Literature Review

Ensuring Peace in Society: An Islamic Perspective

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Abstract. The paper attempts to find out the problems against social peace and development, and sheds light on Islamic directions towards ensuring peace in the society. The peace and stability of a society- at most- depend on fulfilling the rights of social members, and removing all types of violations from that society. Cordial relationship among the dwellers also plays a vital role to stable the peace in the society. Islam, therefore, has declared all civil rights of human kinds such as the rights of food, cloth, habitation, education, treatment, social security, freedom of thought and religion etc., and has strongly prohibited all sorts of offenses like killing, stealing, doing injustice, deceiving, teasing, telling a lie, backbiting, slandering, plotting, envying, spying, suspecting, looking into the secret matters of others, committing social discriminations in the society, and so on. For the stability of peace in a society, Islam paid attention to the cordial relationship between the social members and enjoined its followers to ensure philanthropic activities in the society as helping, visiting, exchanging gifts, consoling, paying debts to the needy, healing the poor sick, special care for the aged, disabled and widow, and forgiving the mistakes of social inhabitants.

Keywords: Civil rights, Offenses, Philanthropies and Social peace.

INTRODUCTION.

Religion and society are inextricably intertwined whose relations and structures constitute human life. (Safra, 2006). Peace in the society brings indispensable progress and prosperity. Humanity cannot survive without it. Social peace emanates from accurate solutions of all problems of society. It requires abolishing all kinds of violations, ensuring civil rights and enhancing cordial friendship among social members. It has been observed that various paradigms have been made in the world for ensuring peace in the society and country such as the system of democracy, but those policies are not successful in social stability worldwide, because of lacking of civil rights, presence of discrimination, corruption, unemployment, disease, exploitation and hunger, want of cordial relationship among the social members and helping mentality etc. directly affect a large part of the world. Islam -the religion of peace- gives clear idea and the best reforming law about social peace. It not only makes the policy of building social peace but also emphasizes on its fulfillment. The article deals with following major points:

- Society and Islamic society.
- Peace and Islam.
- Islamic approach for fulfilling the fundamental rights of social members to ensure peace in the society.
- Islamic approach for eradication all types of corruption from the society to confirm peace in the society.
- Islamic approach for philanthropies to establish cordial friendship and hearty relationship among the members of the society to ensure peace in the society.

Society and Islamic society.

'Society' is a remarkable term in sociology which derived from the Latin word 'socius' that means friendliness. It denotes a group of people who live in a surrounding area for cooperation and share similar values, laws, traditions, and culture."(Steve and Steven, 2006). Human beings are social creatures and they organize their activities in groups and society indicates the inclusive activities of them under the authority of a particular territory, for instance, Arab society, and European society. (Bryan, 2006)

The prominent socialist Maciver said: "Society is a system of usages and procedures, of authority and mutual aid, of many groupings and divisions, of controls of human behavior and of liberties. This ever-changing complex system we call society." (Maciver and Charles, 1969, 5).

Islamic society is formed with the people endowed with Islamic moral heights and laws guiding their activities for the growth of the society. It does not recognize the geographical boundaries or territories (al-Faruqī, 1998). *Ummah* (community), *qaum* (nation),*'ahl* (family), *qaryah*(village) are the ancient terms related to Islamic society used in various Islamic books (Newby, 2002).

Islam and peace.

Islam, the most comprehensive religion, covers all aspects of life. It declared personal, civil, criminal, commercial, and constitutional and international law from the holy Qur'an and the *Sunnah*. Peace and Islam are interconnected as *'salām'*, an Arabic word, means "peace" and is derived from the root *silm* that resembles the root of Islam. One of Allah's names is *Salām* means Peace. The Muslims conclude the prayer "*salāt*" with the words of *salām* that means peace. The sentence of salutations of Muslims wishes of peace. And the word "Muslim" refers a peaceful one. Thus peace is inextricably linked to Islam.(*Abdalati, 1975*).

Islamic approach for fulfilling the fundamental rights of social members to ensure peace in the society.

Fundamental rights of each social member play a conspicuous role in building peace and happiness in a society. Most of the time the emergence of chaos, restlessness and inquietude are appeared in a society due to the absence of fulfilling the fundamental rights of social members. Islam, therefore, attached too much importance to fulfill the following fundamental rights of social members.

1). The right of social security.

Human kinds need to ensure social security for peace building. It protects the social members from all kinds of danger. Islam paid attention to this right, and social service for alleviating suffering from ailment, frailty, unemployment, fire, flood, storm, and accidents is an essential part of Islam (Campo, 2006). In pre-Islamic epoch, parents would bury their girls alive (Adamec, 2009), but Islam strongly forbade this type of inhumanity as Allah (SWT) said: *"And when a baby girl was buried alive (as done by the pagan Arabs) it was questioned for what crimes she was murdered?" (Al-Qur'an, 81:8-9; al-Hilalī, and Khan, 1417H, 818).*

Thus Islam uplifts them to the position of human dignity as the menfolk. Suicide, an evil practice, plays a harmful role in a society. Islam, therefore, strongly prohibited it. Allah (SWT) said: *"... and do not kill yourselves (nor kill one another)..." (Al-Qur'an, 4: 29; al-Hilalī, and Khan, 1417H, 112).*

2). The right of food.

Food is a basic human right for the people which should be available in the society and government needs to work to make its citizens free from hunger, food insecurity and malnutrition. Islam declared the right of food for all humankinds as Allah (SWT) said: *"...Then eat thereof and feed therewith the destitute in their time of extreme poverty" (Al-Qur'an, 22: 28; al-Hilalī, and Khan, 1417H, 447).*

This verse ensures the right of food for every inmate of a society, especially the disabled and the poor. The Prophet (PBUH) encouraged his followers to feed the poor and the needy people saying: *"He is not a (complete) believer who spends the night satisfied whilst his neighbor next door is starved" (Al-Bayhaqui, 1344H. v: 10, P-3, hadith no- 20160).*

3). The right of cloths.

Everyone has essential right to live a respectful life in the society. Cloth is a fundamental right for every citizen of a society. The government as well as the elite people should take the responsibility to make it adequate. It is a common scenario in the society that some are wasting in clothing, while others are deprived of necessary clothing. People are seen, particularly in the winter, facing inadequateness of warm cloth. This discrimination ought to be expunged from the society. Islam instructed its follower to make sure the cloths for those who have no sufficient clothes to wear. The Prophet (PBUH) said: *"They are your brothers. Allah has made them subjected to your authority; hence he who gets his brother under his power must feed him from what he has and dress him with what he attires"*. (*Al-Bukhari*, v-2, p-899, Hadith-2407).

4). The right of treatment.

Sickness is one of the major obstacles against social peace and happiness. Islam declared the right of treatment for all social members and ordered them to utilize the healing during sickness. The holy Qur'an and the *Sunnah* contain a great deal of principles and methods of healing. The element of medicine must be from halal substances such as the manufacture of permissible herbs. It is not allowed to be made from an impermissible and defiled materials as alcohol, the body of a pig or a dog etc. The Prophet (PBUH) said: *"Cure (use medicine) of slaves of Allah! And don't heal with haram (unlawful things), Allah (SWA) sent no illness, but revealed it remedy"*. (*Al-Basti*, 1993, v-13, p-426, hadith-6061).

In the society, we notice some doctors who provide inaccurate treatment to the patients which causes terrible harm, even death. The Prophet (PBUH) terribly warned the doctors to offer wrong healing. He said regarding this: *"Any doctor who practices medicine when he was not known as a practitioner before that and he harms (the patients) he will be held responsible"*. (*Al- Sijistani*, v-4, p-320, Hadith no-4588).

He also said encouraging to visit the sick: *"When a Muslim calls at any of his ailing brothers in the morning, seventy thousand angels pray for his wellbeing until the evening. If he does so in the evening, the same volume of angels keep on praying for him till the morning; and he will have (his share of) reaped fruits in Jannah"*. (*Al-Humaidi*, 2002, v- 3, p- 399, Hadith – 3096).

5). The right of habitation.

Habitation is an inherent right of humankind. All dwellers of a society should have a residence for sheltering themselves. Without ensuring this right a society cannot be peaceful. This right entitles the holder to the right of occupying the necessary part of a real property for him, with the purpose of satisfying their housing needs. The Government has to take proper steps to ensure the habitation of each member of a society. And elite persons in a society should pay attention to this essential right. Islam enjoined its followers to confirm this right (Al-Hindi, 1989).

6). The right of education.

Education is a major key to peace and happiness in a society. It denotes the method of learning and attaining information that helps a person to get the right path in his activities. Allah (SWT) emphasized education as he enjoined saying: *"Read! In the name of your Lord Who has created (all that exists)"* (al-Qur'an, 96: 1; al-Hilalī, and Khan, 1417H, 842).

This divine order involves all kinds of educations; religious, ethical, logical, physical, psychosomatic, social education and so on. (*'Ulwan,* 2004). The Prophet (PBUH) encouraged on attaining knowledge and even he said that slave girls should be learned. He made acquiring knowledge as a requirement for every Muslim as he said: "Acquiring knowledge is a duty upon every Muslim." (*Al-Baihaqi*, 1410 H, v-2, p-253, hadith no- 1665)

Thus Islam instructed the followers to seek the knowledge from the cradle to the death. Islam emphasizes on morality along with quality education. Morality is deeply connected to all branches of education that covers literature, sciences, mathematics, law, pharmacy, journalism, economics, and so on. Education should be oriented with morality, because without morality, education cannot be fruitful for the nation. Today, we see crime is a widespread problem in the society. Then biggest crimes of society, including bribery, political offense, and smuggling and so are conducted by a well-educated person. So, we need to attain divine knowledge and teach it to the social members which will lead us to serenity and assist us to build a peaceful society.

7). The right of freedom of thought.

Freedom of religion is a fundamental tenet which recognizes one's belief, worshiping, ritual and practicing the religion in peaceful condition. *It is an* essential element of building peace and happiness in the society. Islam prescribes the right of freedom of religion for every human being, (Zahid, 2007). Allah (SWT) forbade compulsion in accepting religion and said: *"There is no compulsion in religion. (Al-Qur'an: 2:256; al-Hilalī, and Khan, 1417H, 58).* This is great evidence in freedom of religion or faith.

8). The right of honor and dignity

Human dignity is an inviolable right of all humankinds. It plays a vital role in stability of peace and happiness in a society. Islam instructed regarding this right. All mankind are the offspring of Adam (A) and must be treated with honor irrespective of color, race, origin, gender, age, language, religion, education, occupation, property or any other status. As Allah (SWT) said: *"And indeed We have honored the Children of Adam, and We have carried them on land and sea; and have provided them with At-Tayyibat (lawful good things), and have preferred them above many of those whom We have created with a marked preferment".(Al-Qur'an: 17; 70; al-Hilalī, and Khan, 1417H, 378).*

Islamic Approach For Eradication Of All Types Of Corruption From The Society To Ensure Peace In The Society.

Corruption plays a harmful role against peace in the society. It hinders the development of a society. Islam vehemently condemned all kinds of corruptions that interrupt the peace and happiness of the social members. It strictly prohibited the practice of following bad activities in a society for ensuring the promotion of peace and security in the society.

1). Killing and terrorism.

Killing along with all types of terrorism create mischief, unrest and trouble in a society. Islam strongly prohibited illicit killing and all sorts of terrorism and militancy. Allah (SWT) said: *"Whosoever kills a human being without (any reason like) man slaughter, or corruption on earth, it is as though he had killed all mankind ..." (al-Qur'an, 5:32).* Islam ensures the safety of the non-Muslim citizens as the Prophet (PBUH) said: *"One who kills a man under covenant (i.e. a dhimmi) will not even smell the fragrance of Paradise"(Khan, 1996, 95).* Allah (SWT) has forbidden all types of terrorism saying: *"... And do not seek corruption in the earth. Indeed, Allah does not like corrupters". (Al-Qur'an: 28; 77).*

2). Stealing and plundering.

Stealing is another harmful activity that hinders the peace and happiness of a society. Islam strongly instructed to remove this type of activity. A true Muslim can't steal the property that does not belong to him. Islam penalized cut off the hands of both of male and female thief as a punishment for stealing which described in the Noble Qur'an and the *Sunnah.* Allah (SWT) said: *"And (as for) the male thief, and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed: a punishment by way of example from Allah... "(Al-Qur'an: 5; 38).* The Prophet Muhammad (PBUH) said: *"If Fatima, daughter of Muhammad (SAW) stole, I would have cut off her hand".* (Al- Bukhari, 1987, v-3 p- 1282, hadith- 3288). In this point, Prophet's (PBUH) frankly statement proved there is no distinguish in classes or status. The execution should be implemented over all with no distinction.

3). Oppression and injustice.

Oppression and injustice create a great problem and harmful obstacle against peace and stability of a society. There is no scope of injustice in Islam. It instructed the rule of justice irrespective of reign, color, language and race etc. seeking to build an ethical society against the racial, national and parochial societies existing in the world. (Mawdudi, 1996). Allah (SWA) ordered saying: O believers! stand out firmly for justice (Al- Qur'an, 4; 135; al-Hilalī, and Khan, 1417H, 132).

The Prophet (PBUH) said about the harmful effects of injustice: "Do you know who is bankrupt?" His companions said: *"The person who has neither money nor wealth is bankrupt." The Prophet said, "Indeed, the bankrupt of my nation are those who come on the Day of Resurrection with prayers, fasting, and charity, but also with insults, slander, consuming wealth, shedding blood, and beating others. The oppressed will each be given from his good deeds. If his good deeds run out before justice is fulfilled, then their sins will be cast upon him and he will be thrown into the Hellfire." (Al-Humaidi, 2002, hadith no- 2740.).*

4). Deceiving and telling a lie.

Deception is an impediment in peace building in a society. It is a notorious feature that a person bears. The Prophet (PBUH) – warned saying: "Whoever cheats he is not one of us". (*Al-Nishafuri, 1990*, hadith no-2154). Deception brings a number of destructive results which demolish a society. Telling a lie is another great problem in the settlement of peace and happiness in a society. It encumbers establishing truth and justice ubiquitously. Islam strictly prohibited telling a lie in every sphere of life. Allah (SWT) warns not to bless a liar: "Allah (SWT) does not guide who is an oppressor, a liar (al-Qur'an, 40; 28).

Lying is a hypocritical character which has been mentioned in prophetic saying: 'Four characters make anyone who possesses them, he is considered a perfect hypocrite and he who holds one of them keeps a behavior of the hypocrite until he leave it - (1) when he talks he tells a lie, (2) whenever he makes an agreement, he betrays it, (3) whenever he promises he breaks that and (4) whenever he quarrels deviates from the truth". (*Al-Bukhari, 1987*, v-1, p- 21, hadith no- 34).

5). Backbiting, slandering and tale-bearing.

Backbiting, slandering and tale-bearing are common afflictions that spoil the cordial relationship between social members and create dispute among them. Backbiting denotes saying about a person in his absence which he doesn't like to be known to others. Islam strongly forbade his followers to practice this type of bad habit. Allah (SWT) said: "Never backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah (SWT). Verily, Allah (SWT) is the One Who forgives and accepts repentance, Most Merciful" (Al- Qur'an: 49; 12).

Slandering denotes the action of making a false spoken statement annihilating to a person's reputation. *Islam considers it a great sin. Allah (SWT) said:* "Woe to every slanderer and backbiter". (Al-Qur'an, 104:1). Tale-bearing is another obstacle against the peace and stability of a society. It refers to the act of transferring conversations from one person to another, or from one group to another, or from one tribe to another with the intention of causing corruption and driving people away from each other. It plays a harmful role in overturning the cordiality of social members. Islam has forbidden it and considered it sinful. The Prophet (PBUH) said: "The one who commits tale-bearing shall not enter paradise with the first group."   (*Al-Bukhari, 1987*, hadith no- 5709).

6). Envying, suspecting and spying.

Envying, suspecting and spying, as social disorders, play a pernicious role in engendering dissension among the inhabitations of the society. Envy stands for an inner desire which a person bears in his mind against someone hoping that the concerned person would be deprived of it. This destructive disease is prevailing in our society. Allah (SWT) commanded us to seek refuge with Him from it saying: "I seek assistance with Allah (SWT) from the harm of the envier when he envies." (Al- Qur'an, 113; 05).   The Prophet (PBUH) said: "Indeed, envy eats up good deeds just as fire

consumes firewood. Islam instructs its followers to avoid suspicion". (Ibn al-Athir, 1980, v-3, p- 625, hadith no.1963).

Suspicion is another malign disease that ruins the peace of the society. It creates disliking among the social members, and reduces cordiality between them. Allah (SWT) forbade suspicion saying: " O you who believe! Avoid much suspicion, indeed some suspicions are sins." (Al- Qur'an, 49; 12). And the Prophet (PBUH) addressed it as the greatest lie saying: "Beware of suspicion! Suspicion is the greatest lie in talking". (*Al- Bukhari*, 1987, v-5 p- 1976, hadith- 4849).

This divine lesson instructs us how to deal with our fellows. Spying is another harmful practice in the society. Islam strongly prohibited it as Allah (SWT) ordered saying: "Do not spy one another" (Al- Qur'an, 49; 12) The Prophet (PBUH) enjoined his followers saying: "Do not search other's mistakes. Do not snoop each other" (*Al-Baihaqi*, 1994, v-8, p- 333, hadith- 17400).

In addition to above points the following bad habits and evil practice should be removed from each member of the society by taking effective steps and various motivations.
- All types of witchcraft.
- Harsh behavior with parents, children and social members.
- Adultery and fornication.
- Use of intoxicants and gambling.
- Illegal acquisition of property and wealth.
- Misuse of the wealth and the assets of an orphan.
- Vilification and insulting others.
- Cursing and using abusive language.
- Miserliness and extravagance.
- Exaggeration and extremism.
- Arrogance and all unjust acts leading to disputes feuds among people.
- Misrepresentation of facts.
- Malicious elation over the sufferings of others.
- Undue interfering with things.
- Inconveniences to others, especially to the neighbors etc.

The above-mentioned evil activities are frequently found in the society which spread as many destructive viruses. These notorious aspects should be eliminated from the society for its peace and happiness.

Islamic Approach For Philanthropies To Establish Cordial Friendship And Hearty Relationship Among The Members Of The Society To Firm Peace In The Society.

Cordial friendship and relationship among the social members buttress the strength of peace in society. Islam stretches some effective instructions to establish a cordial relationship among the social members so that they would enjoy the peace, and happiness in all circumstances. The remarkable instructions regarding this topic are as follows.

1). Helping one another.

In this world, people cannot live individually. Though people try to rely on their potentialities, they are unable to fulfill everything they want or need without others help. Keeping this in consideration, Islam inaugurated helping and commanded people to extend helping hands to the others. The Prophet (PBUH) said: "Allah (SWT) will aid His slave so long as he aids his brother". (*Al- Nisafuri,* 1990, v- 4, p- 425, hadith no-8159).

2). Visiting each other.

Islam encouraged to visit each other and considered it one of the great obligations which a person needs to do for his brother. Visiting may be done by relatives or friends and it becomes frequent when there is any occasion of joy or sorrow. It eliminates hatred, envy and malice. The prophet encouraged his follower saying: "Do not belittle any good deed, even meeting your brother". (*Al-Bastī,*1993, v-2, p-282, hadith-523). The Prophet (PBUH) encouraged his followers to visit a Muslim saying: *"He who visits his brother in Faith, will remain engaged in picking the fresh fruits from the garden of Jannah till he returns." (Al-Shaibani, 1999, v-37, p- 91, hadith no-22407).*

3). Exchanging gifts.

Giving gifts is one of the behaviors which consolidate bondage between giver and receiver. It creates a cordial relationship between social members and plays a vital role in strengthening their social nexus. Islam, therefore, paid attention to this type of good social practice. The Prophet (PBUH) encouraged on exchanging gifts and he used to accept gifts and reward people for giving them. (Al-Bukhari,1987, v- 2, p- 907. hadith no- 2445). Exchanging gifts increases love and releases disgust among the social members. For this, the Prophet (PBUH) instructed saying: "Exchange gifts, as that will lead to increase the love for each other". (Al-Bukhari,1989, v-1, p- 208, hadith no- 594).

4). Consoling during distress.

Consolation in a critical period is also a medium of strengthening cordiality between the members of a society. It helps to build the peace in the society. Islam instructed regarding this as the Prophet Muhammad (PBUH) said: "Whoever consoled his brother in his disaster, Allah (SWT) will cover him with ornaments of honor in the day of resurrection." (Al-Hindi, 1989, v-6, p-170, hadith – 42615).

5). Forgiving the mistakes.

Forgiveness plays a significant role in peace and happiness in every aspect of life. Islam draws attention to forgiveness that has been mentioned in the holy Qur'an more than a hundred times, along with a lot of hadiths that discuss this term. The Prophet (PBUH) is a bright example in this regard. Islam encourages its followers to forgive others instead of attacking, but sets up its boundary and fixes punishment for specific wrongs to remove crimes from the world. Islam not only emphasizes seeking forgiveness but also encourages forgiving others. Allah (SWT) ordered: "Forgive them and broaden (your mind) (Al-Qur'an: 5: 13).

The best forgiveness is that which has been done when one has the power and the ability to take the revenge. Despite of holding ability to avenge, the Prophet (PBUH) forgave during the conquest of Makkah. He said: "O people of Makkah! What do you wish me to do with you? They replied: well, (you are) respected brother and son of honorable brother. He, then, said: go, you are released." (Al-Bayhaqui, 1994, v-9, Hadith-18739).

6). Good relation among the social members.

Good relation among the social members is a must for confirming the peace and security of a society. Islam, therefore, gives great importance on social relations and has laid down detail instructions in this regard. As the Prophet enjoined his followers saying: "Do not abhor each other, nor envy one another nor avoid one another. O servants of Allah, be brothers! It is not allowed for a Muslim to keep away from his brother (Muslim) for more than three days ". (Al-Bukhari, 1987, v-5 p- 2253, hadith no- 5718.) He further said: "One who cuts relations, will not enter paradise"(Al-Baihaqi, 1410, v-6, p- 220, hadith no- 7952).

CONCLUSION.

Based on the above discussion the following recommendations should be observed for ensuring peace and security in the society: 1). All types of corruptions and injustice are to be removed from the society. 2). All fundamental rights of each social member must be ensured. 3). The needy and disabled people of the society should be looked after specially. 4). Gender discrimination should be abolished from the society. 5). Establishing justice for the social members, regardless of color, creed, geographic location and nationality. 6). Enhancing various types of philanthropies among the social members observing the following statement of the Prophet Muhammad (PBUH). "The example of the believers in their affection to each other is like that of the organs of a body. If an organ pains, the rest of the body becomes feverish, and is affected." (Al-Bukhari, 1987, v-5 p- 2238, hadith no- 5665.)

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