

Peace: An Essence of Islam Emerging from Family System in Pakistan Society

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ABSTRACT:

The Islamic Republic of Pakistan, 72 years old has faced many crises, but in the beginning due to effects by its pioneers and far-sightedness of its founding father, Muhammad Iqbal (1875-1938), Pakistan proudly displays a Constitution that represents the closest model for an Islamic state. Iqbal is the visionary who first declared the need for a separate state for Muslims of undivided India (following British withdrawal from India in 1947).

Islam is a religion of tolerance and peace and Pakistan appears on the globe in the name of Islam. Therefore Pakistan should be a paradigm for the whole world.

Islam has a sound, balanced and well-set system of its own, which is enforced by permanent, enduring and just principles and balanced codes. Since family is the primary and basic institution of human society, it has great importance in the social system of Islam. Family comes into existence by mutual communion of a man and a woman. This small congregational circle formed by these two humans is the first step of the escalator of man's civic life and human civilization.

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In this Paper we will confine our discussion to family, which consists of husband, wife, children, and kith and kin.

When Allah decided to appoint man as vicegerent on earth, the angels humbly asked whether He would appoint His vicegerent one who would create disturbance on earth:-

When your lord said to the angel:

"I have to place a successor on the earth, they said: will you place one there who would create disorder and shed blood". (1)

Allah silenced them by saying that:

"I know what you do not know". (2)

Later when He sent the human pair to earth, He instructed them that if they obeyed his commands, they would have no fears or regret whatsoever. When I send guidance, whoever follows it will neither have fear nor regret. (3)

Not only that. It was further seen that comprehensive guidance was provided to every ummah (nation) as stated out in this verse of the Holy Qur'an: "and a guide for every nation".(4)

Islam, taking notice of the natural instincts of man, provided full opportunities for a legitimate satisfaction of them in a natural and healthy way; and instructed the ummah to establish the institution of marriage for laying the foundation of family in the following verse:

"Marry of those who are single among you". (5)

It has also been explained and made clear to him that he should not worry if his financial position is unsound and untenable, for "he would redeem his poverty by His grace". (6)

The Holy Prophet has given great importance to the marriage in the following Hadith:

"I shall outnumber all the peoples by you". (7)

It is also emphasized by the Prophet (peace be upon him) that such women should be accepted in nikah who love and beget children. "Magal Ibn Yasir (Allah be pleased with him) said: "Marry such women as are of loving nature, and very prolific".(8)

The Holy Qur'an appreciates and calls him wise who raises the basic unit of family on love:

"Another of His signs is that He created mates of your own kind out of you so that you may find security in them, and has instilled love and kindness between you". (9)

But incidentally if a man does not like his wife, he is advised to be peaceful and contently expect that it might prove good for him. Live with them with tolerance and justice even if you do not care for them. For it may be well though you may not like a thing, yet god may have endued it with much goodness".(10)

Similarly, wives too, have been advised to discharge their duties keeping eye on the blessings of the hereafter in preference to the luxuries of this world: "O prophet say to your wives: "In case you desire the life and pomp of this world, come, I will

provide you handsomely, and let you go with a grace. But if you desire God, His apostle and the joy of life to come, God has verily set apart for those of you who are good, a great rewards". (11)

Assigning to her the little of "half the belief" has encouraged a virtuous and pious wife the holy prophet said: "It is reported on the authority of Anas (Allah be pleased with him) that the Messenger of Allah (peace be blessings of Allah be upon him) said: "When a man enters into a matrimonial contract, he has indeed made his religion half perfect. Then let him fear Allah for the remaining half". (12)

A good man is one who is good to his wife. The holy Prophet (peace be upon him) has put it like this: "Aisha reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: "The best amongst you is he who is most kind to his wife and I am the best amongst you for my wives".(13)

The importance of the maintenance of an ideal relationship between husband and wife may be adjudged from the fact that all religions, particularly those divinely bestowed upon man such as Islam and Christianity have over-emphasized it. For example, in Christianity wives have been instructed to obey their husbands in these words: "Likewise, ye wives, be in subjection to your own husbands". (14)

The husbands have not been freed from duty. They too have been instructed to treat their wives gently and well to achieve social security through domestic peace. Christianity has accordingly instructed the husbands to dwell with them accordingly to knowledge, giving honor unto the wife, as unto the

weaker vessel and as being heir together of the grace of life; that your prayers be not hindered. (15)

Even non-Muslim writers have emphasized the importance of the necessity of peace in the family and also its relations with other institutions. Barnes says: "The primary institution growing out of the drive for self-perpetuation and the sexual needs arising from there has been the family which has been organized through monogamy, polyandry and polygamy. Though an institution existing for the purpose of procreation, the family has often contributed to other types of institutional activities, especially those associated with industry, religion and education". (16)

This author elaborating the point says that the institutions and the groups that are needed for social cooperation include the family as well. He adds: "The need for social cooperation has produced many and diverse institutions associated with group life. These include the family". (17)

Immediately after the establishment of the family, he dilates on their mutual rights and obligations in these words: "the most primary relationship in this world exists between the children to obey their parents and serve them well under all circumstances."

The Qur'an says: "And your lord has decreed that you should not worship any Except Him (only), and be good to your parents. If one or both of them grow old in your company, do not say fie to them, not reprove them, but say gentle words to them and be affectionate with them out of kindness, and say: "O lord, have mercy on them as they nourished me when I was small".(18)

This emphasis on mutual rights and obligations has been brought on to show what pains the parents undertake in the upbringing of children:-

"We have enjoined on man to be good to his parents: his mother carries him in pain. Thirty months is the period of her carrying and weaning". (19)

Over and above it, the importance and the place of mother in the family has been emphasized in these words: "Paradise lies at the feet of your mother". (20)

It is the effect of this education and training that children in Asian families exaggerate in paying respects to their parents. Just note what a certain Muslim writer says in this respect. "In Iran and central Asia, a son never sits or smokes in the presence of his father". (21)

If we discuss the question of peace in society while confining our study to these two relations (parents and children), it will become clear that peace in society is possible, only when peace is established in family. It is the pre-requisite of peace in family that the husband and wife should have deep understanding and cordial relations with each other. The wife has to be obedient to her husband and the husband kind, considerate and loving to her. Though both have the same rights, the man has an edge over the wife as he provides sustenance for her for which purpose God has given decree to maintain her chastity and manage her home; and these constitute her duties, since according to the following verse of the Holy Qur'an, the two offer mutual comfort and

protection to each other: "They are your dress and you are theirs".(22)

In this verse God says that men and women are clothing for each other just as clothing is meant to protect and comfort. The famous Islamic thinker Imam Ghazali declares "Peace of mind as a great benefit for interrelationship between husband and wife".(23)

It is obvious that peace of mind is a necessary condition for peace in society, and to save it from disruptive activities. This is possible only when husband and wife mutually discharge their duties well, so that this good practice may extend to form a pattern of good behavior at higher levels of social ladder particularly the husband shall have to be very careful in fulfilling his obligations towards his wife, which is often ignored.

It is for this reason that the Holy Prophet had warned man in these words: "O people regarding the women, fear Allah".(24)

When rights are respected and honored in practice, there will be peace in that society.

After having discussed the rights and duties of husband and wife, the question of the duties of parents about the training of their children will be reviewed. If these mutual rights and duties are discharged well, it will be a step towards peace in society.

With regard to upbringing of children, Allah puts the parents at ease, saying that they should not worry about their sustenance and maintenance, since it is He who provides that to all his creatures and not the man or any other human agency. We

must simply do our duty towards them that is all we can do. The Holy Qur'an says: "Tell them: come, I will read out what you make none the equal of God, and be good to your parents, and do not kill your children out of your poverty, for we give you food and we shall provide for them".(25)

Islam gives good tidings particular to these who bring up their daughters properly and treat them well. The Prophet says: "If Allah tries a man through his daughters and treats them well, they shall be a mean of protecting him against hell".(26)

The proper bringing up of children makes parents responsible and peaceful citizen, and they and their children play a full role in society due to the good training they have received.

As concern our contemporary issues, it is the greatest tragedy of modern society that children do not discharge their responsibilities towards parents at all, and the gulf between the two important members of the family is getting wider and wider. Let us survey what responsibilities Islam has entrusted upon children in respect to their parents, and see how it paves the way for peace in family and Pakistan society practicing as;

1. Decent treatment with parents: The Holy Qur'an dwells at length upon good treatment with parents, a few examples of them are stated below: "remember when we made a covenant with the people of Israel and said: "worship no one but God, and be good to your parents and your kin". (27)
2. Worship of Allah and gratitude towards parents: Allah has commanded to show gratitude towards parents

- along with His worship; "Pay homage to God, and make none His compare, and be good to your parents and relatives".(28)
3. Will for humanity: Islam calls upon all human beings to show gratitude to their parents: "We have enjoined on man to be good to his parents".(29)
 4. Maintenance of parents: the Holy Qur'an says that whatever a man spends excepting himself, the best item of expenditure is the one, which he has spent on his parents: "They ask you of what they should give in charity. Tell them: "What you can spare of your wealth as should benefit the parents".(30)
 5. Universal outlook of Islam: Islam has kept parents above religious consideration. In case there is the question of difference of religion between parents and the children's, the children are duty bound to discharge their duties towards parents. In the Holy Qur'an Hadrat Luqman advises not to associates anyone with God, to associate others with God is a grievous wrong. "We have committed man about his parents".(31)
 6. Besides Islam, other divine religions too urge children to show respect and gratitude to their parents. In Judaism respect to parents is the cause of "longevity of life". "Honor thy father and thy mother, that thy days maybe long in the land which Je-ho'vah thy God give thee".(32)
 7. Christianity too instructs the young to show obedience to their parents: "Likewise, ye younger, submit yourselves unto the elder. Ye all of you be subject one

- to another, and be clothed with humility; for God resisted the proud, and giveth grace to the humble".(33)
8. Islam takes a more comprehensive view of showing reverence to and maintaining a much broader relationship and attachment with parents and kith and kin. Islam has condemned those who break relations with them as mischief mongers. The Qur'an says: "Who, having sealed it, break God's covenant, dividing what He ordained cohered; and those who spread discord in the land will suffer assuredly".(34)
 9. Those who create disturbance on land and break family relations have been cursed by Allah in these words: "Is it possible that if placed in authority, you will create disorder in the land and serve your bonds of relationship?" They are those who were condemned by God, their ears were blocked by him and their eyes blinded. Do they not apply their minds to what the Qur'an has to say?"(35)
 10. Islam treats the act of abstaining from discharging one's obligations towards family and towards relations (who are extension of family's relationship) as mischievous. It is a fact that family creates a society and the progress and welfare of a family is identical with that of the society. It is therefore, imperative to pay special attention to the reform and the welfare of the family, since it is the family that is responsible for peace in the society. A reformed family may contribute towards the creation of peace in society in the following ways:

If the family bears high moral character, its individuals will put up an impressive behavior, which will lead to peace in society.

If the members of the family are just in dispensation of their rights and duties, it is bound to reflect in creating an atmosphere of peace conducive to wholesome activities of people.

CONCLUSION:

“For peace in society, it is inevitable that its members should take to honesty, truthfulness, social justice, mutual love and understanding. When a family will have been emerged on these lines, its functioning will influence the society and contribute to peace”

Indeed, peace is an essence of Islam and creation of peace in society is the need of the hour. The peace emerging from family system in Pakistan society getting training to this respect is by far the greatest. If members of the family get trained to become the messengers of peace, the trustees of the rights of others, the establishers of justice and get linked in to relationship of mutual love and this will be the right way to promote essence of Islam in society. In Pakistan we have family laws protected by constitution of the country therefore, with these laws, families are playing vital role for the establishment of peace in our society with this conclusion we would like to add the point, as all the world religions give call for peace. Theirfor, we may unite on this call for global peace.

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