

The Role of Islamic Education in Fixing Social Issues

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Abstract

The domain of Islam lies in the word itself. Holistically Islam can be defined as being surrendered to Allah SWT in order to achieve peace. This peace is not confined to the personal spectrum. Rather it covers all segments of a society, state, and even the whole world. Islam has a holistic methodology of establishing peace from the personal level to most wide world affairs. Those who urge and strive to establish a world free from all sorts of discrimination and terror, need to have in-depth knowledge of the methodology Islam offers to do this. Gaining an adequate understanding of Islamic education is a prerequisite to providing a better Islamic environment for the people. In this article, we articulated the major issues that hinder social development, make the society full of chaos, and deprive people from getting their desired rights. Islamic solution also has been described to point out the role Islam plays a society that the peace-loving people want. The study followed the qualitative approach. Most relevant literary works were taken as sources and practical aspects of human life and the problems we face have been addressed with light of Islamic solutions have been described in this study.

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1.0 Introduction

Society can be defined as the collective living of people within a particular area. People build the foundation of this society on the

basis of equality and other factors. However, various social problems arise once the degradation of values occurs among people. Social problems are the situations that create pressure, tension, and conflict among most people in society, causing despair and harmful effects. This drives people toward activities which are conflicting to social values. It negatively impacts the majority of society. It also hinders its development and progress and disrupts the peaceful and normal way of life. Neglecting established customs and values in society leads to chaos, and as a result, peace and harmony among its members are adversely affected.

In the current norm of society, social degradation has taken the form of an epidemic. A mere glance reveals that although people may appear externally beautiful, their inner selves are often quite opposite. Many have a lack of faith, piety, good deeds, a sense of humanity, and even the ability to distinguish between truth and falsehood. Moral contamination has engulfed them completely. When a sense of welfare and righteousness is disappeared from the human mind, and the ability to differentiate between good and evil, sin, and virtue is lost, this decline of humanity is termed moral degradation. Moral degradation opens the door to social disturbance. The state system also has the liability for this alarming decline in individual and societal life. Without the existence of the state, the rights and duties of individuals are neither defined nor secured. Similarly, by not complying with Islamic ideals and principles, the state's activities sow the seeds of degradation, disrupting normal life. To establish a society free from such declination, an Islamic state system is inevitable where the education system is developed on Islamic teachings.

In Islam, social life is founded following the excellent principles given by Allah, in order to ensure the prosperity and happiness of both individuals and society. Every member of an Islamic society must cherish virtues such as respectfulness, sensitivity, patience, forgiveness, generosity, compassion, tolerance, promise-keeping, unity, and brotherhood. In Islamic terms, this is termed as 'Haqqul Ibad.' Each individual in an Islamic society will view others' complications as their own and make no distinctions in claiming rights. All members of society will live together in harmony, cooperation, and mutual understanding, like different organs of a single human body. Islam is both a philosophy of life and a comprehensive code of conduct. It provides its own perspectives and rules for every aspect and division of human life. It provides a precise work ethic and flawless methodologies. Thus, Islam puts importance on the acquisition of knowledge, declaring education as a fundamental right and an essential duty for all. Islamic education is a discipline that helps shape and manage life beautifully. It resolves everyday problems and prevents social decay. It offers holistic guidance to accomplish all activities of life efficiently, making life meaningful and successful.

2.0 Literature Review

Islamic education, having root in the principles of the Quran and Sunnah, plays a pivotal role in shaping individual character and societal harmony. As a holistic system, it emphasizes moral, spiritual, and intellectual development, aiming to make responsible citizens who contribute positively to their communities. This literature review explores the role of Islamic education in addressing social

problems by examining its contributions to moral development, conflict resolution, and the promotion of social justice.

Islamic education emphasizes the development of moral and ethical values, which are fundamental in addressing issues such as corruption, dishonesty, and immorality. According to Al-Attas (1979), the primary purpose of Islamic education is to produce individuals who embody *adab* (good manners), a concept encompassing proper conduct, discipline, and respect. By instilling values such as honesty, empathy, and accountability, Islamic education fosters an environment where individuals are less likely to engage in harmful behaviors. Studies by Rosnani Hashim (2014) highlight how Islamic educational institutions incorporate teachings of the Quran and Hadith to nurture virtues like patience, humility, and justice. This moral framework helps reduce societal issues such as crime and substance abuse, as individuals are guided by a sense of divine accountability.

Family disintegration and weakened communal bonds are prevalent social problems in many societies. Islamic education places significant emphasis on the family as the cornerstone of a healthy society. Parenting classes and marriage counseling programs rooted in Islamic teachings have been shown to strengthen family ties and reduce instances of divorce and domestic violence (Abu-Raiya, 2012).

Moreover, Islamic education promotes community solidarity through *zakat* (charitable giving) and other acts of social welfare. By encouraging collective responsibility, these teachings help address issues such as poverty and homelessness. Research by Siddiqi (2009) demonstrates how Islamic community programs alleviate social inequalities and foster mutual support.

Islamic education promotes principles of tolerance, dialogue, and mutual respect, which are essential for resolving conflicts and fostering peace. For example, the Quran emphasizes the importance of justice (“...stand out firmly for justice, as witnesses to Allah...” [4:135]) and reconciliation (“And if two parties among the believers fall into a quarrel, make peace between them...” [49:9]). These principles are integrated into curricula to teach conflict resolution skills.

Studies by Esposito and Voll (1996) reveal that Islamic schools often include peace education initiatives to address communal and interfaith tensions. Such programs equip students with tools to resolve disputes amicably and prevent the escalation of violence, contributing to overall societal stability.

Addressing social injustice is a core aspect of Islamic education. By advocating for the equitable distribution of resources and the eradication of

discrimination, Islamic teachings challenge structural inequalities. The concept of *ummah* (the global Muslim community) underscores the importance of solidarity and collective action to uplift marginalized groups.

Research by Hasan (2016) explores how Islamic education promotes gender equity and empowers women through access to knowledge and leadership roles. Initiatives like microfinance programs inspired by Islamic principles have proven effective in alleviating poverty and promoting economic self-sufficiency among disadvantaged populations.

Contemporary social problems such as environmental degradation, mental health issues, and digital addiction are also addressed within the framework of Islamic education. Scholars like Nasr (2007) argue that Islamic environmental ethics, rooted in the concept of *khalifah* (stewardship), encourage sustainable practices. Similarly, mental health awareness programs in Islamic schools incorporate spiritual and psychological support, emphasizing reliance on faith alongside professional counseling.

Islamic Education integrates religious teachings, including Islamic law and theology, alongside academic subjects, emphasizing moral values and character development. Secular education, in contrast, focuses on academics without religious instruction, fostering critical thinking and independent learning. Islamic education preserves religious and cultural heritage, shaping students' faith-based values, whereas secular education encourages cultural integration and prepare students for the modern world. The teaching methods also differ, with Islamic schools relying on rote learning and memorization, while secular schools promote interactive and analytical learning. Ultimately, both school types play distinct roles in shaping future generations.

3.0 Scope and Objectives

3.1 Scope

This study explores the role of Islamic education in addressing and mitigating social issues that hinder societal development and disrupt harmony. It examines how the principles of Islamic teachings, as derived from the Quran and Sunnah, can be effectively applied to resolve prevalent social problems such as moral degradation, corruption, family disintegration, poverty, and social injustice. The study also covers the impact of Islamic education on fostering ethical behavior, promoting social solidarity, and enhancing conflict resolution strategies. By focusing on both theoretical perspectives and practical applications, this research aims to highlight the effectiveness of Islamic education in shaping a morally responsible and socially conscious society.

3.2 Objectives

- Analyzing the role of Islamic education in shaping individual character and societal harmony by instilling moral values such as honesty, empathy, and accountability.
- Identifying major social issues that hinder societal progress and discuss their root causes from an Islamic perspective.
- Exploring how Islamic teachings provide solutions to social problems, including crime, corruption, family breakdown, and social inequality.
- Evaluating the impact of Islamic education on conflict resolution and social justice, focusing on its role in promoting tolerance, reconciliation, and community cohesion.
- Assessing the contributions of Islamic educational institutions in fostering responsible citizenship and ethical leadership.
- Proposing strategies for integrating Islamic educational principles into modern societal frameworks to create a balanced and just social system.

4.0 Discussion

4.1 Introduction to Society

Humans are social beings. Society is formed through collective activities and living together. Society is the earliest and most ancient social organization of human life. Humans have formed societies to fill their own needs (Selim, 2005). The foundation of society is collectiveness. To meet the requirements of various personal activities and to fulfill hopes and aspirations, people depend on mutual cooperation. This necessity for mutual dependency gave rise to social life. Social relationships among humans are based on similarity or equality in group dynamics and diversity in voluntary mutual relationships. Gradually, these social relationships become complex and diverse. This intricate and diverse network of human relationships is generally referred to as society. This system allows every individual to express their abilities, which are regulated by certain norms and rules. When a group is bound by the same norms and controlled by rules while following certain ideals, it is called society.

Society is a system that helps humans live together for mutual benefit and governs their behavior. (C. Enningbu). Generally, a societal system refers to a specific set of rules, laws, and a structure through which society is governed and regulated.

4.2 Islamic Social System

The Islamic social system refers to a society governed and regulated by Islamic norms, legal frameworks, and principles (Ghazali, Khan 2005). In An ideal Islamic society, citizens are deeply faithful to Allah, firmly believe in the Hereafter, engage in good deeds, and refrain from evil (Ali, 1947). Such society is

free from malice, backbiting, complaints, and contaminated culture. People will love one another, help each other in times of difficulties, and express sympathy and solidarity during joys and sorrows.

Everyone will be united to solve social problems. Social life in Islam is God-given. Its aim is to ensure the prosperity and happiness of both individuals and society. In this system, there is no opportunity for superiority based on class, lineage, or wealth. All humans are equal. Their race or color doesn't make any difference how should they be treated. Because humanity originates from one parent and shares a unified purpose.

4.3 Introduction to Islamic Education

The term Islam originates from the Arabic root 'Silm,' which means peace, reconciliation, and the avoidance of conflict. Islam is accepting obedience and abandoning disobedience and stubbornness (Ghazali). Islam states "to be at peace, to rest, to fulfill duties, to give what is due, and to remain in complete tranquility.", (Ali, Syed Ameer). In formal definition, Islam refers to submitting to Allah and firmly adhering to the Sunnah and principles conveyed by the Prophet Muhammad (PBUH). Islam is the only Din acceptable to Allah. Al-Islam means surrender and to submit to the will of Almighty Allah (Ibrahim, 1986).

Islamic education fundamentally refers to education based on the concept of Tawhid (monotheism). The Qur'an and the Hadith are the two main sources of Islam. The education system formulated by following these principles is known as Islamic education (Nesaruddin, 2005).

4.4 Islamic Education: A Complete Philosophy of Life

Islam has a holistic approach towards the philosophy of human life. The ideals reflected in a person's life through the practice of this philosophy constitute Islamic education. The primary aim of Islamic education is molding individuals into complete, ideal human beings by ensuring their mental, spiritual, moral, and physical development, refinement, and excellence. It strives to make both the worldly and eternal aspects of life as successful ones.

Education is considered as the fundamental right of every human being and is indispensable for life management. Islam places special importance on the acquisition of knowledge and considers education as an essential and obligatory duty for all.

The Prophet Muhammad (peace be upon him) said:

"Seeking knowledge is an obligation upon every Muslim." (Mishakatul Masabih, Hadith 219)

This denotes the critical importance and necessity of education in Islam, guiding individuals toward holistic success in this world and the hereafter.

4.5 Social Problems

Social problems are those faced by people while living in society. It is an undesirable situation that arises from society, which negatively affects the majority of people in the society (Nurul Islam, 2006). A social problem is an unexpected, and defective condition, situation, or behavior that is related to the social system. Such an undesirable and defective situation hinders societal progress and creates obstacles to peaceful living (Sharma, 1998). It is a condition that drives people towards actions having contradiction with social values and creates economic distress within society. As a result, a significant portion of people in the society are affected negatively. A social problem is a problem in the serve that it disrupts the socially expected or morally desired scheme of things. It violates society's definition of the good and right and dislocates social patterns and relationships that a society values (Printle, 1976).

Social problems are harmful to everyone. Some are directly affected, while others are indirectly impacted. These issues disregard the established norms and values of society, creating a state of chaos that necessitates collective action at both individual and communal levels to find solutions (Nurul Islam, 2006). However, due to differences in values and perspectives, social problems also vary. People identify social problems and undertake various initiatives to solve them based on their own interests. Disagreements often arise in identifying these problems, and differences are observed in the approaches to their solutions. In fact, individuals, families, societies, states, nations, and groups have, over time, identified problems and attempted to find solutions from various perspectives, focusing on their own benefits.

Needless to say, due to human flaws and self-interest, people have never been entirely impartial in these matters. As a result, issues that inconvenience them are deemed social problems, whereas the problems faced by others are not given the same consideration. In this regard, Islam presents its eternal, welfare-oriented perspective. In Islam, it is not the interests of individuals or groups but the well-being of humanity as a whole that determines what should be considered a problem. Allah, the Almighty, has defined what constitutes a problem from the perspective of human welfare. According to Islam, significant social problems include illiteracy, ignorance, poor education, injustice, corruption, usury, bribery, alcohol consumption, gambling, theft, robbery, mugging, extortion, poverty, oppression of women, dowry, adultery, prostitution, suicide, denying workers their rightful dues, murder, and so on.

5.0 Islamic Education in Solving Social Problems

5.1 Illiteracy, ignorance, and poor education

The absence of education or basic learning among the people of society is commonly understood as illiteracy. This is a major social problem. The detrimental effects of illiteracy in social life are severe. Illiteracy itself is a problem. It also leads to the creation of other social problems. People with illiteracy are ignorant and indifferent to societal matters. They have a very tiny contribution to the progress of society. In such situations, they become a burden to society. Social and economic development is obstructed, and the problems in society continue to grow each day.

5.2 Islam has proper guidance to eliminate illiteracy and ignorance from society

The first revelation that came to Prophet Muhammad (PBUH) gave importance to acquiring knowledge.. Allah says, "Read in the name of your Lord who created; who created man from a clot of blood. And your Lord is the Most Generous, who taught by the pen, taught man that which he knew not." (Surah Alaq, 1-5)

Those who know and those who do not—are they equal? Allah says in the Quran: "Are those who know equal to those who do not know?" (Surah Az-Zumar, Ayah 9). The Messenger of Allah (peace and blessings be upon him) said, "Seeking knowledge is an obligation upon every Muslim." (Mishkatul Masabih) In this hadith, the term "Muslim" refers to both men and women. Thus, acquiring knowledge is obligatory for both men and women. To build a virtuous society, the Prophet (peace be upon him) himself imparted education and encouraged others to eliminate ignorance. This highlights the significant emphasis Islam places on acquiring and practicing knowledge.

5.3 Injustice

Injustice refers to a situation where one individual or group unfairly treats another, causing harm to that person or group. It can occur in any sphere of life, be it personal, family, social, or national. Injustice involves not giving people their rightful rights and entitlements. Injustice affects almost every sphere of a person's life. Civil unrest, illness, inappropriate punishment in judgments, unemployment, and so on emerge from social injustice. And thus, justice or fairness is essential in all aspects of life.

5.4 Islam's Declaration of Justice

Islam's proclamation for justice has prescribed punishment for injustice. In Islamic provisions, justice is defined as ensuring that every individual receives their due rights and entitlements according to the Islamic way of life in all aspects of social and state life. This is essential in building a society free from oppression and leading to the establishment of peace and order. Allah has set the standard for judgment in Islam. With the intellect and judgment that Allah has granted

humanity, people are to establish justice based on the Qur'an and Sunnah in a way that avoids any form of bias. Allah says, "Judge between them by what Allah has revealed, and do not follow their inclinations away from the truth that has come to you." (Al Quran, 96:1-5)

5.5 Corruption

Corruption refers to immoral conduct. In Arabic, it is called "Fasad." Corruption involves actions that go against the principles or laws. If a party utilizes its power for personal gain at the expense of another, it is considered corruption. Corruption basically includes bribery, coercion, intimidation, exerting influence, and offering personal benefits through the abuse of public administration for personal gain (Hossain 2005).

5.6 Islamic Guidance on Corruption-Free Society

Islam provides clear guidance for creating a corruption-free society. The ideal model shown by Prophet Muhammad (SAW) serves as an exemplary guide for all. During his time, he succeeded in creating a society free from corruption. To make a corruption free society, the first step is to establish justice and implement rigorous efforts towards fairness. This is the best approach. Through implementing such methods, corruption can be effectively eradicated.

5.7 Divine Commandments against Corruption

Allah's order against corruption is very clear. He has prohibited even the smallest unlawful acquisition of others' possession. Allah says, "Do not consume each other's wealth in an unjust manner, nor offer it to the rulers in order to consume a portion of the people's wealth wrongfully, while you know" (Al Quran, 2:188). Islam commands all people to remain free from corruption. The Prophet Muhammad (SAW) discouraged his followers from engaging in unlawful earnings.

5.8 Usury (Riba)

Usury refers to the additional amount charged on capital. In Arabic, it is called "Riba." The term "Riba" means extra money that a lender demands in exchange for extending the repayment period of a loan, which increases the debt and harms the borrower making it a burden (Abdul Mannan, 2012). Usury has become a widespread problem in society. Most banking systems are based on interest, where loans require interest payments, and even savings accrue interest. Many NGOs also offer loans based on interest. The practice of usury has spread in epidemic manner, affecting both society and the state.

5.9 Islamic Prohibition of Usury

In Islamic economic system, usury (riba) is strictly prohibited. Lending and borrowing with interest are considered unlawful, as they are tools of exploitation.

The Qur'an and Hadith strongly warn against usury. Allah says that those who consume usury will be resurrected on the Day of Judgment in a state of madness, similar to those whom Satan has touched. Because they falsely consider trade with usury as equal, whereas Allah has made trade lawful and usury forbidden. For those who turn to usury again, they will be condemned to hell (Al quran 2:275). The Prophet Muhammad (SAW) said: "The Messenger of Allah cursed the one who consumes riba, the one who gives it, the one who writes it, and the two witnesses, and he said, they are all the same" (Shaeih Muslim, 3948). Establishing a society free from usury is crucial to ensuring social peace and well-being.

5.10 Bribery

Bribery refers to the illegal acceptance of something extra, beyond what is obtained through lawful and legitimate means. It is a social malady. If an official or employee accepts additional compensation through unlawful means despite receiving regular wages or allowances for their duties, it is considered bribery. Bribery causes harm and mental distress to others, fosters hatred among people, provokes resentment, undermines respect for the law, and leads to moral and social degradation, ultimately pushing the entire state system towards collapse. The exchange of bribes makes society vulnerable to destructive and hazardous ailments. The prevalence of bribery corrodes moral values, destroys justice and honesty, and creates opportunities for illegal and unethical activities. Consequently, trust among individuals diminishes, and it gives rise to excesses, leading to moral decay and unrest in society.

In Islam, bribery is categorically forbidden (haram). Both the giver and receiver of bribes are destined for Hell. A person who consumes bribes will be punished as a consumer of unlawful wealth. The Qur'an states: "Do not consume one another's wealth unjustly" (Qur'an 2:188). The Prophet Muhammad (peace be upon him) said: "Whoever intercedes for someone and, in return for that intercession, accepts a gift, has approached one of the major doors of usury." Abu Huraira (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: "Allah has cursed the giver and receiver of bribes in judicial matters." (Sunan al-Tirmidhi, Hadith 1337). This highlights the severe consequences of bribery in both this world and the hereafter.

5.11 Alcohol, Gambling

Generally, consuming substances that cause intoxication and impair judgment is called addiction. In other words, the consumption of detrimental substances that cause mental confusion is addiction. Addiction leads to harmful consequences on the human body. The effects of addiction on human consciences, intellect, and the

brain are even more severe and harmful. As a result, the addicted person becomes intoxicated, loses shame and hesitation, speaks excessively, and even reveals secret information. Speech becomes abnormal, and eventually, consciousness is lost. This not only encourages people to engage in actions against humanity and ethics, but also leads them towards more severe and heinous sinful acts. Addiction leads to a person's mental disturbance, restless, and uncontrolled behavior. Most of the heinous crimes such as social clashes, chaos, adultery, murder, robbery, road accidents, and female abuse are the results of this poisonous addiction. It causes unrest in individuals and families and brings about societal and state-wide destruction.

5.12 Islamic Prohibition of Alcohol and Gambling

Islam put strict restrictions towards all forms of intoxicants and gambling. Allah says: "O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful." (Qur'an 5:90). In another verse, Allah says: "Indeed, Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?" (Qur'an 5:91). Intoxicants and gambling make people lose their sense of judgment. They force a person to lose their integrity and push them toward immoral acts. The Prophet Muhammad (SAW) said: "Do not consume intoxicants, for they are the root of all evils and immorality" (Sunane Ibn Maja, 3371)

5.13 Theft, Robbery, and Snatching

Theft, robbery, and snatching are very serious social crimes. They involve taking others' rights wrongfully. If these crimes become common phenomena, they destroy societal harmony and peace. Society becomes akin to the flames of hell. Stealthily taking someone else's property without permission is called theft. In Islamic terminology, theft refers to taking something from a protected and secure place without one's permission. In order to prevent anyone from daring to steal, Islam has prescribed a punishment for thieves. Allah says: "As for the thief, the male and the female, amputate their hands as recompense for what they committed as a deterrent [punishment] from Allah. And Allah is exalted in Might and Wise." (Qur'an 5:38).

Robbery involves open banditry, where force and intimidation are used to seize another's wealth and property. Snatching is the act of forcibly taking something from someone. Robbery, snatching, and looting are more severe crimes than theft as they occur openly, often in front of the public. Islam has declared all such acts as haram (forbidden).

5.14 Terrorism

Terrorism is an unlawful act that instills fear and terror among people. It disrupts peace and security in people's lives. This heinous act, safety is undermined, and the values of religious, social, cultural, and ideological beliefs significantly destroyed (Abdul Halim, 2008). Terrorism is a major social issue of the present time, and it is destabilizing society, the state, and the world, causing widespread unrest.

Terrorism is prohibited in Islam. Islam declared a great punishment for those who engage in it. Allah says: "Indeed, the penalty for those who wage war against Allah and His Messenger and strive to spread corruption in the land is none but that they be killed or crucified, or that their hands and feet be cut off from opposite sides, or that they be exiled from the land. That is for them a disgrace in this world, and for them in the Hereafter is a great punishment." (Qur'an 5:33). The Prophet Muhammad (SAW) said, "Whoever raises arms against us is not one of us." (Shahih Muslim, 133) Islam forbids any form of occupation and unlawful seizure of another's property. Acts like illegal occupation of land, extortion, and corruption are forbidden in Islam, considered haram (forbidden), and lead to grave sin (Ahmed).

5.15 Poverty

Poverty is a significant problem for any society. It creates feelings of despair and deprivation, leading to social and political conflicts. Most of the crimes that occur in society are a result of poverty. When wealth becomes concentrated in the hands of a few individuals, economic disparity emerges in society, leaving the general public in poverty. Due to scarcity, people's moral values get despaired, leading to an increase in criminal activity, including theft, robbery, and snatching. Disorder becomes rampant making hunger and poverty become severe social curses.

Islam proposed holistic measures to alleviate economic inequality between the rich and the poor by promoting employment and ensuring financial support. It has prescribed a certain share of wealth for the poor to prevent it from accumulating only with the wealthy. For a peaceful, prosperous, and developed society, the wealthy Muslims are supposed to spend a portion of their wealth to alleviate the suffering of the poor. This would not only benefit the poor but also reduce economic disparity in society.

Islam puts great emphasis on poverty alleviation and has made zakat (charitable giving) obligatory on the wealthy. Islam introduced the zakat system to solve poverty and unemployment issues. The Qur'an says: "Charities are for the poor and needy, and those employed to collect [the funds], and for those whose hearts are to be reconciled, and to free captives or debtors, and for Allah's cause, and for

the wayfarer. An obligation [imposed] by Allah. And Allah is Knowing and Wise." (Qur'an 9:60).

5.16 Women's Abuse

Allah the Almighty has mainly two categories of human: men and women, and has created them as complementary to each other. He has also ensured their dignity and rights through specific guidelines. However, despite these provisions, the issue of women's abuse is growing increasingly widespread amid various social disruptions.

Islam guarantees the dignity, honor, and protection of women. It has established comprehensive security for women. Not only does Islam prohibit harassment of women in public spaces, workplaces, or anywhere else, but it also strictly instructs to avert the gaze from women's beauty. Allah SWT says, "O Prophet! Tell the believing men to lower their gaze and protect their private parts. That is purer for them. Surely Allah is aware of what they do." (Al Quran, 24:30) The beloved Prophet (SAW) declared that women should be seen as sisters and not subjected to harassment. He said, "Women are the sisters of men (Abu Dawud, 236)."

5.17 Dowry Tradition

In the dowry system, the bride's family demands or conditions goods, money, or belongings from the groom at the time of marriage or before or after the marriage. According to marriage contracts, dowry is the property or money given by the bride's side to the groom's side, or vice versa. Many incidents in society involve husbands pressuring their wives' families, using various tactics, and adopting different methods to extort large sums of money as dowry. This is undoubtedly the severe oppression of the bride's family.

5.18 Islam's position on dowry system

Islam gives clear rules concerning marriage, which are beneficial for both men and women. In this context, Islam has bestowed respect upon women. Not only does Islam prohibit the taking of dowry from the wife during marriage, but it also imposes an obligation on men to provide mahr (a gift) to their wives. The Holy Quran says, "And give the women their mahr with a willing heart. If they choose to forgo part of it willingly, then consume it with ease and pleasure." (Qur'an 4:4). In our society, dowry is used as a tool of exploitation and abuse of women. There are frequent incidents where husbands subject their wives to physical abuse in order to extort dowry, sometimes leading to murder in this brutal process. However, such inhuman acts are clearly forbidden in Islam.

5.19 Adultery and Fornication

Islam acknowledges sexual desire, but it must be within the boundaries of marriage. Zina refers to sexual relations between two unmarried individuals.

Etymologically, according to Islamic marital law, zina is the term used for illegal sexual relations between individuals who are not married to each other. This includes both pre-marital and post-marital sexual activities, such as adultery, fornication between two unmarried people by mutual consent, prostitution or sexual intercourse for money, and rape or coerced sexual intercourse. Adultery closes the legitimate avenues for sexual relations; it leads to contempt for marriage, family, and children, and makes no distinction between humans and animals. In Islam, zina is a punishable offense. According to the Quran, any sexual activity outside a lawful marriage is considered zina and is a punishable offense for both men and women. Allah Ta'ala says, "And do not approach zina, for it is an immorality and an evil way." (Quran, 17:32)

The most despicable earning is that of a prostitute, obtained through adultery or the exploitation of her body in exchange for money. Prostitution is one of the gravest social problems stemming from moral decay. It is considered the most abhorrent, barbaric, inhumane, vile, and ancient activity in human society. In Islam, prostitution is strictly prohibited. The Qur'an states: "Do not compel your slave girls to prostitution when they desire chastity, seeking the fleeting gains of this world. If anyone forces them, then surely after such a compulsion, Allah is forgiving and merciful." (Qur'an 24:33).

5.20 Suicide

Suicide is the act of destroying oneself. It is the act of ending one's life through own actions. Many women and men, especially young girls, choose the path of suicide to escape life's struggles. Family conflicts, harassment on the way to school, failure in love, and betrayal often become reasons for young women to take this path. Similarly, many women choose suicide as a way to escape their husband's abuse, dowry issues, husband's financial incapacity, or family unrest. Sometimes, trivial matters lead to suicides which is a major social problem.

Islam, suicide is not only prohibited, but even wishing for death is forbidden. The taking of one's own life is solely the prerogative of Allah. Therefore, anyone who takes their life into their own hands and ends it is indulging in a practice that Allah disapproves of. Islam has described severe punishment for suicide. Allah says, "And do not kill yourselves. Indeed, Allah is to you ever Merciful. And whoever does that in aggression and injustice – We will throw him into the Fire, and that, for Allah, is easy." (Quran 4:29-30) In Islam, suicide is considered a major sin, second only to shirk (associating partners with Allah). I

Suicide is a serious crime in Islam. It is an inhumane and cowardly process where the person deprives themselves of the precious right to live.

5.21 Worker's Rights

A worker is a person who provides physical or manual labor. A person employed in any physical or mental work in an institution, except for administrative duties, and who works for wages, is considered a worker according to economic theory. Workers toil and labor to meet their needs. Yet, often employers fail to provide workers their rightful dues. At times, even when they are paid, it is not on time. This often leads to dissatisfaction among workers, creating social unrest.

Islam recognizes the value of labor and has given due respect and dignity to workers. It has granted them the same rights as other citizens of society. At the same time, Islam urges employers to treat workers with kindness and respect. Islam commands showing compassion to workers and dealing with them with fairness and justice.

In the Islamic labor system, no one has the right to force workers, whether farmers, laborers, or any other employed person, to work without pay. Workers must be given their rightful wages promptly. The Prophet Muhammad (peace be upon him) never failed to pay workers their due wages on time. He set a clear standard in this regard, stating, "Pay the worker his wages before his sweat dries." (Sunan Ibn Majah, 2443).

5.22 Murder

Human beings are the noblest creation. The protection of life is part of Allah's trust. If anyone violates this trust and kills an innocent person, they will face Allah's judgment. Murder is a heinous crime and is considered a major sin in Islam. Allah says, "Whoever kills a believer intentionally, his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and cursed him and prepared for him a great punishment." (Quran 4:93) In the hadith, the Prophet Muhammad (peace be upon him) said, "Every Muslim's blood, wealth, and honor are sacred to another Muslim." (Sahih Muslim)

Murder is declared a severe sin and a punishable offense in both the Quran and hadith, . Islamic law ensures the utmost security for human life. Allah says, "And do not kill the soul which Allah has forbidden, except by right." (Quran 17:33) Furthermore, Allah has stated, "We prescribed for the Children of Israel that whoever kills a soul unless for a soul or for corruption in the land – it is as if he had slain mankind entirely. And whoever saves one – it is as if he had saved mankind entirely." (Quran 5:32)

Islam prohibits the killing of newborn children due to fear of poverty. Taking away the right to live is not acceptable in Islam, and it does not approve of abortion, considering it a crime under criminal law.

6.0 Conclusion

Islam has a clear and holistic process of establishing peace in the society. This peace is not only for Muslims but for all people, regardless of their nation, religion, or race, and for all of creation. Correct religious belief, pure character, and actions elevate humanity to the highest level. It brings infinite peace and well-being in life. However, ignorance of religion and flawed actions lead to moral and social decay. Just as education without work is unrealistic, education without religion is equally unproductive. If Instructions given by Islam are strictly followed, prevention of all forms of corruption in society, establishing good governance, and ensuring justice will be easier.

In today's society, social decay has taken the form of a pandemic. A quick glance reveals that while people may appear outwardly beautiful, they are not necessarily beautiful within. Many lack faith, piety, good deeds, the consciousness of humanity, and the ability to distinguish between truth and falsehood. Moral decay has completely consumed them. When the sense of right and wrong, and the ability to distinguish between good and bad, is lost, this is called moral decay. And it is through moral decay that the path to social decay is opened.

The state system cannot escape responsibility for this dreadful decay in individual and social life. Without the existence of the state, neither individual rights nor duties can be defined and secured. Similarly, when a state does not follow Islamic principles and regulations, the seeds of decay sprout in its actions, disrupting normal life. To have a beautiful society free from such decay, an Islamic state system is needed. Its educational system will be based on Islamic teachings.

Islam's framework for social life is extremely precise and clear with an idealistic and balanced education system. Islam presents a distinctive, eternal, and timeless ideology and philosophy regarding education. Islam provides practical regulations for every aspect and division of human life through the correct perspective on life and the world. These are derived from the Quran, Sunnah, and Islamic thought and philosophy.

This combines material knowledge with moral knowledge, awakening a sense of responsibility in people. It shapes the individual's mind, intellect, and character in such a way that they stay away from immoral and ugly actions. Therefore, if Islamic education is successfully implemented and practiced, solving social problems will be easier, peace and order will be maintained in society, and an egalitarian and fraternal society will be established, Inshallah.

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