Ways for Peaceful Society in Islamic Law

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ABSTRACT

Every individual is the first unit of the society. Family becomes by living the individuals together and then society becomes by the different family groups. The family happiness and prosperity is based on the individual while the society happiness and prosperity lies on the groups of family. Although the establishment of a peaceful society is essential for the prosperity of the country. It is a universal fact that no country can develop until and unless the existence of peace in any field. Peace is the foremost priority in the development of the country. That is why in the modern world, those countries that are in the race for development, in fact there is peace. Peace is the only way that can lead the people to a successful life, and this is the philosophy that Allah revealed to His Prophet Mohammed fourteen hundred years ago in the last book of the Holy Qur'an. Allah says. Translation: And (I grant a) peace in fear. (Al-Qur'an: Ch: 106:04), Islam is a peaceful religion, its best examples, we can see, in the practical life of Holy Prophet (SAW). He was the Messenger of Allah (SWT) to convey the message of honesty, piousness, peace, mercy, integrity, and love. He had never done any activity which indicate act of terrorizing, misconduct, racism and violation against humanity. This study was aimed to analyze the basic and essential virtues of Islam for establishment of peaceful society in Islamic Law.

Keywords

INTRODUCTION

Religion of Islam is a divine system of beliefs, acts of worship, and rules of conduct to enable human beings to achieve nearness to Allah and to lead a peaceful life. In Islam, the last book of almighty Allah is the Qur'an. The Qur'an is the word of Almighty Allah that is founded on the highest level of perfection and consensus. It does not mention just as few beliefs or worships, but covers every aspect of life in a very bleak manner. Whether it is beliefs or worship, matters or morals, there is no aspect of life that the Qur'an has not laid down the basic principles. There are clear teachings and instructions for every aspect of a human being, from its individual life to its collective life (family). Islam basically educates the ways of pleasant and peaceful manners to regulate the society and as well as the world (Hamid-ud-Din, 1983).

Islam is a righteous religion for all human beings and teaches that lead a simple peaceful life to the human beings and also sympathy about other creatures' flora and fauna (always fear Allah (SWT) because He knew what the hearts conceal). The most vital evidence of this religion is, that Allah (SWT) has selected, the name of Islam for it. "The Arabic word Islam literally means 'surrender' or 'submission'. Islam, as a faith, means total and sincere mastermind to Allah, so that one can live in peace and tranquility. Peace (Salam in Arabic, Shalom in Hebrew) is achieved through active obedience to the revealed commandments of Allah (SWT). (Waines, 2002).

This explanation has been taken from another place that "The word Islam is derived from the Arabic word 'Salama or Salima', which means security, protection, safety and peace. As, Islam in its literal meaning, devotes absolute peace, harmony, and protection". (Islam, 2001). The law plays a vital role in Islam and yet, the law is also the least understood aspect of the Islamic faith by Muslims and non-Muslims alike.

Islamic law is derived from two distinct sources: The Qur'an and the traditions of the Prophet (known as the hadith and Sunna). The Sunna is the orally transmitted record of what the Prophet said or did during his lifetime, as well as various reports about the Prophet's companions. Traditions purporting to quote the Prophet verbatim on any matter are known as hadith. The Sunna, however, is a broader term: it refers to the hadith as well as to narratives purporting to describe the conduct of the Prophet and his companions in a variety of settings and contexts. (Ibn-Sina, 1957)

The Qur'an

Every Muslim has belief that for the guidance of man, God sent down several divine books, among which: The Sohof given to Noah, the Law given to Moses, the Gospel given to Jesus Christ, and the Holy Qur'an given to Muhammad. Were these books not sent, human beings would have been led astray, falling afar off from the natural path of piety, ethics, and straight path of truth. Such divine books, like the clouds of mercy, have rained upon the plane of the hearts, bringing to fruit the seeds of knowledge, wisdom and virtues "The Messenger (Muhammad) believes in that which is revealed to him from his Lord, and so do men of faith. They all believe in Allah, His angels, His books, and in all His Messengers. We believe the Holy Qur'an is the greatest and the most important one, among the many miracles of the Prophet of Islam; not only for its eloquence, fluency, vividness and expressiveness, but rather for other important aspects and wide dimensions of the book, about which broad descriptions have been given by the experts in their books. We believe that no one can ever bring a book like the Holy Qur'an, even not a chapter comparable to it. In Islam, the Qur'an occupies a unique and singular status as the literal word of God. Muslims believe that the Qur'an is the literal word of God as transmitted by the Angel Gabriel to the Prophet Muhammad. The Muslim belief in the integrity of the text of the Qur'an is well-supported historically, but the meaning and context of the text is a far more complicated matter.

The Sunnah

After the Qur'an, most Muslims consider the Sunna of the Prophet as the second most authoritative source of Islam. The Sunna is represented by an amorphous body of literature containing hundreds of reports about the Prophet and his companions during the various stages of early Islamic history. Although the Qur'an and Sunna are considered the two primary sources of Islamic theology and law, there are material differences between them. (Mubarak, Muhammad, 1165)(Mubarak, Muhammad, 1165) It is an obligation upon all of the Muslims to not differentiate between the Qur'an and the Sunnah, with regard to the obligation of accepting both of them together and establishing Laws based on both of them. Indeed, this is the guarantee that will prevent them from drifting to the right and the left, and from returning to deviation.

DISCUSSION

The establishment of peace is essential for the development of a country and a prosperous society and for the establishment of peace, it is important to consider the following moral values of Islam.

Avoid Violence

Violence is the expression of physical or verbal force against self or other, compelling action against ones will on pain of being hurt. The word violence covers a broad spectrum. It can vary from a physical altercation between two beings, where a slight injury may be the outcome, to war and genocide, where millions may die as a result. Religious and political conflicts have also often resulted in violence leading to the biggest riots causing large scale harm to the society and taking many lives in the process. Hence violence is something that breeds throughout the society in various garbs acting as a serious threat to a peaceful existence of mankind, be it on a personal level or on a larger international level. (Fakhry, 1983)

In English language the opposite word of violence is peace. The word peace is derived from the radicals S-L-M. The scholars of language mention four closely related terms that can be derived from this origin: Salam, Salamah, Silm, and Salm. Raghib al-Isfahani says in his lexicon of Qur'anic terms, "As-Salm and as-Salamah mean freedom from any external or internal ruination. (Al-Isfahani, Raghib, 1867)

If we look forward to understanding the definition of a Muslim or believer, which is mentioned in the Holy Qurān and Hadith, it is exposed, as an evidence that in the sight of Allah (SWT) and His messenger (SAW), a Muslim is, that who represents the security and peace, and a Mumen (true Muslim) is, the one, who has the affection, love, tranquility, peace, tolerance, and coexistence in his/her nature and heart for others and gives

significance to the dignity of the human beings and do not collectively and individually harm the people in any case. (Islam, 2001)

"Abu Hurayra (RA) articulated that, the Messenger of Allah (SWT) said, "the Muslim is he from whose tongue and hand all people are safe" (Muhammad bin Ismai'l, 2000). At the individual level, peace can be viewed as an absence of the ruinations of the heart. One free from such ruinations will succeed, God-willing, when he meets his Lord. Therefore, he will enter safely into the Abode of Peace (Dar As-Salam). God says in this regard, "On the day no amount of wealth or children will be of any benefit. (The only one benefited) will be one who comes before God with a sound (salim) heart". (Al-Qur'an: Ch: 26:89).

Living in peace means more than living in the absence of violence. Try to cultivate peace in all areas of our life by reducing stress as much as possible. Avoid stressful situations, such as traffic, large crowds, when possible.

Thinking Well of Others Relieves the Heart.

Nothing relieves the heart and makes one happy more than thinking well of others. It protects one from the harm of worrisome thoughts that disturb his peace of mind and exhaust the body. Thinking well of others leads to a sound heart, strengthens the ties of cordiality and love among the individuals of a community, and frees the hearts from hatred and rancor. The Prophet Muhammad (SAW), said: "Beware of assumptions, for assumption is the falsest of speech, and do not be inquisitive, and do not spy upon one another, and do not vie with one another, and do not envy one another, and do not hate one another, and do not shun one another; be fellow-brothers and slaves of Allah" (Muhammad bin Ismai'l, 2000)

If only the members of the Muslim community would adhere to this sublime behavior, their enemies would never dare to attack them and their famous policy of "divide and rule" will never succeed because the hearts are united and the souls are pure. Moderate our absolute convictions by always being ready to question and to reflect. Accept that our beliefs, faith, passions, or opinions are but some among many other beliefs, faith, passions, and opinions in the world. Follow an ethic of moderation that values human dignity and worth; follow the one true absolute, which is to treat others as you wish to be treated yourself. (Cooper, 2001) The Messenger of Allah (SWT) Muhammad (SAW) has said: "And best in the things is middle" (Ahmed bin Al-Hussain, 458AD)

Promote Truthfulness avoid falsehood/Lie

Islam is the only religion which guides its followers in every step of their lives. There are various good manners and excellent morals that Islam teaches us and truthfulness is one of them. Islam has declared it as one key element of a good character. Telling truth and avoiding lie are two basic characters of a true and faithful Muslim. To speak always truth means to be faithful, honest and trustworthy person. As a result, everyone in the society will trust such person and get inspiration from him. Many people will try to follow him, particularly his intimate friends and companions will also try to become like him and be distinguished in the society.

In Islam the meaning of "truth" and its use in different times and sense are as under; Validity as affirmation of conformity with reality was referred to as "sidq" (veracity, truth) or "tasdiq" (certification of truth). The "actuality of affairs" to which our knowledge confirms was comprehended also as a sort of "authenticity", and the corresponding term "haqeeqa" may be rendered into English as "truth" as well. Thus verification is carried out by comparing our knowledge to the "truth of things", and if the result is positive, knowledge is "true (sadiq), if not, it is "false" (kazab). (Mubarak, Muhammad, 1165)

Almighty Allah ordered the believers to tell the truth and urged them to be among the truthful. He revealed too many verses about truthfulness in His Book. He says: "O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds)" (Al-Qur'an: Ch: 09:119)

Imam Ibn Kathir (May Allah Have mercy on him) says about this verse: "This verse says, adhere to and always say the truth, so that you become among its people and be saved from destruction and calamities. Allah will make a way for you out of your concerns and a refuge."

The religion of Islam puts great emphasis on upholding truth and justice under all circumstances, even against one's loved ones. Let me share below some relevant verses of the Qur'an: "O ye who believe! Be ye staunch in justice, witnesses for Allah, even though it be against yourselves or (your) parents or (your) kindred, whether (the case be of) a rich man or a poor man, for Allah is nearer unto both (them ye are). So follow not passion lest ye lapse (from truth) and if ye lapse or fall away, then lo! Allah is ever informed of what ye do" (Al-Qur'an: Ch: 4:135). "Confound not truth with falsehood, nor knowingly conceal the truth" (Al-Qur'an: Ch: 02:42) "O ye who believe! Guard your duty to Allah and speak words straight to the point (without any equivocation)." (Al-Qur'an: Ch: 33:70)

Justice

According to Islam, human beings are the noblest creations of God, endowed with consciousness and freedom of choice. The Qur'an states that God has made human beings His trustees or stewards on the earth. Muslims see this world as God's field, and human beings as the caretakers. Muslims believe humanity's ultimate task is to build

a world that reflects the will of God. Thus, Islam is balanced in its concern for salvation in the Hereafter as well as peace and justice in the present world. Islam places great emphasis on social justice for all people.

The Quran, the sacred scripture of Islam, considers justice to be a supreme virtue. It is a basic objective of Islam to the degree that it stands next in order of priority to belief in God's exclusive right to worship (Tawhĭd) and the truth of Muhammad's prophet hood. The literary meaning of Justice (a'dal) is "equity and balanced" which means to divide anything in equal two". (Hafeez, Abdul, Abu Al-Fazal, 1950)

And another place, it is said that; In between minimum and maximum there is a point of equity which is "Justice". (Ali Ibn Muhammad, Al-Jurjani, 1781). In another words it is said that "everyone should get his due and if someone violates anyone's right he should be duly punished. (Hamid, Muhammad, 1990). Kamali (2001) says in his book that "placing something in its rightful place equal treatment to others or reaching a state of equilibrium in transactions with them".

A number of Quranic verses can be viewed about justice while some of those are;

"And the word of the Lord has been fulfilled in truth and justice. None can change His words; and He is the All-hearing, the All-knowing". (Al-Qur'an: Ch: 06:116). (1) "You, who believed, when you contract a debt for a specific term, write down and let a scribe write [it] between you in justice. (2) "Indeed, Allah commands you to render trusts to whom they are due, and when you judge between people then judge with justice". (Al-Qur'an: Ch: 05:59)

A great emphasis is given to justice in Islamic Law (Sharia) and it demands similar to just practices because a society goes to dogs where there is no justice in it and its peace ends. The peace of a given society depends over it. If things are observed keenly two realities become visible, in the concept of justice. One is that to maintain a balance in the rights of the people and second to render justice for the right people. The importance of the justice is evident in every field and stage of life. It demands that the social, legal, political and ethical rights should be ensured. (Qutb, 1953)

Brotherhood

The only relationship that is a complete manifestation of strong unity, love, and affection is the one that exists between two people who are living on an equal plane in life and this is the relationship of brotherhood and sisterhood. This presents the reader with a unified concept of humanity and of the universe. The message of Islam is not confined to any section of mankind; instead it embraces the whole of mankind and the entire universe.

As the Holy Qura'n relates. Say, (O Muhammad), "O mankind, indeed I am the Messenger of Allah to you all, [from Him] to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death". (Al-Qur'an: Ch: 07:159). The advent of the Holy Prophet Muhammad (SAW) is described in the Holy Quran as: "A mercy for all peoples". (Al-Qur'an: Ch: 21:108)

Furthermore, Islam proclaims to be for the universal brotherhood of man. "And hold fast, all together, by the rope of Allah and be not divided; and remember the favor of Allah which He bestowed upon you when you were enemies and He united your hearts in love, so that by His grace you became as brothers; and you were on the brink of a pit off re and He saved you from it. Thus does Allah explain to you His commandments that you may be guided? (Al-Qur'an: Ch: 03:104)

Islam recognizes mankind's diversity of color, race, language etc. The Holy Quran relates: "And among His signs are the creation of the heavens and earth, and the diversity of your tongues and colors. In that surely are Signs for those who possess knowledge." (Al-Qur'an: Ch: 30:23)

Islam makes no distinction or privilege, whether pertaining to color, race or caste or derived from family, rank, or wealth. Instead it makes all mankind one great brotherhood, and exhorts all of us to seek and win the pleasure of God through the righteousness and beneficence of our conduct towards each other. Therefore the only real answer to resolve many of today's problems is to have one universal religion for all mankind and Islam claims to be that religion. Through following the teachings of Islam will enable man to recognize his God and be able to interact with God's creation and thus find the peace that he desires. (Qutb, 1953)

Tolerance

When defining one of its important aspects, Islam, means complete submission to Allah by choice and conviction, not through seduction or compulsion. Islam accommodates and welcome all people as brothers and sisters regardless of their distinctive and particular affiliations or backgrounds. The Islamic attitude towards the followers of other religions is not only to show tolerance towards their beliefs, but also to affirm a non-negotiable Islamic principles of tolerance and religious responsibility. Tolerance in all that you think and do will make a difference in your life and in the lives of others around you.

Tolerance is one of those qualities that forms the bedrock of society. The world is a much smaller place today. Globalization has blurred borders throughout the world. More people from different nations, cultures, religions and lifestyles are working together and living in the same neighborhoods than ever before.

In fact, Islam through the course of its history has granted the people of other faiths the highest degree of tolerance by allowing them to follow their way, although some of their practices might have been in conflict with the religion of the majority. It was this degree of tolerance that the Muslims adopted towards their non-Muslim citizens.

There is another aspect of this matter which cannot be found in the written laws, nor can it be enforced by courts or governments: it is the spirit of tolerance which underlies upright attitudes, benevolent dealings, respect for one's neighbors, and all the sincere sentiments of piety, compassion, and courtesy.

Tolerance is very important in the case of religion. How people worship is a very personal thing and someone bashing a person's religion can start a heated battle very quickly. Everyone has the right to believe what they want. If there was more tolerance among people, there would be fewer battles over whose religion is right. (Bhatti, 2018)

The Holy Quran has especially emphasized that the matter of religion relates to the conscience of every individual. "Hence, there should be absolutely no force and compulsion in religion". (Al-Qur'an: Ch: 02:256)

Tolerance, as we define it, refers to the skills we need to live together peacefully. In times of peace, people have a chance to prosper socially, economically and emotionally. Tolerance creates a society in which people can feel valued and respected, and in which there is room for every person, each with their own ideas, thoughts and dreams. This is why we believe tolerance is important: because it is an essential aspect of a healthy, livable society.

Tolerance for others is about appreciating diversity, the plurality of modern society, and being willing to live and let others live too. When we fail to tolerate others' beliefs, ways of being, and opinions, the end result can be discrimination, repression, dehumanization, and ultimately violence. Practicing tolerance is at the heart of living peacefully.

Seek Forgiveness, not Revenge

Forgiveness is a core value within Islam and many other religions, but it is unclear whether valuing forgiveness results in individuals being more forgiving. Forgiveness is proposed to be an important pathway through which the effects of religion on health are mediated. Forgiveness is a powerful way to amend wounds of couples when they have an uncomfortable and difficult trade.

Just as it is important to believe in God's mercy and forgiveness, it is also necessary to base human relations on forgiveness. We cannot expect God's forgiveness unless we also forgive those who do wrong to us. Forgiving each other, even forgiving one's enemies is one of the most important of Islamic teaching.

The main motivation of human forgiveness as a universal dimension, is forgiveness for giving optimistic relationship between the individual. What is noteworthy that the motive of making Islam look special attention by the infallible and Scripture is an important criteria? In the Qur'an Allah (Family situations) says: "O You who believe! Behold, among your spouses and your children are enemies unto you: so beware of them! But if you pardon [their faults], and forbear, and forgive- then, behold, Allah is Forgiving, Merciful. "(Al-Qur'an: Ch: 64:14)

Forgiveness lifts you up and frees you from resentment. Forgiveness is about learning - learning to cope with the negative feelings that arose as a result of the act that made you angry or upset and you learn by acknowledging those feelings rather than burying them. And in forgiving, you empathize with the other person, leading you to understand what motivated them; you don't need to agree with what they did, just to understand. (An-Na'im, 2010)

The Qur'an teaches that God is a Judge and He also punishes, but God is not bound to punish. The justice of God, according to Qur'an is that God does not and will not inflict undue punishment on any person. He will not ignore the good of any person. But if He wishes to forgive any sinner, He has full freedom to do that. His mercy is unlimited and His love is infinite.

CONCLUSION

Outwardly, living in peace is a way of life in which we respect and love each other in spite of our cultural, religious, and political differences. While inwardly, we all need to search our hearts and minds and understand the fear that causes the impulse to violence, for in continuing to ignore the rage within, the storm outside will never subside. There are a number of proactive ways that you can become the peaceful change you'd like to see in the world, including: Change ourselves. Violence starts from our side and it is need to go inside to stop violence and become peaceful. To live peacefully, first change ourselves, and then change the world. Secondly need to become a part of the solution. Subsequent to the above, talk to other people about their views of peace. Share ideas about ways to help create a more peaceful world and ways to embrace differences without falling into conflict. Along with the above mentioned we should make sacrifices to help others. The greatest noble cause is to display your desire to bring about peace in the society by your own sacrifice and not that of those who oppose your views. You too can bring peace to the world by showing your willingness to sacrifice your self-centered desires. Thus through our individual input we can bring harmony in the world by championing love and peace for all.

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