



Society and its Characteristics from Islamic Perspective

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Abstract

Man is a social being. Man live in society. Without society man cannot live alone. In Islam, the society is called 'Ummah'. Islamic society is such a society where man live by believing the Almighty Allah, achieve deep 'Iman' to Almighty Allah, have faith on 'Akherat', Angels, 'Kitabs', 'Prophets', 'Punorutthan' and perform good works, advices for good works and forbid from illegal works. In Islamic society, people will do works for the welfare of other people. However, the present study has conducted to explore the characteristics of Islamic society. The study was documentary analysis type. Information and data were collected from secondary sources such as the Holly Quran, The different Hadith book, different Islamic books, Islamic research report, Islamic journals, Islamic magazines, internet etc. From the result it was found that Islam is the complete code of life because Islam came from Almighty Allah. From birth to grave yeard all instructions are given in Islam. Islam gives all directions for personal life, conjugal lives, family lives, social lives, economic system, state system, foreign policy and all the things which are needed for people to live in the world. How a man will start his daily life after get up from his bed in the morning, how to start a works and finishing all works how to go to bed, all instructions are given in details in Islam. How a state will perform all works are given in Islam and the greatest Prophet Hazrat Mohammad (PBUH) has established Islamic society and state and has implemented all the rules and regulations of Islam. The greatest Prophet Hazrat Mohammad (PBUH) has proved that Islamic rules and Islamic society can brings peace in this world and the in the 'Aakhirah'. At present, the world is full of crimes, anarchy, chaos, brutality, violences, injustice, etc. If islamci society establish in the world then all kinds of crimes, anarchy, chaos, brutality, violences, injustice, etc. will finish and people will be able to live happiness, peace and prosperity in the world. So all of us should try to obey the rules of Islam, should try to establish Islamic society in the world.

Kew words: *Islam, Islamic Society, Almighty Allah, People, 'Ummah', 'Aakhirah'*.

Introduction

A review of history shows that people have always lived in groups. Because without group living there is a danger of endangering human existence. That's why living a social life is a natural religion of human beings. He cannot develop as a normal human being unless he is in contact with people and lives in groups. Because people grow up through social interactions. People strive to live in groups to survive and thrive. Human society has been created through this group life. This social suffix is a group of people whose common interests motivate their members to cooperate with each other in pursuit of common goals and objectives.

In the etymological sense society means, that is going together, living together etc. If there is a treaty between the letters, in the same way people go together, As a result of living together, society was formed. People are socialized life. From that primitive state of appearance, man has been grouped together. The basis of socialization is this grouping or grouping. People rely on mutual cooperation for the sake of various activities of life and for the fulfillment of hopes and aspirations. The necessity of this interdependence gives rise to social life. This kind of self-defense is also in the fauna of humanity, there is an urgent need to meet the needs of food procurement etc. Human social relations are of a more complex nature, people build the foundation of society through grouping on the basis of equality and mutual voluntary relations based on diversity. These social relations gradually take on diverse and complex shapes. In this way, the diverse and complex social relations formed on the basis of human interactions are generally called society.

The concept of social suffix is very wide and wide. There is no definite and nuniversally accepted definition of this. Different writers have tried to define society in different ways. In their efforts, they have been using the social suffix in different senses. Such as: Dictionary of sociology being said, "A society is a group of people living in a certain area, who have a simple lifestyle with minimal characteristics, there is a sense of culture and unity and Who consider themselves to be the possessors of individual beings. Like all other human groups, society has a structure consisting of interrelated roles and role-related behaviors determined by social norms. As a special kind of human group, society is a holistic system consisting of all the institutions involved in meeting the basic needs of the people. Society is self-reliant, but not in the sense of full economic independence; tather, the society is self-reliant in terms of all the organizational structures necessary for the stability or survival of the society. In addition, there are various ways to survive in the society. It allows members of the society to choose mates within the group for biological reproduction¹.

Sociologist Robert Morrison MacIver emphasizes the importance of social relations in the definition of society, the social societies through which we live; the organized form of those relationships is society. In other words, R. M. MacIver and Page say, Society is the way people behave, authority and mutual assistance, various associations and divisions, control and freedom of human behavior is a complex system that is constantly changing. Society is a flowing stream of ever-changing social relations².

According to sociologist LaPiere, Society does not refer to a group of people; rather it refers to the complex nature of human interaction ideals, which happens between people themselves and others. According to sociologist Franklin H. Giddings, Society is a gathering of like-minded people, whose members know about their common mindset and cooperate with each other to achieve common goals⁴.

In Pearson's words, Society may be difined as the total comlex of human relationships in so far as they grow out " of action, in terms of means and relationship, intrinsic or symbolic".⁵

According to Professor Morris Ginsberg, Society is all human direct or indirect, organized or unorganized, conscious or unconscious, cooperative or hostile relationship with man. He mentions about society, The term " society may be used to to include all or any dealings of man with man, wheather these be direct or indirect, ."organised or unorganised, conscious or unconscious, co-operative or antagonistic

A soceity is a collection of individulas united by certain relations or modes of behaviour which mark them off " ."from others who did not enter into these relations or who differ from them in behaviour

Society is universal and pervasive and has no definatate boundary or assignable limits. A society is a collection of " individuals united by certain relations or modes of behaviour which mark them off from others who do not enter ."into those relations or who differ from them in behaviour

In the definition of society, C. H. Colley says, "Society is a complex of forms or processes each of which is living and growing by inter-action with the others, the whole being so unified that what takes place in one part affects all the rest".

In view of the appropriate review, it can be said that, Society is such a system, through which each person has the opportunity to express his or her own abilities and that power must be controlled by a number of customs. When human beings are bound by the same bond and are controlled by customs and then some ideals are followed then it is called society.

Society Aims and Objectives

Society is the earliest and oldest organization of human life. People have become socialized for their own needs. Even today, people are living in a society based on their mutual needs. However, people have become socialized with multiple objectives and goals in mind and living in an organized society in the present society. In order to maintain a fair policy and a beautiful environment in the overall life system, the society achieves some objectives⁴. Such as:

1. To ensure the overall safety of the people.
2. Helping and cooperating with each other in times of danger.
3. To organize legitimate and healthy recreation.
4. To be bound in the bond of affection and love.
5. To fulfill the psychological, religious, social, political, economic, moral etc. needs of the socialized people.
6. To influence the society in a deprived and determined way so that the welfare of all the members is ensured.
7. Making life comfortable by inventing advanced technology and techniques.
8. Ensuring equal rights through the establishment of justice in society.
9. To develop efficient and proper leadership.
10. Accelerate social progress through marriage, family, childbearing, upbringing, education, etc.
11. To increase education and awareness to increase people's conscience, intellect and efficiency.

12. To establish a friendly social system by removing the narrowness of the minds of the people living in the society⁹.

Introduction and Scope of Islamic Society

In Islamic terminology, society is called 'Ummah'¹⁰. So Islamic society means a society that, where citizens have strong faith in God and the firm belief in the afterlife is aroused and the righteous are engaged in righteous deeds and refrain from evil deeds. There will be no hatred, slander, grievances and subcultures. People will love each other. In times of danger, they will help each other and will express sympathy and sympathy in happiness and sorrow. All people are united in social, will come forward to solve political and economic problems. In an ideal society, the appropriate negative aspects will come down to the lowest level and the positive aspects will be observed at the highest level. In the early days of Islam a society was established where theft, robbery, Murder came down to the lowest level and the human qualities of the Muslims were fully developed¹¹.

The formation of an ideal society is basically based on the commands and prohibitions of Al-Quran and Sunnah. Islam has advised its followers to adopt "moderation" in all areas. Consistent with the general tastes and dispositions of human beings, Islam has formulated a far-reaching guideline and policy for the formation of an ideal society which is equally useful in all times and in all times. So the ideal social system itself is a developed and rational society, where there is a wonderful combination of the good aspects of the various social and economic systems. In fact, Islam has provided the best ideal social system to make human life honest and beautiful, orderly and happy overall. If it is properly implemented, no injustice, oppression, injustice, murder, robbery, snatching, rape, torture etc. crimes against humanity can be committed in the society.

The social life of Muslims is based on the best principles given by Allah and his goal is to ensure the prosperity and happiness of both the individual and the society. Class struggle, caste and the dominance of the individual over society or its opposite is contrary to the social life of Islam. No one will find any mention of excellence in the Qur'an or Hadith on the basis of class, lineage or wealth on the contrary, many verses of the Qur'an and many sayings of the Prophet (pbuh) have reminded mankind of the essentials of life, these issues are simultaneously working as the basic principles of the social structure of Islam. The main thing is that, the human race is like a family born of one and the same parents and driven towards the same ultimate goal.

The idea of the unity of the human race was formed in the light of the common fatherhood of Adam and Eve. Every human child is a member of the established universal family of the first father and first mother. Therefore, he has the same right to enjoy the same privileges, As such; he has been assigned the same responsibilities. When people realize that, they are all directly related to the creation of one God, Adam and Eve and then there will be no room for racism, social injustice or second class citizenship. People will be united in social behavior as they are naturally united due to common parenthood. The Qur'an and Hadith have repeatedly reminded us of an important aspect of human unity in terms of nature and origin. Its goal is to eliminate racial egoism and the claim to ethnic superiority and to pave the way for proper fraternity¹².

The idea of human unity lies not only in its source, but also in its ultimate goal. In the perspective of Islam, the ultimate goal of humanity is to be close to God. We all come from him, live for him, and go back to him. According to the Qur'an, the main purpose of human creation is to worship Allah and to achieve its purpose. The establishment of truth and justice, love and compassion, brotherhood and morality in the world are also included in this purpose. The relationship between the individual and society is based on this unity and oneness of source and goal as the background of the social life of Islam. The role of the individual here is to complement society. There is a sense of social solidarity and mutual responsibility between the two. The individual is responsible for the common welfare and prosperity of his society. This responsibility is not only towards the society but also towards Allah. On the other hand, society is equally responsible to Allah for the welfare of the individual. When the individual is able, he is the giver and the society is the giver. On the other hand, when she is disabled, she deserves security and care. In this case the individual is the benefactor and the society is the giver. So here the exchange of duties and rights takes place in parallel. Responsibilities and duties are reciprocal. Here no state can oppress the individual and deprive him of his independent identity. Similarly, no individual or group of individuals has the right to exploit society and corrupt the state. There is complete equality between mutual harmony and security. Above all, there is a constructive interaction between the individual and society.

This human unity in the question of origin and goal and this mutual responsibility and duty as well as cooperation in the cause of good and virtue characterizes the social life of Islam. It is distinguished by the full recognition of the person's identity and his sacred rights in matters of mind and heart. Its specialty is also manifested in the effective role of the individual in the social, moral and character spheres. In any Islamic society, a person can never be indifferent. He has been ordered to play a proactive role in establishing a healthy social ethic by calling for good deeds and resisting evil deeds in a lawful manner under all the laws under his jurisdiction. Through such work he not only leads himself in eradicating evil and establishing good, but also helps others in similar work.

The structure of social life in Islam is very perfect, noble and comprehensive. Notable elements of this structure are: sincere love for fellow human beings, affection for the little ones, respect for the adults, consolation and sympathy for the afflicted, caring for a sick person, relieve the pain of the afflicted, feelings of brotherhood and social solidarity, life, respect for the rights of other people in matters of property and honor and the mutual responsibility between the human being and society. Such descriptions are often noticed in the hadiths of the Prophet. e.g.-

“Anyone can alleviate the suffering of any human being in this world; on the day of Judgment Allah will relieve him of a hardship”.

“A person who does not have affection for children and respect for adults does not belong to us”.

“None of you will be a true believer in the nature of Islam unless he loves his fellow man as much as he loves himself”.

“Everyone calls on others to do well, he himself is like an honest worker and he will be rewarded accordingly, and whoever incites another to evil, He is just like the wicked and he will be punished accordingly”¹³.

On the other hand, innumerable such sayings can be noticed in the Holy Quran. e.g.-

“O you who believe! Be careful of (your duty to) Allah and do not die except in the state of Islam. All of you hold fast to the rope of Allah and do not be divided. Remember the favor of Allah upon you with gratitude. Because, first you were enemies to each other, then He connected your hearts with love. In this way, by the grace of Allah, you have become brothers. You were standing on the edge of a fiery furnace and then he saved you from it. Thus does Allah make clear to you his communications, so that you may be guided. There should be a group of people among you who will call everyone to good, enjoin what is right and forbid what is wrong. Indeed, they are the beneficiaries”¹⁴.

O you who believe! Fulfill your duty, and help one another in righteousness and righteousness. But refrain from helping in wickedness and hatred. Fear God. For God is severe in retribution¹⁵.

As a way of implementing the ideal of fulfilling the imperfect and limited humanity to the fullest during the Islamic period. There are two aspects of human nature, higher and lower. The goal of life is to transform the lowest nature into the higher nature¹⁶. The task of Islam is to help people in such a transformation. To achieve this goal, the beliefs and practices that Islam has instructed are known as the pillars of Islam. These are the sources of thought and action, and the ones that lead man toward perfection. These pillars are Kalima, Salat, Fasting, Zakat and Hajj. These are a good medium for people to reconcile with their environment, ideals and other people in harmony and peace. Man's spiritual and worldly progress is largely dependent on internal and external discipline. If these rules are properly observed, then a higher consciousness of self-discipline and social, national and spiritual values is created in people. In this way Islam seeks to establish universal brotherhood and nationalism. That is why Islam is opposed to the geographical nationalism that was at the root of all the instability, conflict and catastrophic war between the nations of the world. The arrogance that nationalism seeks to destroy its own people and help its own people is not the desired ideology of Islam. Islam is above racial nationalism because it does not recognize any difference between Arabs and Persians, Egyptians and Syrians. Islam teaches its followers to rise above this narrow-mindedness and advises the establishment of a society in which racial and geographical differences will merge into the higher ideals of a common sense of brotherhood¹⁷.

From the Islamic point of view, society is not a separate clan or community, but the whole human race is a society. The origin of this society is from the original father Adam (a. s.). And its expansion and spread worldwide. From the earliest times in human history, human society has grown and expanded, and gradually it has spread worldwide in the pursuit of necessity. Different geographical environments of the world, despite the variations in climate and regional and natural influences, there is no such distinction between the basic elements of the physical structure and creation of the whole human society, they are also one in the dynamics of life, basic needs and feelings in the heart. On the other hand, all the people of the world have the same attitude towards the acquisition of human qualities and anti-human activities. No matter where people live and where they live, their basic problems are the same. So the whole human race of the world is a society. The human race belonged to the same society¹⁸. This view is based on the Islamic social system.

Characteristics of Islamic Society

It is to be noted that the Islam that the last Prophet Muhammad (pbuh) preached and established and formed the society was propagated and introduced by all the previous prophets and messengers. It has only reached the highest stage of perfection by the Holy Prophet (pbuh) and has gained eternal and fullness. Since the Holy Prophet (pbuh) is the last prophet and the sole messenger of the whole world, his role in the formation of Islamic society, its teaching,

implementation methods and structure are comprehensive, powerful, traditional, unchangeable and unchangeable in all spheres of human life. Rather, it is equally applicable and acceptable to people of all ages.

Islam is the religion of truth. Allah, the Great Creator, has sent down Islam as a way of life to guide mankind.

Two things are needed for proper improvement in the life of the society such as:

- a) Materials of living and meeting the material needs of individuals and society,
- b) Knowledge of social and personal rules of conduct for the establishment of self-sufficiency, justice and peace in human life.

Allah, the only Lord of this world, has given the above two things to man in full. In order to meet material needs, nature has been entrusted to man with all kinds of materials, and to meet his social, cultural and spiritual needs, he has sent prophets and messengers from among human beings. He has given the provision of life to guide in the right way. The name of this way of life is Islam. All the prophets and messengers have preached this religion.

Allah says: We believe in Allah and what was revealed to us and what was revealed to Ibrahim, Ismail and Ishaq and Yaqub and their descendants and what was given to Musa and Isa and the other prophets from their Lord. We make no distinction, and to Him we submit¹⁹.

He further said, "He has revealed the Book to you (O Muhammad) with the truth, which is the support of the previous Book." He had earlier sent down the Torah and the Gospel to guide mankind, and He had also sent down the Furqan²⁰.

Prophets have called people to the path of Allah. He said to surrender to Allah. Everyone made the same call and fought for the same ideology i.e. Islam.

All the prophets and messengers who have guided the people have preached this message to the people. But people have not only repeatedly turned away from the path of righteousness, but have also lost or distorted the way of life of the Prophets and Messengers. As a result, more prophets and messengers have come to re-establish the true word of God. They have given people the simple right path. Muhammad (pbuh) came at the end of all of them. Who has come with the final form of God's command and has made arrangements to preserve it forever. The Holy Qur'an is carefully preserved and the life of the Prophet (pbuh)²¹.

Those who follow the way of life of Allah are called Muslims and those who disbelieve are called disbelievers.

Anyone can embrace Islam by believing in the Oneness of God and the Prophet Muhammad's message with sincerity and public proclamation. The above two beliefs are summarized in the word; La-ilaha illallah Muhammadur Rasulullah - There is no god but Allah, Muhammad. Messenger of Allah. The first part of the Qur'an declares Tawheed or monotheism of Allah and the second part confirms the message of Muhammad (pbuh).

Tawhid is the Cornerstone of Islamic Society

Tauhidism is a revolutionary concept: The basic teachings of Islam are based on Tawhid. The meaning of Tawhid is that Allah alone has the supreme sovereignty in the whole world. He is the Almighty, the All-Knowing, the Sustainer of all creatures and human beings in the world. How do people perceive the immortal creativity of nature? Everything in nature is purposeful. The preservation of morally necessary materials in its own process and the natural destruction of materials harmful to society are noticeable. Yet man cannot conclude whether there is an omnipresent mind working behind it, or whether some endless activity is controlling this creativity of nature. Or is it just an external transformation. Innumerable stars scattered in the infinite blue, Beautiful natural beauty, wide on the horizon, planned orbit of the moon, gaining perfection that grows day by day is lost again, the arrival of one season after another at regular intervals, All of this points to a truth and then there is a God who is the creator and controller. We see that everything in this whole world is working according to a perfect plan. Could this be possible without a plan? We see that all the works of nature have other beauties and reciprocities. Can this be possible without a Creator? We see that everything in nature is an indescribable obstacle; didn't anyone make this chalk then? We feel that there is a great purpose behind the existence of man and all things- So there is no will behind it? It seems to us that a great deal has been written about the creation of this world, is it ever possible without a composer? God has truly said, O mankind, worship you're Lord who is with you and created those before you, So that you may defend yourselves. Who made the earth a resting-place for you, and the heaven a canopy, and sends down water (rain) from the sky. So do not make anyone equal to Allah knowingly²². Prophet Muhammad (pbuh) called people to this basic belief.

It is also an important spiritual suffix. In between, you will find answers too many questions about the world. It also appears that, everything in this universe is subject to rules. This creates our idea of the overall shape of the earth. We see before us an integrated world. It is a strong protest against the partial notion of scientists and philosophers about

the world and reveals the real truth before the eyes of the people. After wandering in the dark for centuries, people are gradually being able to realize the truth; modern thinking of science is gradually turning in that direction²³.

The concept of Tauhid is not merely a spiritual concept. It is a dynamic belief and revolutionary theory. Because according to the doctrine of Tauhid, all human beings are the creation of one God - so they are all equal. Class, caste, clan and geographical differences between people are completely unreasonable and erroneous. These are the remnants of an age of ignorance that binds people to slavery. All human beings come from the same source of God's creation. So there is no question of any such division between human beings. None of them are known as bourgeois or proletariat, white or black, Aryan or non-Aryan, Eastern or Western. All people are one. Islam gives a revolutionary idea about the unity of humanity. The Prophet (pbuh) came to unite the whole of humanity and to revive the dead humanity. Allaah says (interpretation of the meaning): "Hold fast to the rope of Allaah, and do not be separated from one another." And remember the favor of Allah upon you when you were enemies to one another and He bestowed love on your hearts. By His grace you became brothers²⁴. The concept of Tawhid is the khalifah of Allah in the world²⁵. This right makes them great and attains the dignity of representing God in the world. In the world they find a great purpose to lead a life according to God's will. As a result, simple solutions to all the complex problems of human society will be possible and equality, peace, justice and prosperous new society will be established. So the first thing to believe in Islam is to believe in Tawheed or the Oneness of Allah.

Prophecy and Belief in the Afterlife are the Hallmarks of Islamic Society

The implication of the second part of the Kalima is that Allah did not leave man without any guidance for his life. Allah has revealed these instructions to the people through prophets and messengers. Muhammad is the last prophet. To believe in a prophet is to believe in what he has said, to accept it as a way of life, to accept the way of life he has taught, and to follow the way of life he has taught. So the second basic belief of Islam is Muhammad. To believe in his message and to accept the religion that he has established and to obey its commands and prohibitions.

According to the Qur'an, acknowledging the authority of prophets and messengers as a source of divine guidance or revelation, On the basis of these two principles of acknowledging the sovereignty of Allah, the Prophets sent through the ages have tried to establish a relationship with man and Allah. Each of them said to the people: I have been sent to you from Allah, this is the truest word. So make a commitment to Allah, fear Him and follow me.

Since divine guidance comes to mankind through the prophets, therefore, their mission is to make divine guidance a reality through their life and social reform. They are all prophets but they are also human beings. So their way of life is ideal for people. Muhammad is the last prophet. Thus he has emerged as the last and ultimate ideal for man. To believe in him is to accept him as the representative of Almighty God and to follow his way of life in thought and action. The provision of life, according to which any work or object is haraam and halal for human beings, it has been determined according to the command of Allah through the Prophet. In Islamic terminology, its name is Sharia. Believing in the Prophet means accepting this Shari'ah. The path he has shown is to be implemented in every aspect of life. In this way the will of Allah in the heart of the world is realized through man²⁶. In the language of the Qur'an, the Messenger was sent with the intention that, he will be obeyed according to the command of Allah²⁷. And the last prophet is clearly stated but no, O Muhammad, by your Lord, they will not believe until they have judged their disputes against you, then they have no hesitation in your decision and accept it wholeheartedly²⁸. Depending on the extent to which Allah and His Messenger have been accepted, the extent to which that provision is observed in all aspects of their lives. Those who rule according to what Allah has revealed are the disbelievers²⁹

So to believe in Allah and His Messenger is to promise to obey them, to lead individual and collective life according to their laws and regulations. Naturally, the question arises as to whether those who abide by the rules of Allah and His Messenger and those who refuse to do so are in the same situation. Wouldn't the two of them be considered the same or different? What are the consequences of this behavior of those who deny?

So let's come to the third basic belief of Islam about life after death. According to Islam, this world is a testing ground for human beings. In this way man is evaluated through his actions. He has to give an account of everything he does in the world, worldly life will end one day and they will be resurrected in another world. In that life after death they will be rewarded or punished for their deeds. Those who have obeyed the Lord of the worlds in this world will enjoy eternal peace in the life after death, and those who have not obeyed the command of Allah are waiting for the ultimate result of disobedience. In the language of the Qur'an, we hang the fate of every person around his neck. And on the Day of Resurrection We will publish for him a scripture which he will find as an open book. Read, your diary, you are enough to fix the calculation today.

So the three basic tenets of Islamic society are:

- a) To believe in the oneness of God
- b) Believing in Muhammad's message and believing in the guidance he has left for us.

- c) Believing in the afterlife and believing that all people will be rewarded for their deeds on the Day of Judgment

Belief, action and perception:

Three things are essential to being a true Muslim: faith, action and perception. Believing in Allah and His messengers, acting according to belief, obeying Allah and realizing the relationship between Allah and man as a result of such deeds.

In the language of the holy book Al-Quran, faith is the only deity Allah and Hazrat Muhammad SAW. The Messenger of God, may God bless him and grant him peace, said:

1. Indeed, Allah is one; Man and the whole creation came into existence according to the will of Allah³².
2. The Creator can never be two, and since God is the only Creator, everything comes from Him and goes back to Him. All creation, including man, is the manifestation of God's power, glory, and His merits and qualities³³.
3. The relationship between man and God is the relationship between lord and servant. Since man is indebted to Allah for his own existence. Therefore, it is a great sin to worship or acknowledge the dominion of anyone other than Allah³⁴.
4. The above three things can be realized only when man really responds to the call of Allah and it is also possible if he believes that Hazrat Muhammad SAAW is the Messenger of Allah.
5. As a prophet he is the last and greatest. This was foretold by the earlier prophets. No revelation will be sent down after him.
6. He is the perfect ideal for the human race, the perfect servant of God. So he is the perfect and well-balanced manifestation of the attributes of Almighty Allah.
7. To believe in him means to believe in other prophets sent by Allah at the same time.
8. Believing in him also means acknowledging that all the revelations revealed to him for the human race are included in the Holy Qur'an. All these revelations are special to us and according to the method shown by Hazrat Muhammad SAW, that is, his words or deeds, which is known as Hadith or Sunnah; we have to do all kinds of worship accordingly.
9. To believe in him also means to believe in the angels who carry the word, who are described as obedient servants. Work, which is called Amal in Arabic terminology. Regime is the name of how much his real reflection is happening in our life as a servant of Allah. There are certain rules and regulations required to do any work, in the light of which our personal and social behavior is formed. So the things that Prophet Muhammad (pbuh) did in order to make the revelations of Allah come true, in its light, the basis and structure of the way of life for human beings has been formed, which is called Sharia. On the other hand, 'Iman' is its main pillar, around which the whole structure is built. The other four important pillars are Salat, Sawm, Zakat and Hajj.

A Muslim has to pray five times a day, before sunrise (Fajr), between noon and afternoon (Johar), afternoon (Asr), after sunset (Maghrib) and the time between the end of twilight and the beginning of dawn (Esha). That is, he should not forget that he is subject to God. On the contrary, by constantly remembering Allah, one can gain new strength and stimulation.

A full lunar month a year i.e. in the month of Ramadan, every Muslim fasts from dawn to dusk. Apparently eating at this time, drinking or smoking and having sex are prohibited. At the same time he said bad things, trying to gain spiritual strength by refraining from bad thoughts and bad deeds. In other words, in this way he recognizes his nature and tries to get rid of some divine qualities in himself.

The precondition for zakat is to acknowledge that, God owns all the property in his possession. So all the needy people have a share in it. So voluntarily when needed for the individual or society and to donate from that wealth with satisfaction. Of course, people can never be free from scarcity. Therefore, the rate of Zakat has been determined based on the annual income and savings of the people.

Hajj is performed in Makkah with the mentality of appearing before Allah as a free soul by temporarily abstaining from all worldly activities. Hajj symbolizes the unity of all humanity and the Muslim Ummah.

The above four issues are closely related to all kinds of personal and social behavior of human beings. By following these, a person becomes a pure Muslim by living a life devoted entirely to the will of Allah. His sense of life will be anointed with a similar consciousness. He is committed to creating values in the light of the Qur'an and Sunnah. He strives to live in the way of Allah and His Messenger, may Allah bless him and grant him peace, and exalts the call of Islam through his words and deeds. This effort is called 'jihad'. Jihad means to make every effort and struggle in the way of Allah. Jihad is the name given to the pursuit of Islam in one's personal life and in one's efforts to establish it socially. According to the Qur'an and Sunnah, jihad is considered to be a natural accompaniment to the aforesaid fundamental beliefs. Surrendering to God means committing one's time, energy, and resources to the cause of truth,

even giving one's life for the sake of truth. So jihad is to be ready to give up everything you have, including life, in the way of Allah³⁷.

In order to wage jihad in the way of Allah with the light of faith based on the aforesaid method and structure of Amal, one has to keep in mind the following things like:

1. Man has to be accountable to Allah for all his deeds. God will judge all people on the Day of Judgment. After the trial, he will either be sent to Paradise, where there is more grace from Allah, or he will go to Hell, where he will have a painful punishment.
2. There is no end to human life on this earth after death; there is another life after death.
3. Therefore, all human activities should be organized in such a way that he does not have to suffer in the afterlife.
4. In this way man will organize all his activities in a holistic way, which will include his personal and collective life as well as his educational, economic, political and social life. Sharia is the rule and guideline of these external behaviors for human beings.
5. People are given freedom to do whatever they want³⁸.

Realizing man's relationship with God is a spiritual thing, which is called "Ihsan" in Arabic. The Prophet Muhammad (pbuh) described Ihsan as follows:

You shall worship Allah as if you were looking at Him; Even if you don't look at him, he is looking at you³⁹. That is, all work must be done in such a way that you see God. If that is not possible, then at least realize that God is watching over you. Similar perception is the basis of true concentration. The meaning of this kind of concentration is to find the form of one's own will according to the will of Allah and to become completely one with the divine will as much as possible. As a result, Allah's choice takes shape in His choice, the sins which Allah does not like to spread in the world, they employ omnipotence not only to avoid them in the world but also to eradicate them completely from the bosom of the world. A Muslim can not only be engrossed in devotion to the pleasing deeds of Allah, but he has to engage in uncompromising struggle to propagate and establish them. In this way man gradually becomes closer to God by devoting himself to the divine will. Awakening of the divine spirit takes place in his heart and he is able to become fully exposed to its light. Hazrat Muhammad SAW is the best example of this. To remember Allah regularly, to love and obey Allah and His Messenger, man can attain nearness to God by advancing in the struggle for the establishment of truth and by refraining from evil deeds. Those who have been able to gain nearness to Allah, with their closeness and cooperation, other people can also get help in gaining nearness to Allah. They can awaken their soul through various individual and collective activities. However, it is not possible through any mechanical activity, but with concentration, only for the sake of Allah. This is true devotion to God⁴⁰. Devotion to God is the source of all kinds of righteousness and virtue and the root of all kinds of righteous deeds. Who seeks to reorganize human life as the guarantor of the reform movement established by the Prophet (pbuh) according to faith, deeds and good deeds, and wants to be guided by the command of Allah, he constantly reminds all other people of the true significance of being devoted to the will of God. The society that will implement these values in the collective life is the ideal society. Islam wants to build such a society for the real (falah) welfare of the people.

According to Islam, when people believe, action and perception are able to perfect these three things equally, and then he basically proves that he is a caliph of Allah in the world. Although man receives everything from God, yet all the attributes of Allah are manifested through man as his Khalifa. God has placed His entire creation under the possible control of man. Therefore, Islam does not impose on the acquisition of knowledge and power. However, since some of it is given by Allah, there is a fundamental limitation in this case and that is why man is never self-sufficient. God can take away power from Him whenever he wills. That is why Islam teaches the unique dignity of all, apart from language, caste and gender. According to the teachings of Islam, the rich and the poor, the king and the subjects all unite in one line. As a result, as man moves forward on the path of self-realization, he gets the right to apply the power given by Allah to his other creations. That is why Islam has commanded people:

1. Believe that God is one. He is omniscient and omnipresent. He did not give birth to anyone, nor did anyone give birth to him.
2. We must also believe that man is God's caliph in the world and that he has been given the freedom to choose between good and evil.
3. It must also be believed that since man is given the freedom to choose between good and evil, there is a danger of him going astray. That is why Allah has sent prophets and messengers from age to age to guide the people and make them aware of the true dignity. Thus from Adam (peace be upon him) to Muhammad (pbuh) various prophets and messengers came and through Muhammad (pbuh) this process of prophethood came to an end.
4. The Qur'an is preserved without any distortion. People have to respond to the call of the Qur'an to follow the Prophet (pbuh) as the greatest example.
5. One should know the ideals preserved in the Sunnah and Hadith of the Prophet (pbuh) and act accordingly.

The Balance between the Person and Society

Another unique feature of Islam is, establishing a balance between individualism and collectivism. Islam believes that human beings are individual and that every human being has to give an account to Allah personally. Islam protects the fundamental rights of human beings as individuals and ensures that no one interferes with them. The main goal of Islamic education policy is proper development of personality and abandonment of personality to society or state is not recommended. In the words of the Holy Qur'an, "And that is, there is nothing for man, but that is what he has tried for⁴²."

"The calamity that has befallen you is the result of your own earnings, and He forgives many crimes on his own⁴³."

The fact is, "God does not change the condition of any nation. Until the people of the nation change their qualities⁴⁴."

And when Allah decides to do harm to a people, then do it and do not stop protesting. Nor can anyone of such a nation be helpful and helpful against Allah.

Every person will be rewarded for the good he has achieved, and the bad consequences of what he has accumulated will fall on him⁴⁵.

Our deeds are for us, your deeds are for you. On the other hand, Islam awakens people's sense of social responsibility and unites them in society and state, instructs to participate in the good work of society. He repeatedly talks about social order among Muslims through congregational prayers, instructs to pay Zakat. This has been said in the Holy Quran, "And in their wealth was the right of the beggars and the deprived⁴⁶."

Jihad has been made obligatory that is, Islam is for everyone when needed and for the sake of defending the Islamic State, even lives must be sacrificed. The Prophet (pbuh) said; the whole human race is the inhabitant of a ditch where everyone is the protector of all or shepherd and he has to give an account of the whole valley.

'Stay together, doesn't go against each other. Make it easy for others and do not hinder each other. "He is not a believer who eats on his own while his neighbor is starving."

'The believer from whom the lives and property of others are safe⁴⁷."

In short, Islam does not ignore the individual there, but determines the appropriate role between the two.

Global Society

The characteristic of this society is that, it is all inequality of race and language and may extend to the corners of the earth by crushing geographical boundaries and on this basis a universal society of all the people of the world and universal brotherhood can be established. Only those people can be included in societies based on ethnicity and regionalism, those who are born in a certain clan or in a certain country. The door of such a society is forever closed to the people outside it. But this thinking of Islam is based on this ideology in the society and every person who supports the character policy can gain access. And those who do not support his beliefs and character principles, Islamic society cannot include them but establishes a humanitarian bond with them and it is always ready to give them human rights.

It is obvious that, if two children of the same mother are completely different in opinion, belief and thought, however, their way of life will be different. But this does not necessarily mean that, they are not brothers. Thus two groups of the whole human race or if two groups of people living in one country are also religious they are different in terms of character, but their society must be different. But in terms of humanity, they must be completely one and the same. The Islamic society is ready to give to the non-Muslim society all that can be imagined to give the highest and maximum rights on the basis of united humanity.

Morality or Character

One of the characteristics of Islamic society is morality or character. Akhlaq means character traits, characteristics, manners and good manners etc. This behavior and character traits about the individual is called morality. And when it spreads to the social sphere, it is called Muamalat. This means interactions or behaviors. Humans are social creatures. Mutual behavior and functions are essential for the establishment of society. Since all human rights are equal. Therefore, the importance of Muamalat in mutual life is immense. All human activities, conversations, behaviors, exchange, trade, education, employment, employment, agriculture and every field of housework is covered by Muamalat. There is no difference between caste, religion, caste, tribe, rich-poor and vulgar. The purpose of Muamalat is to establish mutual brotherhood, unity and equality in the Islamic society.

Durability and Variability

Sustainability in any society and culture and variability both exist and it is bound to stay. Different doctrines and cultural systems are erroneously emphasizing which one of the neighbors in this equation. Excessive emphasis on sustainability makes the whole system extremely rigid and takes away its features of flexibility and progressiveness. On the other hand, moral relativism, impermanence and anarchy develop in the absence of permanent fundamentals or unchangeable elements.

There needs to be a balance between the two. The need to have such a system can meet both sustainability and variability needs. U.S. Judge Mr. Justice Cardozo rightly said that, what we need most today is a philosophy that will mediate between the two conflicting demands of sustainability and progress and will provide a policy of improvement⁴⁹. Islam is an ideology that is capable of meeting both the needs of sustainability and variability.

If you think deeply, you will see that life also has stability and variability. Not so rigid and inflexible those, in some cases even drastic changes are not accepted again, the light is not so flexible that, in special cases it does not have permanent properties. The matter becomes clearer when we observe the process of transformation of the organs of the human body. Every tissue in a person's body changes several times in a person's life but the person remains unchanged. The leaves, flowers and fruits of the tree change but the tree remains unchanged. This is the law of life that the two elements of change and permanence must exist equally. Only this law of life can meet all the needs of human nature and these two elements alone can meet all kinds of needs of the society. The basic problems of human life are the same in all countries. But problem-solving tools and coping strategies vary over time. Islam offers a new approach to solving this problem and tries to give a realistic solution⁵⁰.

The Qur'an and the Sunnah are eternal rules from the Lord of the Worlds. This provision has come from Allah who is above time and space. As a result, his revelations about individual and social behavior are realistic and eternal. But God sent the revelation as a principle in the broadest sense and has given the freedom to apply the special conditions of each age in keeping with the purpose. Through ijihad, people try to solve the problems of their age and implement the provisions of Allah. So the basic provisions are permanent. But the method of implementation may change in the light of the diverse demands of different eras. That is why Islam is always alive and as modern as the next dawn.

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