Understanding Social Bondage and Ethics in the Light of Islamic Thought

Gazi Md. Saifuddin[1], Abdul Momen[2]

[1]Head coordinator, Department of Islamic Studies, English version, Mohammadpur preparatory school and college, Mohammadpur, Dhaka.

[2]Ph.D., Universiti Teknologi Malaysia (UTM), and Associate Professor, Dept. of Islamic History and Culture, Jagannath University, Dhaka-1100, Bangladesh.

ABSTRACT

The incidence of social violence in subsequent historical periods has seldom diminished, presenting a continual challenge that erodes communal harmony and mutual understanding across cultures. This study examines the rationale for investigating social bondage through Islamic thought, which surpasses secular constraints by reducing misconceptions and promoting exemplary social connections. The main aim is to emphasize Islam's established principles for fostering secure and mutually beneficial social relationships, safeguarding the rights and welfare of women, children, parents, relatives, neighbors, subordinates, Muslims, non-Muslims, marginalized individuals, the disabled, animals, birds, and the environment. The study utilizes a qualitative methodology, doing text reviews and theme literature analysis of Islamic sources to investigate prevention systems against violence. Key findings indicate that Islam provides a comprehensive framework for mutual reciprocity, fostering good motivations among various cultures and putting all individuals as equal beneficiaries or victims, similar to Muslims. Findings indicate that Islamic regulations effectively mitigate violence via established safeguards, fostering inclusive social cohesiveness. The consequences highlight the capacity of Islamic values to shape modern policies on social violence prevention, providing a framework for fair community connections beyond Muslim contexts.

Keywords: Social Bondage, Ethics, Social violence, Exhaustive environment, Women, Animals-birds, Plantsenvironment.

INTRODUCTION

In *Jahiliah* (Age of ignorance before the advent of Islam) time typically a biggest part of the people faced the rule of those who used to enjoy everything as they liked. Under the tribal or geographical administration muscle power was the root controller of the society where the weak part was treated as their burden or slave. In view of saving such lives, through ages a '*Deen*' (The code of life) bearing a good reference of human welfare, was sent to the man. The people of different thoughts who have positively aim to reform all the organs of the state where all will be brothers to one another are also important. In the field of practical life, religion-less ruling system cannot represent confirming security of all elements of the society rather in maximum time it ensures injustice, disorders and disputes. The lesson of Islamic prevention system 'on social violence' is very clear, open-completed and practically experimented already where no tyranny, injustice or violence crossed the limit as the world saw before. A welfare abode with co-existing is inner expectation but some known and unknown reasons always miss the aim to reach the goal. This is the high time to utilize all positive views and finalize the national interest. Islam always welcomes the door of ensuring a complete, stable and safe society or a state. A Mumin or a Muslim, the representative of Islam, is bound to ensure the indemnity for all of the society irrespectively religion, color, region, parties, views, ages or professions. Strictly he is committed to respect the safety of humanity and other part of the environment.

Methodology of Study

This study utilizes a qualitative research methodology to examine the notion of societal bondage from the perspective of Islamic theology. Primary data, comprising the Holy Quran and credible Hadith collections,

constitute the essential foundation for analysis, augmented by secondary sources including academic writings, prior literature, and contemplative observation. This methodology conforms to recognized standards in Islamic social science research, prioritizing textual analysis and interpretative profundity over numerical assessments. The Research Design is an interpretive, text-centric qualitative framework, utilizing thematic analysis and content evaluation prevalent in the humanities and Islamic studies. Data collection emphasizes intentional sampling of authentic Islamic literature, Hadith collections, and peer-reviewed journal papers and books on social philosophy in Islam. Observation entails the contextual application of these sources to current social occurrences, ensuring relevance to modern interpretations of bondage such as dependency or community connections. Ethical integrity adheres to Islamic principles, emphasizing veracity (*sidq*) and the avoidance of misrepresentation of sacred writings. Limitations encompass subjectivity in textual interpretation, alleviated by consensus-based scholarship (*ijma*), and the non-empirical nature, which is appropriate for doctrinal research but restricts generalizability beyond Islamic contexts.

LITERATURE REVIEW

The fundamental principles of Islamic ethics, grounded in divine command and a holistic framework encompassing tawhid, justice, and accountability, are consistently upheld in scholarly works; however, these contributions illustrate a dynamic comparative landscape in their application and justification. Al-Attar (2010) and Al-Aidaros et al. (2013) starkly oppose Western secular theories; the former robustly advocates for a divine command basis, while the latter asserts Islam's systematic superiority, highlighting its unique, nonrelativistic nature. In contrast, other researchers emphasize constructive interaction and internal transformation, illustrating how these enduring ideas may tackle contemporary difficulties. Ashencaen Crabtree and Parker (2022) pragmatically use zakat in modern social work, whilst Barlas (2019) utilizes critical hermeneutics to contest patriarchal readings within the tradition, promoting an egalitarian ethics based on re-evaluated primary texts. Scholars such as Ali (1996) and Bhat (2017) integrate various viewpoints, connecting classical ethics to overarching societal harmony and modern significance, while refraining from direct civilizational comparison. Collectively, these contributions illustrate Islamic ethical discourse as a dynamic domain that utilizes comparative analysis both externally, to distinguish itself from Western theories, and internally, to reformulate and implement its enduring principles in a transforming reality.

The articles together delineate the extensive framework of Islamic ethics, highlighting a comparative interaction between its unchanging legal-philosophical underpinnings and its flexible social implementations. Scholars such as Reinhart (1983) and Clarence-Smith (2015) articulate a uniquely Islamic legal-ethical framework, wherein *fiqh* explicitly delineates moral obligations and, importantly, distinguishes itself from other historical systems by restricting legitimate coercion exclusively to chattel slavery while dismissing other forms of forced labor. Hourani (2007) philosophically examines this underlying legalism, highlighting internal discussions on reason and revelation that mirror Western ethical disputes; nonetheless, Hashi (2011) ultimately grounds the system in divine authority and universal rules to counter relativism. This solid foundation is subsequently used to dynamic social contexts. The Qur'anic interpretations by Izutsu (2002) and Rahman (F.N., 2015) yield a dynamic social ethos of justice and stewardship, which current research translates into contemporary settings: Hayati et al. (2024) rejuvenate traditional concepts such as hisbah for community cohesion, while Ishaque (2025) and Polat (2024) broaden ethical principles into familial and individual domains to foster social harmony. The comparative analysis within the discipline reveals a tradition that is doctrinally stringent and constrained by its legal-philosophical underpinnings—asserting a distinct identity— while simultaneously being remarkably broad and adaptable in formulating a comprehensive, socially-engaged ethics for individual and communal existence.

Some scholars exemplify how Islamic ethics addresses the tension between universal moral principles from revelation and their specific application in diverse modern contexts, consistently promoting a framework that merges faith with societal advancement. Miles (2009) and Sulaiman (2021) propose a uniquely Islamic model of civil society and coexistence that diverges from secular liberal paradigms by anchoring pluralism and civic engagement in Qur'anic principles of tolerance, thereby averting authoritarianism not via procedural secularism but through divinely-guided moral deliberation. This basis facilitates assessments of social cohesiveness, wherein Mohd Nasir (2020) and Schumm & Kohler (2006) conduct internal comparisons between Islamic conceptions and Western sociological frameworks, contending that elements such as zakat inherently promote inclusive communal ties that effectively address diversity in opposition to exclusivism. This theoretical integration is exemplified in economic ethics, where Nanji (1991) and Naqvi (2016) offer a comprehensive

perspective that starkly contrasts with capitalist individualism, focusing economics on *maqasid al-shari'ah* (higher objectives of law) and holistic well-being (*falah*), effectively merging material and spiritual existence. Ultimately, through this comparative perspective—both externally with Western paradigms and internally across political, social, and economic spheres—the literature depicts Islamic ethics not as a rigid framework but as a dynamic, coherent tradition that derives pluralistic engagement and social responsibility from its foundational revelatory sources. This study examines and discusses social bondage, ethics, and social orders from an Islamic perspective.

Social Bondage and Islamic Views

Arabic 'Mumin' derived from 'Iman' while it is from '*Amnun*', is he who ensures safety or security with belief (Rahman, p. 704). In introducing Iman, Islam says, 'Iman is- your safe entrance (with whole hearted belief) into the path of Allah, Angels, Asmani kitabs, Nabi-Rasuls, the day of last judgment as well as your safe entrance into the path of fate (determined by Allah) with its good or bad' (Sahih al-Muslim, Hadith no. 1). So, the safe entrance into the secured path of fundamental issues (Seven aspects of *Iman e Mufassal*) of Islam is termed as 'Iman'. Iman is only the first and foremost recognition to the path of ensuring indemnity of mankind while 'Islam' is its practical domain with complete obedience and surrender. In introducing Islam, the Prophet (s.) says, 'Islam is- to bear the testimonial that there is none worthy of worshipping but Allah and Muhammad (s.) are His worshiper and messenger, establishing Salat, paying Zakat, observing Sawm and performing Hajj if capable (Khattab, 2007). In the terminology 'Mumin' from Ismul Fa-il under '*Ifaal'* (an Arabic grammatical scale to vary the meaning of its verb*)* is he who has entrance whole heartedly into the secured path revealed by the Lord upon us. On the same way, a 'Muslim' is he who surrenders himself before the practical life presented by Allah where disbelief, double standardless, polytheism etc. are strictly impossible to practice.

In a verse of the Holy Quran (35:32) three types of believers got their identities and they are; Zalim or tyrannical believer (on self, not on others), Muqtasid or middle type believer and *Sabeq* or advanced believer. Firstly, the verse indicates to those who believe in the basic matters of Islam whole heartedly but in personal life they sometimes cross the limit of Shariah. In respect of Amanat their life style does not grab the peace, security, rights and properties of fellow brothers. The Hadith says, 'He who has no Amanat, does not have Iman' (Musnad-e-Ahmad: 12383, Baihaqi: 13065 and Sahihul Zami: 7179). the Quran (8:58) says, 'Surly, Allah does not love those who grab Amanat'. Secondly, the *Mumins* who believe in the basic matters of Islam whole heartedly and perform good deeds as directed in Shariah. While committing any misdeed in personal life unwillingly then and then they confess on it, become upset, seek forgiveness etc. They are welcome to enjoy the facilities of Jannat if the life turns into the end with Tawbah (repents). The Quran (28:77) says, 'You shall not create panic situation on the earth. Surly, Allah does not love those who breed anarchy. Thirdly, the *Mumins* who practice the assigned duties, like to attain satisfactory returns here and hereafter are known as '*Sabeq'* or advanced believers. Even though in case of worldly interest, they involve not in advancing towards any sinful acts. The Hadith says, 'The man having the best character is the excellent believer among all' (Khan, 1997). The Quran (22:41, 23:1-11) says, 'They, if who have been gifted the position of power on the earth shall establish Salat, pay Zakat, command good deeds …they will inherit the facilities of Jannatul Ferdaus.' The social life consists of several sections of surroundings is highly secured to each other in Islam. The Islamic viewpoint on social bondage—defined as the systematic oppression and exploitation of individuals within societal frameworks—is rigorously examined through the theological tenets of justice (*adl*), human dignity (*karamah*), and emancipation. Academics contend that the Qur'anic mandate to "enjoin good and forbid evil" (3:110) and its denunciation of injustice confront all manifestations of coercive domination. Musallam (2018) analyses how Islamic frameworks challenge economic and social slavery, but current scholars such as Khaled Abou El Fadl (2014) deconstruct authoritarian interpretations that sustain bondage. Khaled Abou El Fadl (2005) juxtaposes traditional requirements for communal wellbeing with extremist distortions that impose social dictatorship. Reference is also made to An-Na'im (2010), which examines the reconciliation of Islamic law with human rights to eradicate systemic oppression. These works collectively demonstrate that genuine Islamic doctrine promotes socioeconomic frameworks that emancipate rather than subjugate.

Islamic perspectives on social bondage underscore emancipation and human dignity as fundamental tenets. The Quran consistently advocates for the liberation of slaves as a commendable deed and a means of atonement for transgressions, portraying servitude as a transient circumstance rather than an enduring status, with avenues for emancipation via manumission, contractual agreements (*mukātaba*), or charitable actions. Prophet Muhammad

(PBUH) mandated the treatment of enslaved individuals as equals, ensuring they receive adequate sustenance and clothes, while forbidding excessive labor demands, so fostering humane connections and contesting the exploitative practices common in pre-Islamic Arabia (Williams et al., 2011). This methodology aimed for incremental societal change towards justice, equality, and spiritual liberation, shaping contemporary Islamic consensus against slavery.

Women Ground in Islam

Disrespecting and multiple incidents of our women being gang-raped after their husbands or in absence were restrained or tied up reported in several times specially the latest year 2025. Widespread protests and ongoing concerns sight at arrest and enjoy short or longtime punishment but could not stop it (BBC, 2025). The women irrespectively religion, region, color, educated, non-educated etc. are the main vision of Islam to ensure their highest indemnity in all the steps of national and international field. In respect of birth there is no discrimination between man and woman before the eye of Allah who has spread mankind from one man and one woman conjointly. The verse (49:13) says, "Oh mankind! We have created you from a pair of male and female." In the gap of Islam, the women's history of how they were treated does not refer to a single right or security. Allah's direction (16:58), "When any one of them is given the tidings of the birth of a female child, his face turns black and suffers acute mental agony." It is Islam that has first of all ensured the right and security of women in their personal issues, family, society and state. In the whole life style naturally, they enjoy some stages as mother, daughter, sister and wife where Islam strictly committed to confirm their expected dignity, rights and security. Islam directed men to be kind hearted to his parents. In pain did his mother bear him and in pain did she give birth to him. The carrying of the child to his weaning is a period of thirty months. And when he is grown to full maturity and reaches the age of fourty, he prays, 'My Lord! Inspire me to… surrender them to you (18:15). Once the Prophet (s.) was asked by a companion, Who deserves my treating first?' The Prophet (s,) replied, 'Your mother.' He asked again, 'O Messenger of Allah, and next who?' The Prophet (s,) replied, 'Your mother'. Being asked the third time the Prophet (s.) offered the same answer. Being asked the fourth time the Prophet (s.) replied, 'Your father' (al- Khattab, 2007).

In the economic sector too, Islam has protected the dignity, rights and security of women. They have pure control over their own properties as directed in Islam: whatever a male earns, it is his own, whatever a female earns, that is her own properties. So, the side of Islam clearly has proclaimed the indemnity of women at personal, social, national and international levels. Islam has historically enhanced the status of women, bestowing upon them unparalleled rights to dignity, inheritance, education, and financial autonomy during a time when numerous societies regarded them as property. The Quran unequivocally safeguards women's security within familial and societal contexts, as illustrated in *Surah An-Nisa* (4:19), which commands benevolent treatment, forbids coercive inheritance, and affirms their rights to maintenance and marital consent. Analytical works by Amina Wadud (1999) contend that Islamic texts underscore gender equity through complementary roles, contesting patriarchal misinterpretations, while Jamal Badawi (1995) elucidates how Prophet Muhammad's teachings—such as equating paradise with maternal satisfaction—established familial respect and societal honor for women. This worldview regards Islam as a guardian of women's inherent worth, promoting safety without oppression.

Children Fondling in Islam

The number of children reported abused in ten years (from 2001 to 2010) is 7651. The number of children reported murdered in five years (from 2012 to 2016) is 1124 (Islam and Akhter, 2015). 92% children received physical punishment in primary, 83% in secondary, 90% in Madrasah, 86% in higher secondary and 20% in college or university education (UNICEF, 2008). In the first seven months of 2025 the number of children reported murdered is 259 which was less than that of previous years (Samakal, 2025). The United Nations convention on the rights of the child defines a child as any human child under the age of 18. In the eye of our state law, the same is considered as child. But in Islam it differs the terms, a human child who has not reached the puberty as is a child. The children are Amanat to the parents and they will be asked in the court of Allah if their children are not treated as directed in Islam. Facing accountability and getting salvation Islamic instructions are must to apply in parent's life. Maximum children who go astray are the output of misguidance and negative attitude of the guardians. As guardians the parents who are believers they must treat them gently, greet them lovely, caress them affectionately and talk to them in soft voice as the Prophet (s.) did with them. In Islam he who does not love our younger and respect our elders does not belong to us. It is the responsibility of parents to

teach them good and clean manners, to make them accustomed to prayer, to teach them expected decency in speech, dressing up, thinking, behaving as well as in maintaining mutual relationship with all. All the children are safe trust to us. In any reason children are always considered and they never be harmed nor be punished. Kidnaping, torturing or killing them is very heinous crime to Allah. Addressing to the time of *Jahiliah* He says, "Do not kill your children for fear of poverty, we provide for them and for you. Surely killing them is a heinous sin (17:31)."

Parents' Esteem in Islam

A son held for torturing 85 years old mother in Thakurgaon in above picture (Daily Star, 2017) but the as usual punishment was not enough to stop such activites everywhere of the state. A father was killed in Chattgram by his own son who returned home after 28 years to take over the ownership of his own land and house (Somoy, 2023). The position of the parents is just after Allah and His Messenger. It is our bounden duty to respect and obey their command, to serve them, and to take care of them in such way that they may not express a single sign of sorrows and sufferings. As the parents bring a helpless child with upmost affection love and care, they should be treated similarly in their old age. The Quran (17:23) says, 'If one or both of them reach old age in your presence, never say to them even 'Ugh' nor yell at them. Rather address them with respect.' All of their instructions should be followed and respected unless they order against Islam. Showing disobedience to the parents is strictly prohibited or Haram in Islam. Their happiness grown in our responsibilities ensures Jannat or their dissatisfaction confirms the Hell for us. The Hadith says, "They are your paradise or your Hell (Ibn Mazah: 3662)," The Prophet (s.) announced three times, "Let that man perish. He was asked, 'Who is he?' He said, it is he who gets his parents or one of them in old age and did not become able to achieve Jannat." (Muslim: 2551). After the parents die the responsibility of the children turns not in end. Handling the burial and the debt if they have normal charity will be continued. Prayer as Allah taught (17:24) them is to be practiced as their bounden duty up to the death.

Relatives-Neighbors Reciprocity in Islam

In terms of relatives Islam has emphasized the importance to maintain well security, good manner and relationship with them. Keeping in touch with them is evaluated in Islam as the part of obeying Allah's command. Just as they rush forward in our happiness and sorrows, they should be treated the same. The Quran (4:36) says, 'Be kind to your parents and treat your relatives well." Their certification, based on our mutual understanding, is highly accepted in Islam. The Prophet (S.) says, 'By Allah, by Allah, by Allah, he is not a *Mumin* at all who excruciates his neighbor' (Mishkatul Masabih: 4962). When your neighbors address you, 'You are behaving well, really, you have done well. When they address you, 'You are behaving badly, really you have done badly' (Mishkatui Masabih: 4988, Ibn Mazah: 4223). One who observes Sawm whole day and performs Salat whole night, but she torments nearby, 'he confirms her hell. Jibrail (A.) continuously advised him in such a way that he might make the neighbor inherit (Ibn Ismail, 2003). He is not a Mumin who confirms his full stomach with food, and his neighbor next to him is starving" (Adabul Mufrad: 112). "The one who breaks the tie of relations with the relatives will not enter heaven" (Ahmad: 19587). A man who believes in Allah and Akhirah cannot torment the neighbor (Ibn Ismail, 2003). In terms of relatives and neighbors, our reciprocity is powerful and respected in Islam.

Fraternal Ligaments in Islam

Islam makes all brothers to one another in respect of social bondage and indemnity. This fraternity is of three types: fraternity from the same parents, Muslim fraternity, and general or universal fraternity. The muscle of a Muslim, his wealth or man-power is strictly directed to make all the types of fellow brothers safe. The Prophet (S.) says, "A Muslim is he, from whose tongue and hand another Muslim is safe, a Mumin is he who is felt by men as secured one in respect of their blood and properties" (Tirmizi: 2627; Nasa-e: 4995) A man who believes in Allah and Akhirah should be careful about many suspicions, for indeed, some suspicions are sinful, and he should not spy, nor backbite one another. It is like eating the flesh of death, brother' (49:12). He who kills a life without any reason or creates terrorism on the earth as if he kills whole mankind, and he who saves a life as if he saves whole mankind" (5:32). "O you, who believe, do not enter houses other than your own houses until you ascertain welcome and greed their inhabitants" (24:27). The worst among you is he whose side is avoided in fear of his indecency (Ibn Ismail, 2003). Hazrat Asma (R.) narrated, My non-Muslim mother came to me. I asked the

Messenger of Allah, 'Shall I treat her well? The Prophet (S.) replied, 'You will treat her as your mother (Nasae: 5978). The rights of a Muslim over another Muslim are six: paying greeting with Salam if he meets, accepting invitation if he invites, necessary counseling if he seeks, replying to the answer of sneezing, visiting him if he falls ill, and following his funeral if he dies" (Sahih al-Muslim: 5466) "The men deceivers are destroyed, who take completely from the people but give less at the time of weighing to others" (83:1-3) Maintaining fraternal bonds in Islam heartily confirms the reality of faith in Allah and Akhirah.

Affluent-Impotent Link-up in Islam

The door of responsibility and sympathy in Islam gives exemptions to observance of Shariah for the deprived and disabled part of mankind. The obligatory provisions will depend on their capability. Allah does not entrust anyone with a burdensome responsibility beyond his ability. Whether due to birth, accident or illness Islam enjoins support for all of deprived and disables. Islam never allows ridiculing such a portion of mankind. The Quran (49:11) says, "O you who believe! Let no man mock another man; for the mocked may be better than the mocker, and let no woman mock another woman; for the mocked may be better than the mocker." To ensure minimum participation in everyday journey, Islam made them the exact owner on a particular portion of the wealth. This is not the mercy of the capable to the disabled but a pure right of the disabled on the wealth of the rich. The slave of Allah gains the support of Allah if he provides support to his needy brother. We are bound to provide food to those who are hungry, nurse the sick, clothe those who are clothes less, and release the prisoners. The verse of the Quran (76:8 -9) says, "And they give food despite love for it to the needy, the orphan, and the captive. They say, we feed you only for the countenance of Allah. We wish not from you reward or gratitude." Do not let the hatred of a people lead you to injustice. Maintain justice! That is closer to righteousness" (5:8). A person asked the Prophet (s.), which is the best work in Islam? He said, you will feed the needy. He who shows mercy, mercy will be shown to him. Charity from the rich to the disabled and deprived is called the bridge of Islam, which plays an important role in ensuring social equality.

Master-Subordinate Nexuses in Islam

The disparity of socioeconomic levels between the employers and employees or bosses and subordinates is not the standard for measuring dignity. The recycling balance of the economy among its population holds the social stability, where everyone is a key part of development. This is why money and labor in Islam go side by side, and sometimes the second one is considered more dignified. In the eyes of Islam, a subordinate is a brother of a master when Allah is the real owner of properties and lives. Creating a separate level between the master and laborer increases discrimination among men and demoralizes the character. It is a humble responsibility of a master to preserve the dignity of subordinates from his own side. In Islam, a master is bound to impose work load proportionate to the strength and capacity of the workers (2:286). "He has to behave decently with his subordinates (4:36). Subordinates should be entertained as we like to avail. With respect to quick payment Islamic declaration is very open and clear. Paying the worker his wages before his sweat dries out is instructed. In the same way, subordinates are strictly bound to pay their highest and logical effort in terms of respecting the trust kept by the master in their custody. A subordinate, of course, will be asked and accountable for their own responsibility on the day of the Last Judgment. The holy Quran (8:58) says, "Surely Allah does not love those who grab trust." The Prophet (s) says, "Double returns will be confirmed for a subordinate who pays the right of Allah besides paying the right of his master. "A subordinate is in charge of his master's properties, and he will be asked for it" (Ibn Ismail, 2003) "He who cheats does not belong to the folk of the Prophet (S.). The master-subordinate relationship is considered a brotherly understanding in Islam, which greatly helps to maintain social order.

Prevention and Criminal Ordinance in Islam

Confirmation of social rights, justice and economic possible balance among all can prevent the root of raising social crimes and disorders. Punishment system of violence accordingly made Islam differently prestigious. Punishment refers to self-applying; fixed applying and situation based applying. If a man breaks any rule related to Allah's right, there is a scope to overcome it which brings him to the court of Allah not to the court of the state. The level of particular punishment is offered financially or physically. He can receive it willingly in condition of being a real Muslim. '*Tawbah, Qada or Kaffarah* (penalty system as directed in Islam)' controls his involvement in violence of second time. Islamic ordinance of Tawbah turns a man back to Allah as He says, 'O

you who believe! You do repent to Allah (66:8)." *Qada* is to be faced if a man of Islam allows a wrong decision unwillingly and it will be equally paid again. Recovering unwillingly missing Sawm, 'one against one' represents the instance of *Qada* in Islam. Overcoming willingly missing Sawm, 'continuously sixty against one or feeding sixty poor people' represents the instance of *Kaffarah* in Islam. If the detentions are fixed in the Quran or in Sunnah are considered as second one where the court have no hand to change a little of its decision or judgement and it is specially related to '*Hadd* or *Qisas* (Distinct categories of punishment in Islamic law)'. Willingly distorting any limb of someone's body or killing will be considered as a crime related to *Hadd* or *Qisas*. The court of Muslim society is strictly bound to obey the fixed law of Islam to solve the problem. If the detentions are not fixed in the Quran or in Sunnah and related to the rights of mankind indicate to third one as '*Tazir*' where the court takes suitable decisions basing on dimensionality of the crime.

The analysis systematically delineates a comprehensive Islamic social ethic, centred on a hierarchical yet reciprocal framework of responsibilities (*huquq*) that organises relationships from the household to the societal level. This is the basis of the prophetic education (Momen, 2024. Concepts such as "Children Fondling" (parental affection) and "Parents' Esteem" originate from explicit Qur'anic directives (17:23-24) and Prophetic traditions, constituting the foundation of familial ethics. This micro-ethics radiates through enforced reciprocity with family and neighbors, establishing concentric circles of obligation designed to avert social fragmentation. Significantly, Islam's perspective on "Affluent-Impotent Link-up" and "Master-Subordinate Nexuses" is fundamentally reformist, aiming to moralize economic and power dynamics through zakat (mandatory almsgiving), *sadaqah* (voluntary charity), and ethical directives found in Hadith collections such as Al-Bukhari's Ṣaḥīḥ. Scholars like M. Raisur Rahman (2015) have observed that the historical translation of these ideals into stable "Social Cohesion" was influenced by local customs and power dynamics, with the "Prevention and Criminal Ordinance" frequently embodying political pragmatism in conjunction with Shariah principles.

The historical implementation and institutionalization of this social ethic in the Indian Subcontinent, especially during the Sultans and Mughals, involved state patronage (*madad-i-ma'ash*) for religious scholars ('ulama') who served as guardians of "Islamic Moral Education" (Momen & Hossain, 2022; Momen et al., 2024). A notable advancement transpired with the organization of ethics within the Qawmi and Alia (Aliyah) madrasah systems (Momen et al., 2023; Momen & Islam, 2025), particularly through the intellectual heritage of the Firangi Mahal family in Lucknow. This family pioneered the Dars-i-Nizami curriculum, a "multidimensional curriculum" that integrates rational sciences (*ma'qulat*) like as philosophy and logic with transmitted sciences (*manqulat*) including law and ethics (Momen, 2023). This established an intellectual framework designed to cultivate a morally principled governing class and an educated community. The system sought to cultivate "Fraternal Ligaments" among the educated elite and establish a unified ethical perspective. Nonetheless, its influence was predominantly confined to privileged male students, and its emphasis on classical literature sometimes failed to engage with the evolving social conditions of "the marginalized and disabled." Consequently, although these educational networks were essential for safeguarding Islamic ethical knowledge and cultivating a collective scholarly culture, their effectiveness in implementing transformational, inclusive social justice across all suggested connections was disputed and insufficient.

CONCLUSION AND RECOMMENDATIONS

Only the fear of accountability before Allah grows mutual respect and the mind of indemnity among men. Such lesson towards the truth and justice can ensure the safety of humanity which never dies. Muscle, money, might or modern weapons never bring security rather it may sometimes cause a panic and destructive situation among men. Islam always promotes an ideological morality among them to relax the pain of all where manmade anything fails. For a strong social indemnity, the Prophet (s.) says, 'If a Muslim oppresses a non-Muslim or degrades his dignity or something in his corner or forcibly confiscates resources, then on the day of *Hashr* in the court of Allah on the side of the non-Muslim I will stand against them' (al-Suyuti, 1994). So, from the side of Islam a real Mumin or a Muslim will be involved in no panic situation in the society. If unwillingly happens, there is satisfactory solution in Islam to overcome the incompetence. As created beings of Allah, all are equal to the eye of Islam in social or mutual life. If he commits any violence which touches the border of inhumanity and breaks the social peace and harmony, he of course will be judged under the judiciary system of the state as a Muslim receives it willingly or unwillingly. So, there is a lifelong security in Islam that he will neither be cheated nor be insulted without any valid reason. So, the main findings of this study are the Islamic formulated practice is always accountable here and hereafter to establish fraternity and equality in individuals, family society and

state to minimize the violence in social bondage. This study presents some recommendations based on the preceding debate. These principles underscore Islamic accountability, equality, and moral security to facilitate practical measures aimed at mitigating societal violence and enhancing fraternity.

i.   Incorporate Islamic Accountability into Educational Curricula

Integrate principles of divine responsibility, such as the Prophet's hadith for the protection of non-Muslims, into educational curricula for ethics and social studies at both school and university levels. This fosters mutual respect from a young age, highlighting that genuine security arises from reverence for Allah rather than from power, therefore alleviating societal tensions in heterogeneous communities such as Bangladesh.

ii.   Advocate for Interfaith Dialogues Rooted in Prophetic Principles

Facilitate community forums and workshops use Islamic texts, such as al-Suyuti's narrations, to emphasise the equality of all individuals before Allah. These projects would combat minority persecution, fostering ideological morality to avert fear and violence, with quantifiable results monitored by participant feedback and diminished conflict reports.

iii.   Promote Legislative Reforms in Judicial Systems

Encourage state judiciaries to expressly incorporate Islamic values of justice and indemnity in adjudicating incidents of societal violence, guaranteeing equitable treatment for both Muslims and non-Muslims. This corresponds with the text's perspective on enduring security, reducing inhumanity via transparent, faithoriented accountability systems.

iv.   Establish Community Initiatives for Ethical Rehabilitation

Implement rehabilitation programs for persons engaged in violence, utilising Islamic approaches to address "unwilling" ineptitude, including counselling on brotherhood and equality at the individual, familial, and societal levels. Collaborate with mosques and NGOs to deliver training that cultivates a "true Mumin" mentality, emphasising accountability for the hereafter rather than physical strength or might.

v.   Promote Research and Publication on the Islamization of Social Ethics

Advocate for academic research that extends this concept to contemporary situations, such as digital environments or urbanisation in Bangladesh, to address anthropogenic failures through ideological ethics. Disseminate research in journals focused on Islamic studies, enhancing global consciousness on the role of Islamic practices in fostering lasting humanity and peace.

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