling society to progress and attain stability.

Islam does not treat service to humanity merely as a moral virtue; rather, it regards it as a sign of true faith. The Prophet Muhammad ﷺ said:

"The best of people are those who are most beneficial to others."

This indicates that the true identity of a Muslim lies in being beneficial to others, not in remaining confined to personal interests alone.

The noble life (Sīrah) of the Prophet ﷺ serves as the finest practical model of service to humanity. He consistently showed special care for orphans, the poor, the needy, and the weak and encouraged his Ummah to follow the same path. This is why an Islamic society cannot become ideal unless the spirit of service to humanity remains alive within it.Through serving others, a citizen not only promotes social justice but also demonstrates compassion, respect and cooperation. This attitude fosters trust and peace within society and ensures the protection of people's rights.

In Islam, service to humanity is not limited to financial assistance alone; rather, it also includes striving for the welfare of others through time, knowledge, and other resources. Likewise, a good citizen continuously contributes to the development and peace of society, thereby transforming it into an ideal and harmonious community.Therefore, a truly good citizen is one who not only demands his own rights but also considers it his responsibility to fulfill the rights of others. Such a society alone can become a true example of peace, love, brotherhood and progress.The above discussion demonstrates that service to humanity is one of the defining characteristics of responsible citizenship in Islam.From an analytical perspective, the Islamic concept of service to humanity differs from many contemporary civic approaches by grounding public service in both spiritual accountability and social responsibility. While modern frameworks often emphasize volunteerism and civic participation as social obligations, Islam regards service to others as an act of worship that strengthens the relationship between the individual, society, and Allah. This integrated perspective encourages citizens to pursue the common good with sincerity, compassion, and justice, thereby fostering social solidarity, ethical leadership, and sustainable community development. Beyond individual acts of charity, Islamic teachings encourage active participation in community development, social welfare, and the protection of vulnerable members of society. In the contemporary world, where many communities face poverty, social exclusion, and humanitarian crises, the Islamic principle of khidmat al-khalq offers a practical framework for promoting compassion, volunteerism, and collective responsibility. Therefore, service to humanity

should be regarded not only as a moral virtue but also as a civic obligation that strengthens social solidarity and contributes to the development of a peaceful, inclusive, and welfare-oriented society.

Patience and Forbearance

In Islamic teachings, patience (ṣabr) holds a very high status and is regarded as one of the fundamental qualities of faith.

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ [14]

Indeed, Allah is with those who are patient

إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ [15]

Indeed, the patient will be given their reward without measure

The Prophetic traditions also highlight the عظمت of patience. The Prophet Muhammad ﷺ said:

وَمَا أُعْطِيَ أَحَدٌ عَطَاءً خَيْرًا وَأَوْسَعَ مِنَ الصَّبْرِ [16]

No one is given a gift better and more comprehensive than patience

According to Imam Ibn al-Qayyim (in Madarij al-Salikin), patience can be categorized into three fundamental types: patience in obedience (steadfastness in acts of worship and righteousness), patience in avoiding sins (restraining oneself from wrongdoing despite desires), and patience in times of hardship (enduring trials and difficulties). These three dimensions collectively shape a balanced and resilient Muslim personality.

A good citizen demonstrates patience in all these forms, which not only refines personal character but also promotes tolerance, forbearance, and peace within society. Furthermore, in Islamic ethics, patience is considered a means of social stability. Imam al-Ghazali (in Ihya' Ulum al-Din) explains that patience protects a person from anger, revenge, and extremism, thereby

14. Al-Qurʾān, 2:153
15 . Al-Qurʾān, 39:10
16. Muslim ibn al-Hajjaj. Sahih Muslim. Book of Patience, Hadith no. 1053.

safeguarding society from disorder and conflict. Therefore, an ideal citizen upholds patience and forbearance in all circumstances, as these qualities foster an environment of peace, mutual respect, and social harmony. The above discussion demonstrates that patience in Islam is not merely a personal virtue but an essential quality for maintaining social harmony and resolving conflicts peacefully. From an analytical perspective, the Islamic concept of ṣabr extends beyond passive endurance to encompass moral resilience, self-discipline, and constructive social engagement. While patience is often understood merely as the ability to tolerate hardship, Islamic teachings present it as an active ethical quality that enables individuals to uphold justice, control emotions, and respond to challenges with wisdom and perseverance. This broader understanding strengthens responsible citizenship by fostering social stability, peaceful conflict resolution, and ethical leadership in contemporary societies. In contemporary societies, increasing levels of stress, intolerance, violence, and social polarization have made emotional resilience and self-restraint more important than ever. The Islamic concept of sabr provides a balanced ethical framework that encourages individuals to respond to difficulties with wisdom, tolerance, and perseverance rather than anger or aggression. Consequently, patience contributes not only to personal moral development but also to the establishment of a peaceful, resilient, and socially cohesive society.

Love for the Homeland

Islam is a comprehensive code of life that not only teaches human beings to establish a strong relationship with their Creator but also guides them to develop a deep sense of attachment to their society and homeland. Love for one's homeland is a natural human emotion that Islam acknowledges and directs positively and constructively. The Holy Prophet (peace be upon him), while expressing his profound love for his native city of Makkah, said: "O Makkah! You are the most beloved land to me, and had my people not expelled me from you, I would never have left you.

This statement clearly demonstrates that love for one's homeland is a natural and commendable sentiment, deeply rooted in human nature. According to Islamic teachings, an individual's connection with their environment, land, and society holds great significance. The Holy Qur'an emphasizes the reformation of the earth and prohibits corruption, which implicitly highlights the responsibility of human beings to contribute to the betterment of their homeland and society.

A good citizen, therefore, plays a responsible and constructive role in ensuring the peace, stability, and development of their country. True patriotism is not merely an emotional attachment; rather, it is a practical

responsibility that requires an individual to strive for the welfare of their homeland, protect its resources, adhere to its laws, and actively participate in collective well-being. Such an individual becomes a source of positive transformation within society.

Furthermore, the great thinker Allama Iqbal also emphasized the relationship between the individual, the nation, and the homeland in his poetry, encouraging a sense of responsibility and active participation in societal development. According to him, a truly conscious individual transcends personal interests and works for the collective good.

Islam is a religion of moderation; therefore, it teaches that love for one's homeland should be exercised with balance, ensuring that it does not lead to prejudice or injustice but instead becomes a means of promoting justice, service, and unity. Hence, an ideal Islamic citizen is one who sincerely loves their homeland, actively contributes to its progress and stability, and, through exemplary character and conduct, fosters peace, unity and prosperity within society.The above discussion demonstrates that love for the homeland in Islam is expressed through responsible citizenship rather than mere emotional attachment.From an analytical perspective, Islamic patriotism should be distinguished from nationalism based on racial, ethnic, or territorial superiority. Islam recognizes love for one's homeland as a natural human sentiment, but it requires that such love remain consistent with the principles of justice, compassion, and respect for human dignity. Therefore, loyalty to one's country should inspire constructive civic engagement, public service, and national development rather than prejudice or hostility toward others. This balanced understanding enables Islamic teachings to promote both national cohesion and universal ethical values within a diverse society. Genuine patriotism requires individuals to contribute positively to national development, safeguard public resources, promote social harmony, and fulfill their civic responsibilities. In contemporary societies, where national unity is often challenged by social divisions and intolerance, Islamic teachings encourage a balanced form of patriotism that is guided by justice, compassion, and ethical responsibility. Thus, love for one's homeland becomes a practical means of strengthening national cohesion, promoting peaceful coexistence, and contributing to sustainable social development.

Sense of Responsibility

In Islamic teachings, a sense of responsibility holds a highly significant position, as it is this quality that transforms an individual into a

conscious, morally upright, and active member of society. Islam holds every individual accountable for their actions and obligations, thereby instilling a deep sense of accountability and seriousness in human conduct. The Prophet Muhammad ﷺ expressed this comprehensive principle in the following words:

> Each of you is a guardian and each of you will be questioned about those under your care. [17]

This hadith clearly indicates that a person is responsible in every aspect of life- personal, familial, social, and professional- and will be answerable before Allah for the fulfillment of these responsibilities. This awareness nurtures a strong sense of self-accountability and moral responsibility.

The Qur'an also highlights this concept in various ways. Allah Almighty says:

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ [18]

Every soul is held in pledge for what it has earned.

This verse emphasizes that every individual is accountable for their own deeds, and their success or failure depends upon their actions. Imam al-Ghazali, in his works, stresses that when individuals neglect their responsibilities, society falls into moral decay and disorder, as the stability of the collective system depends upon the responsible conduct of its members.[19] Similarly, Ibn Khaldun, in his renowned work Al-Muqaddimah, points out that the rise and fall of societies are closely linked to the moral character, discipline, and sense of responsibility of individuals.[20]

Contemporary social sciences also affirm this reality that developed societies are those in which individuals recognize their duties and fulfill them with integrity. For example, when a teacher performs their duty sincerely, a capable generation is nurtured; when a trader practices honesty, the economic system is strengthened; when a ruler demonstrates justice and

17. Muslim ibn al-Hajjaj. Sahih Muslim. Book of Leadership (Kitab al-Imarah), Hadith no. 1829
18.Al-Qurʾān, 74:38
19. Al-Ghazali, Abu Hamid. Ihya' Ulum al-Din. Beirut: Dar al-Ma'rifah, vol. 3, p. 18.
20. Ibn Khaldun, Abd al-Rahman. Al-Muqaddimah.

responsibility, the state becomes stable; and when an ordinary citizen abides by laws and respects the rights of others, society becomes peaceful.

Islam directs human beings away from negligence, carelessness, and selfishness and guides them toward the fulfillment of their duties. Therefore, a responsible citizen not only fulfills their own obligations but also contributes to collective welfare by respecting the rights of others.Thus, a sense of responsibility makes an individual an active, principled, and beneficial citizen who plays a positive and effective role not only in personal development but also in the progress, stability, and prosperity of society.The foregoing discussion indicates that a sense of responsibility is one of the cornerstones of Islamic citizenship.From an analytical perspective, the Islamic concept of responsibility extends beyond personal accountability to include a collective commitment to the welfare and development of society. Unlike approaches that confine civic responsibility to legal obligations, Islam links responsibility with moral integrity, public trust, and accountability before Allah. This integrated understanding motivates individuals to fulfill both their personal and social duties with sincerity, thereby strengthening ethical leadership, civic participation, and sustainable social development. Consequently, a strong sense of responsibility serves as the foundation of responsible citizenship and the stability of society. Responsible individuals not only fulfill their personal obligations but also contribute to the welfare and progress of society through ethical conduct and accountability. In the contemporary context, where social negligence, corruption, and lack of civic awareness remain significant challenges, the Islamic emphasis on responsibility offers a practical framework for promoting integrity, public trust, and active civic participation. Consequently, nurturing a sense of responsibility is essential for building a stable, disciplined, and morally conscious society.

Enjoining Good and Forbidding Evil (Amr bil-Maʿrūf wa Nahy ʿan al-Munkar)

In an Islamic society, enjoining good and forbidding evil is not only a responsibility of every individual but also a religious obligation. It is the duty of a believer to speak the truth, support righteousness and virtue, and strive within their capacity to prevent wrongdoing and immoral practices wherever they are observed.Allah Almighty says:

تَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ [21]

Cooperate in righteousness and piety, and do not cooperate in sin and transgression

The Qur'an further describes the distinctive qualities of true believers as follows:

التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْآمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ [22]

They are those who repent, worship, praise Allah, fast, bow, prostrate, enjoin what is right and forbid what is wrong, and observe the limits set by Allah.

The Prophet Muhammad ﷺ also emphasized this principle:

مَنْ رَأَىٰ مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذٰلِكَ أَضْعَفُ الْإِيمَانِ [23]

"Whoever among you sees an evil should change it with his hand; if he is unable, then with his tongue; and if he is unable, then with his heart and that is the weakest level of faith.

Moreover, Allah says:

Let their arise from among you a group that calls to goodness, enjoins what is right, and forbids what is wrong; and it is they who are successful.[24]

According to exegetes, particularly Ibn Kathir, this duty is a collective obligation (farḍ kifāyah) upon the Muslim community; if neglected, corruption spreads throughout society. Similarly, Maulana Maududi described it as a 'reformative mechanism of the Islamic social system, as it protects society from moral decline, oppression, and injustice.

21. Al-Qurʾān, 5:3
22. Al-Qurʾān, 9:112
23.Sahih Muslim, Book of Faith (Kitab al-Iman), Hadith no. 49.
24.Ibn Kathir, Tafsir al-Qur'an al-Azim, vol. 2, commentary on Surah Aal-Imran 3:104

Therefore, a good citizen is one who not only practices righteousness personally but also invites others toward goodness and strives to prevent evil. This principle promotes justice, peace, and moral integrity, ultimately contributing to the formation of an ideal Islamic society.The above discussion demonstrates that the principle of enjoining good and forbidding evil is a proactive mechanism for preserving moral values and social order.From an analytical perspective, the principle of Amr bil-Maʿruf wa Nahy ʿan al-Munkar represents a constructive model of civic engagement rather than merely a religious obligation. Islam encourages believers to promote ethical values through wisdom, compassion, sincere advice, and lawful means while respecting justice and human dignity. This balanced approach enables individuals to contribute positively to social reform without creating conflict or intolerance. Consequently, this principle strengthens responsible citizenship by encouraging active participation in promoting public welfare, moral accountability, and social cohesion. Rather than encouraging interference in private matters, Islamic teachings emphasize promoting goodness through wisdom, compassion, and constructive engagement. In contemporary societies, where ethical challenges, social injustice, and moral indifference are increasingly prevalent, this principle encourages individuals to become responsible members of society who contribute positively to social reform, public welfare, and the promotion of justice and ethical conduct.

Obedience to Authority

In the Holy Qur'an, alongside the command to obey Allah and His Messenger ﷺ, the obedience of "Uli al-Amr" meaning those in authority, such as leaders or rulers among the people is also mentioned. Allah Almighty says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ ۖ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا [25]

"O you who believe! Obey Allah, obey the Messenger ﷺ and those in authority among you. Then if you disagree over anything, refer it back to Allah and the Messenger, if you truly believe in Allah and the Last Day. That is more suitable for final determination.

25.Al-Qurʾān, 4:59

The Prophet Muhammad also said regarding obedience to authority:

مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ أَعْصَانِي فَقَدْ عَصَى اللَّهَ، وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي، وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَانِي [26]

"Whoever obeys me has obeyed Allah, and whoever disobeys me has disobeyed Allah. And whoever obeys my appointed leader has obeyed me, and whoever disobeys my appointed leader has disobeyed me.

From an analytical perspective, obedience to authority in Islam is founded upon the principles of justice, accountability, and adherence to divine guidance rather than unconditional submission. While Islam recognizes the importance of lawful authority for maintaining social order, it also establishes clear ethical limits by requiring that obedience must not contradict the Qur'an and Sunnah. This balanced approach safeguards both public stability and individual moral responsibility, enabling citizens to respect legitimate authority while remaining committed to justice and ethical values..

Good Character

The importance and greatness of good character in human life is evident and undeniable. People of every religion and faith, indeed every human being in the world, acknowledge good manners, character, and ethical behavior and no one can reject its value.This is because acquiring moral virtues is a fundamental requirement of human nature and one of its basic needs. Without it, true humanity and moral excellence cannot be developed within a person.

Good character is that noble and valuable quality through which brotherhood, unity, harmony, love, compassion, forgiveness, gentleness, and mutual understanding are established in society. Through it, differences, disorder, hatred, enmity, malice, and all forms of conflict can be eliminated. In reality, good character is the adornment and true beauty of a human being, which brings balance in both individual and collective life and enables one to win the hearts of others. On the other hand, bad character and misconduct give rise to all kinds of evils such as hatred, hostility, discord, and chaos. A person devoid of moral character loses his dignity and status in society. And

26.Al-Bukhari, Muhammad ibn Ismail. Sahih al-Bukhari. Kitab al-Ahkam, Hadith 7137

no distinguishing quality remains that elevates him above others Thus, good character and good conduct are a precious asset and a great treasure of human life. Its value becomes even more significant when viewed in the light of Islam and Shariah, as the Qur'an and Sunnah emphasize its great importance.

Allah Almighty has described the noble character of the Holy Prophet ,ﷺ saying:

وَإِنَّكَ لَعَلٰى خُلُقٍ عَظِيْم [27]

"And indeed, you are of a great moral character

Furthermore, in the Hadith literature, the virtue of good character has been clearly highlighted. It is narrated from Abdullah ibn 'Amr (RA) that the Messenger of Allah ﷺ said:

The best among you are those who have the best character

It is also narrated from Jabir (RA) that the Prophet ﷺ said:

إِنَّ مِن خِيَارِكُمْ أَحْسَنَكُمْ أَخْلَاقًا [28]

The most beloved of you to me and the closest to me on the Day of Judgment will be those who have the best character.

All these texts clearly prove that in Islam, good character holds a fundamental and central position, and the true identity of a Muslim lies in his moral conduct. Therefore, a good citizen needs to adopt good character as part of his life, because this quality makes a person beloved, respectable, and trustworthy in society and lays the foundation of a peaceful and balanced social order. From an analytical perspective, Islamic ethics extends beyond personal morality to serve as the foundation of responsible citizenship and social cohesion. While contemporary discussions on character education often emphasize individual development, Islam integrates moral excellence with accountability toward Allah and responsibility toward society. This holistic approach encourages citizens to uphold honesty, compassion,

27.Al-Qurʾān, 68:4
28. Muhammad ibn Ismail al-Bukhari, Sahih al-Bukhari, Book of Manners (Kitab al-Adab), Hadith no. 3559

humility, justice, and respect in all social interactions. Consequently, good character becomes not only a personal virtue but also a practical means of promoting ethical leadership, peaceful coexistence, and sustainable social development.

Conclusion

In conclusion, Islam is a complete code of life that not only ensures the moral and spiritual reformation of an individual but also provides a comprehensive framework for establishing a balanced, just, and ideal society. In the light of Islamic teachings, the character of a good citizen is not merely confined to legal obedience; rather, it is fundamentally rooted in faith (iman), piety (taqwa), and high moral values. Such an individual embodies truthfulness, trustworthiness, justice, patience, tolerance and a spirit of service to humanity, thereby contributing positively to society.

The Qur'an and Sunnah present a model of society based on the principles of Tawheed (monotheism), justice, equality and brotherhood. In such a society, every individual is fully aware of his rights and responsibilities while also being conscious of the rights of others. Moreover, social order and collective harmony are maintained through obedience to Allah, His Messenger ,ﷺ and those in authority (Ulul Amr), which is essential for the stability and progress of any community.

The Seerah of the Holy Prophet ﷺ and the practical example of the State of Madinah clearly demonstrate that when Islamic principles are implemented in their true spirit, they give rise to a society characterized by peace, justice, and welfare. In the contemporary era, when moral decline, injustice, and social disorder are increasingly prevalent, it has become imperative to return to Islamic teachings to reconstruct a peaceful and ideal society.

It may therefore be concluded that a good citizen internalizes Islamic principles in both his personal and collective life, fulfills his responsibilities with sincerity and integrity and actively contributes to the stability, development and betterment of society. Such individuals form the foundation of a strong, just and successful community, which ensures success in both this world and the Hereafter.

This study contributes to the existing literature by presenting an integrated analytical framework of the qualities of a good citizen derived from the Qur'an and Sunnah. Unlike studies that examine individual moral virtues or

specific aspects of citizenship in isolation, this research synthesizes the essential characteristics of Islamic citizenship within a unified conceptual framework and demonstrates their relevance to addressing contemporary ethical and social challenges. The findings suggest that these principles can promote responsible citizenship, ethical leadership, social justice, and peaceful coexistence in contemporary Muslim societies.This study is limited to a qualitative textual and thematic analysis of the Qur'an, the Sunnah, and relevant Islamic scholarship. It does not incorporate empirical methods such as surveys, interviews, or case studies; therefore, its findings are interpretive rather than statistically generalizable. Nevertheless, this approach is appropriate for developing an analytical framework of Islamic citizenship grounded in the Qur'an and Sunnah. Future research may further examine the practical implementation of these principles through empirical studies in educational institutions, public administration, and community development within contemporary Muslim societies.

Recommendations

1. it is recommended that ethical and Islamic values be effectively integrated into the curricula of educational institutions to promote the development of honesty, justice, patience, and other essential moral qualities among students

2. Basic psychological education should be included in the curriculum for both students and teachers, enabling them to understand each other’s temperaments, emotions, and behaviors, thereby fostering a positive and effective learning environment.
3. For the effective implementation of moral and Islamic education, a robust monitoring system should be established to ensure that the values being taught are effectively practiced and reflected in individual and collective behavior.
4. Through seminars, workshops and awareness campaigns, citizens should be educated about key principles such as rights of fellow human beings (Huquq al-Ibad), justice and equity, adherence to laws and the principles of enjoining good and forbidding evil (Amr bil Ma‘ruf wa Nahi ‘anil Munkar).

5. A sense of social responsibility should be promoted among citizens, encouraging them to actively participate in community service and to support neighbors, orphans, and the underprivileged.
6. High moral values such as truthfulness, trustworthiness, patience, benevolence and service to humanity should be systematically instilled in daily life so that social relationships become stronger, more stable, and based on mutual trust.
7. Training programs should be organized to enhance awareness among citizens regarding adherence to laws, justice and social discipline.
8. National unity, patriotism and social harmony should be promoted through educational institutions,the media, and digital platforms in order to develop a strong and cohesive society.
9. The principles of knowledge and wisdom should be emphasized within the educational system so that educators, while considering students' psychological needs and individual differences, adopt effective teaching approaches that make education more practical, meaningful, and impactful.

10. Further empirical research should be conducted to examine the practical application of Islamic principles of citizenship in educational institutions, public administration, and community development, thereby providing evidence-based recommendations for policy and practice.

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