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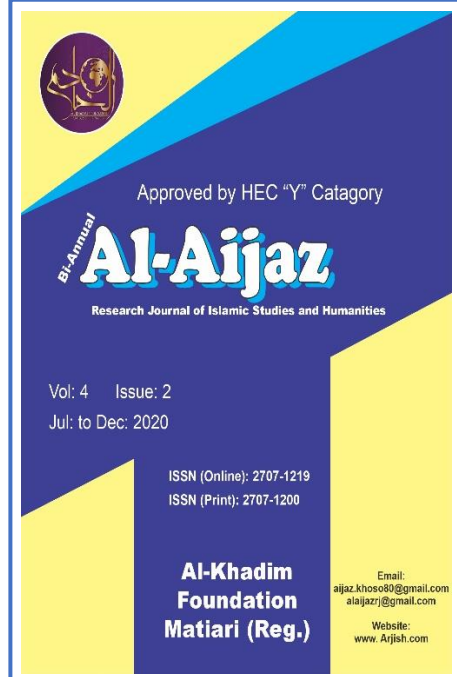
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TOPIC:

Social Peace and Reform, the foremost contemporary need
(In perspective of practical role of 1st century Hijri Muslim women)

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Social Peace and Reform, the foremost contemporary need
(In perspective of practical role of 1st century Hijri Muslim women)

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Abstract

Life cycle is started with a man and a woman. Women bring up the human beings, while children's care, home management and preparation of food have also been remained in their duties. Due to strong arms man can do hard task that a woman thinks beyond her limitations. Therefore, he has given high status but in the past, the status of women was very pitiable. So, man has deprived females for the basic rights, from which every human being must enjoy. Peace is called alternate of security. Thus a developed society comes into existence where there is a clear and harmonious relationship among entire its masses. Reformation is the name of correction. So, it must be in view that where Islam wants collective reform, it does not ignore person's correction but it declares that man's correction is truly a social reform. Hence the feminist part is called a spinal cord of society, if they participate to improve the work of reform, unite each other with the concept of every correction; the destination of our society will be closer. And then, in reality, the society will become a real model of peace. Thus it can be called a peaceful and reformed society. In this article, contemporary needs relating to Muslim women in peace and reform will be highlighted in the light of Muslim women's role of 1st century Hijra.

Keywords: Introduction to peace and reform, contemporary needs and harmonious relationship.

Introduction:

Establishment of peace is one of the most prominent and fundamental functions. Without it, no society can run on the way of progress and success. Peace is the basic right of every human being, as peace is the only thing that can make a human life prosperous and peaceful. That's why, Islam has given much emphasis on peace. Even Islam gave preference establishment of peace to economy. So, peace in the society is very important for the advancement of any society. Internally, if the law and order is not stable in the country, then all the plans of development will remain incomplete. Hence, the role of individuals is very important in the establishment of a good society. Therefore, men's role as well as women's is particularly important for peace, progress and economic stability in the society. Because the women's role is important in men's lives, the first woman in a man's life is his mother. She is the only first place of peace and security for him. Hence, for peace in any society, if there is an effective role of women, the benefits of an ever lasting peace and security will also prove to be a strong foundation for a reformed society.

From the very beginning, nature has bestowed the women the responsibility of caring for and surviving the human race. That's why nature has also given the woman peculiar abilities to perform this dignified duty. In matter of beauty and emotions in society, women have a special expertness which is beyond men's approach. Allah Almighty has given the

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woman more substance to face all the circumstances from the beginning and all the features that are necessary for the upbringing and nourishing of mankind. Men as well as women are also useful human resource reservoir. Since more than half of the world's population consists of women, if this asset is not used in peace keeping with contemporary needs, it would be a deviation from their natural abilities. Islamic history is full with the women's role of courage, wisdom, zeal and foresightness. In the beginning of the Prophet hood, when the mountains of oppression were being broken from the all sides on the Holy Prophet (peace and blessing of Allah be upon him), then being considered weak and inferior, this creature demonstrated such excellent determination over which history feels proud till today. For the sake the Divine preach, the first human being to sacrifice life is also a woman. There are a great number of women who participated in the first emigration in supporting and protecting the religion. So, the study of Islamic history elaborates that women also represented in the legislature, performed duties as political ambassadors and appointed on to the defense and administrative posts of the state. From the field of jihad to teach the learning, in the matter of politics and government to the issues of peace and security, women's role is always clear, bright and appreciate able along with men in all walks of life. In noble cause of peace if we include this half humanity, the peace can be established very fast in society. It is not possible to build a peaceful society that Islam wants to establish unless both of these genders (men and women) are engaged in Islamic preaching, so the women's struggle for the protection of their country and their religion is very important. Similarly, women are also working in the establishment of peace. The women's role for peace in the modern society cannot be denied because their participation in peace will provide ease in the establishment of social reform. No doubt, peace is the only thing that can make a human life prosperous and peaceful. Peace can be explained more this way:

The literal meaning of peace:

Peace in the dictionary refers to" Calm, peace, tranquility, reconciliation and shelter."¹

Meaning of peace in terminology:

"Peace refers to a condition in which individuals have no fear or pressure in society at all." In general, peace is also known as protection, betterment, defense, freedom and welfare. At the individual level, peace indicates such a life which is free of violence that involves people's literature, justice and Well-wishes. Individually this situation applies equally to everyone while collectively; it means peace of the entire region.

Peace In the light of the Holy Quran and Hadith:

In the Qur'an, peace is remarked at most of the places. Even the father of prophets Ibrahim prayed to Allah to make Makkah a place of peace in these words:

”وإذ قال إبراهيم رب اجعل هذا بلدا آمنا”²

"When Ibrahim said," O Lord, make this city a peaceful place to live in."

So, peace is such a condition in which human beings perform their deeds and acts freely and fearlessly. At another place, Allah has declared peace a straight path in these words:

”الذين آمنوا ولم يلبسوا إيمانهم بظلم أولئك لهم الأمن وهم مهتدون”³

"Those who believe and do not mix their faith with idolatry, Peace is for these people and

they are on the right path.”

Therefore, in the light of above mentioned Qur'anic verses, we come to the conclusion that society peace is another name of security and that a true Muslim who likes peace for himself also likes peace for others, in other words Muslims are safe from his evil actions. It is a clear fact that Muslims are the peace bearers and Islam is praising its followers due to quality of peace, that other Muslims are safe from all type of evil, all neighbors, Muslims, non-Muslims and even anti-Muslims are safe because Muslims along-with being peaceful themselves are also bearer of peace. In this Habit, the Prophet (peace and blessings of Allah be upon him) presented the same teachings as the Prophet (peace be upon him) said:

”المسلم من سلم المسلمون من لسانه ويده”⁴

”Muslim is the one from which other Muslims are safe from his tongue and hand.”

Similarly, at another place the Prophet (peace and blessings of Allah be upon him) explained peace in this way:

”والله لا يؤمن، والله لا يؤمن، والله لا يؤمن، قالوا: وما ذاك يا رسول الله؟ قال: ”الجار لا يأمن جاره بوائقه“، قالوا: يا رسول الله، وما بوائقه؟ قال: شره”⁵

”By God, he is not a believer, By God, he is not a believer, By God, he is not a believer, it was asked,” Who is not a believer, O Messenger of Allah? He said, ”The one whose neighbor is not safe from his evils.”

As the security of the believer's faith in Islam is conditioned with the security of the neighbour, and in the neighbour, the Muslim, non-Muslim, distant and near all people are included. Hence, it is the law on the level of states and governments.

Thus, it is clear in the light of the above mentioned hadiths, that Islam is one of the most well-wishers of peace and security in the society, that's why it has connected the security of the people, nations and the state with peace. Therefore, there are some basic demands for the establishment and sustain of peace in the society which are indispensable for the people. No society can deny from these demands, because the deviation from these requirements will result in the rebellion and emotions of anarchy are born in society. All of these demands are called as the basic components of peace, Some of which are as under:

Justice availability:

The most urgent contemporary need is the establishment of peace, and this need cannot be fulfilled unless delivering of peace is provided to the people. If peace is to be established in this world then supply of peace has to be ensured without any discrimination of gender and state, so justice availability is the most important and essential element of the fundamental needs of peace. Now, society is victim of terrorism and anarchy. The world has become a global village today which some time adopt the shape of global war. However, in this fast-paced era of science and technology, the distances have been bridged by the latest sources of transportation facilities. People of all thoughts of life and religions, especially humanity, have come very close to one another. From the opinions and behaviors of one ideology and thought, the other cannot remain un-affected, but the factor of endurance is losing in human beings and societies. So, for the peace, the need for a positive dialogue between different faith holders and believers has increased greatly. Therefore, the formation of such a society is very important where people from different walk of life work together collectively for the sake of peace so that harmony may be created among all religions and its followers of the community for the establishment of a peaceful society. Feeling of abhor and torture may be

discouraged so that establishment of peace and its continuation can be made possible in the world.

Order of doing good and abstain from evil:

Preach of doing goods and abstain from evils for social peace, it is necessary that human should continue to do good deeds and forbid from evil. In the Holy Qur'an, Allah has declared about ordering goodness and forbidding evil, even in this way:

”من رأى منكم منكرا فاستطاع أن يغيره بيده فليفعله، فإن لم يستطع فبلسانه، فإن لم يستطع فبقلمه، وذلك أضعف الإيمان“⁶ -

"Whoever has the power to restrain from evil with the hand, should withhold from hand or speak with the tongue, and who does not have the courage, strength and power of these, he should know this evil bad in his heart. It is the weakest level of belief."

In the same way this order is present in Musanad Ahmed:

”أن النبي صلى الله عليه وسلم مر به وهو ملازم رجلا فقال: " ما هذا؟ "، قال: يا رسول الله، غريم لي وأشار بيده أن يأخذ النصف، قلت: يا رسول الله،

نعم، قال: فأخذ الشطر وترك الشطر“⁷ -

"Hazrat Ka'b bin Malik had to borrow some money from Hazrat 'Abdullah Aslami. Once they started to quarrel with each other, in which their voices raised. The Holy Prophet came out of the house hearing their voices and asked to Hazrat Ka'b bin Malik to deduct some of the money, he waived half the debt on his behalf, and the Prophet (peace be upon him) ordered 'Abdullah Aslami to pay the remaining half money. "

This hadith shows that they Holy Prophet ordered to Ka'b bin Malik to do well and give half of the debt in Allah's way and ask Abdullah to pay the rest who was avoiding and did not giving anything to him. Thus by ordering one to do good and forbidding the other from evil, the Holy Prophet established peace.

Commencement of Reform Campaigns:

By starting reform campaigns in the Community, the families, friends and flesh and blood can be saved from many pitfalls and peace can be established. In this regard, the distribution of Islamic books, speeches, the distribution of reformation literature and instruction can be very helpful in preventing these social evils that cause the spread of corruption throughout the society. Hence, the establishment of peace, love and devotion will grow in the Islamic system of life.

The Muslim Women's practical role in Social Peace in the 1st Century Hijri:

The first century Hijri occupies a prominent place in Islamic history. In this century, at the one hand, there has been a remarkable progress of knowledge, art, literature, science and on the other hand, there is a clear social change and rise and fall in the political, social, economic, religious and literary field. The important and prominent personalities of this century Hijri are the Sahaba's, their followers, their wives and other believers are special figures of the first century Hijri. Today Muslim women's role in the early history of Islam is a clear lesson for women all over the world.

In Musanad Ahmad, this lesson of peace has been narrated in this way:

”ما رأيت رسول الله صلى الله عليه وسلم دعا على قريش غير يوم واحد، فإنه كان يصلي، ورهط من قريش جلوس، وسلى جزور قريب منه، فقالوا: من يأخذ هذا السلى، فيلقيه على ظهره؟ قال: فقال عقبه بن أبي معيط: أنا، فأخذه فألقاه على ظهره، فلم يزل ساجدا، حتى جاءت فاطمة صلوات الله عليها، فأخذته

عن ظهره⁸ -

"I have never seen Prophet except a day blaspheming against the Quraish. Once, the Prophet (peace be upon him) was praying, there were some people of Quraish in the right and left and a camel's offal was lying near the Holy Prophet. The people of Quraish said to themselves that who will put it on the back of the Prophet, Uqbah bin abi Mueet offered himself and put the offal on the Prophet because of which the Prophet could not lift his head. When Hazrat Fatima heard this, took it off and threw away".

The above incident laments that the women of the prophet's house played their good part in the establishment of peace and suffered many hardships and troubles but did not tread in contempt to peace.

The establishment and continuation of social peace in society is impossible without social reform, because if peace is to be established in any society, the peace cannot prevail as long as the minds are full of corruption and quarrelsome. Therefore, it is necessary for the people to be well-reformed, so that the establishment of social peace can be continued.

Social Reform:

No doubt, the main purpose of Islamic teachings is to reform human society, so that all the people of the world can live a peaceful life. For this purpose people should be prepared with full sincerity of life, so that Allah may be pleased with them. This fundamental purpose of Islamic teachings can only be achieved if we follow the spirit of the Allah Almighty and follow the same beauty of the Prophet (peace and blessings of Allah be upon him). As, social peace, stability and reform are inter-connected from the beginning. Islam has bestowed the human being the responsibility of his family to reform. The Prophet (peace and blessings of Allah be upon him) himself was not exempted from this duty, as it was commanded by Allah to reform your close relatives and warn them in this way about the punishment of Allah.

”وأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ“⁹

"And oh my beloved! Intimidate your closest relatives. "

The literal meaning of reform:

Reform means "Adorn and reconciliation. It is on the weight of the verb functions."

Similarly, the literal meaning of reform in the dictionary Feroz ul lughat is as follows:

"From reform which means Health, accuracy, modification, correction and put a thing at its proper place."

As reformation is derived from reconciliation, which means improving, correcting, or putting something in the correct place.

Meaning of reform in terminology:

So wherever there is turbulence in society, its correction is called reform. It should also be noted that where Islam is responsible for individual reform, it does not neglect the collective reform. The individual reform is very important. As the individual is a fundamental member of the society, its reform is really the reform of the society. Therefore, in the light of Islamic teachings, women should be given more opportunities to play their positive role in society in the establishment of peace and reform.

Explanation of the Reformation in the Light of the Quran and the sayings of the Holy Prophet:

In the Qur'an, along with the need for improvement in several places, the virtues of the mentor are also elaborated and many aspects of social reform have been emphasized. As the Allah Almighty has said:

”إلا الذين تابوا وأصلحوا وبينوا فأولئك أتوب عليهم وأنا التواب الرحيم“¹⁰-

"But those who repent and make corrections which are clear (right), then I the Most Merciful, accept their repentance and I am the one who accepts repentance."

Thus reform is a sign of repentance. Similarly, the reformer is declared a companion of the believers:

”إلا الذين تابوا وأصلحوا واعتصموا بالله وأخلصوا دينهم لله فأولئك مع المؤمنين“¹¹-

"Except for those who repent and reform themselves and believe in Allah Almighty and do deeds sincerely to Allah, then they are with the believers."

The meaning of the above mentioned Quranic verses makes it clear that reform is an important religious duty which can lead to better peace and reform in the society, until peace is not established in the society, it cannot be sustained. Therefore, this sacred step can only be completed through correction. In addition to the Qur'an and Hadith thus, importance of reform has also been emphasized in many places.

”لا أعده كاذبا، الرجل يصلح بين الناس، يقول: القول ولا يريد به إلا الإصلاح“¹²-

The Messenger of Allah said that, "I do not consider the person a liar who personally says one thing to re-conciliate between people and who has no intention of making any correction other than reform."

In the light of this hadith, it has been cleared that if a person lies only to sustain peace and to eliminate turbulence, then in the eyes of Holy Prophet he is not a liar, the Messenger (peace be upon him) as stated thus:

”ليس الكذاب الذي يصلح بين الناس، ويقول خيرا وينمي خيرا“¹³-

"He is not a liar who reforms the people by means of his lies, that is, reconciliation between those who have mutual hatred and which conveys good things to others on behalf of everyone."

Therefore, the above sayings of Allah Almighty and Sunnah of the Prophet (peace and blessings of Allah be upon him). Reform means correction, positive change and end of turbulence. In fact, there are two aspects of the society reform, one external and the other internal, unless these two aspects of society are refined, the process of reform in society cannot be achieved. In the first 13 years of Makkah there was a lot of emphasis on social reforms, and in 10 years in Madina, there was an emphasis on economic development as well as social reform. So, there are two types of reformation:

External Social Reform: It is the reformation that takes place in the markets, mosques, as well as other external affairs. In this type, the aspect of men is more dominant and prominent, because it is mostly related to them in social affairs, as they possess this power.

Internal Social Reform: It refers to the reform of internal affairs. This reform is usually the responsibility of women because they are the owners and responsible of the house. In Islam, the need for reform is stated that there must always remain a process in the society that eliminates evil and promotes goodness. And the name of Allah must be preached on the earth. Islam offers guidance for individual reform along with the formation of a collective life. In this perspective, reform of society is just as important as the reform of the individual because Islam wants to build such a society that is free from artificial differences. As women and men are two pillars of society and both have their own personality. They are the prominent architects of society and because of the ratio of the population in the society and its relation to women, there are two reasons:

First reason: In the population, if females are not more than men, they are at least equal to them, that is, in the children of Adam there is the majority of women. As elaborated in the Sunnah, it is another matter that the circumstances of the country vary from country to country and from one era to another, however, women have a very key role in society reform.

Second reason: The development and upbringing of the nations is in the women's lap first. Thus it indicates the importance of responsibility for women in relation to society reform. Since women are half or more of our society, and if they are not engaged and involved in social reforms, no matter how hard the men are, they cannot be succeeded in this noble task. The vehicle of the reformation can remain running the same when both its wheels (men and women) work properly and collectively, but the women's importance is so much more than men, as they give birth to those people as well as to educate and trained them, who build the future of society, but for a reformed society, interaction with different members of society and their well-being is essential.

Thus it is an appreciate-able and admirable process that will continue to reward them even after their death. As Muhammad has said:

”إذا مات الإنسان انقطع عنه عمله إلا من ثلاثة: إلا من صدقة جارية، أو علم ينتفع به، أو ولد صالح يدعو له.“¹⁴

"When a person dies, his process of deeds is cut off, but there are three actions that continue to be rewarded. The first charity, secondly, the knowledge from that people will be benefited, third reformation of children who pray for him after his death."

In the light of the above discussion, we can say that if women are exclusively engaged to reform society members through invitations, meetings or madrasas, it will have a more positive impact on the society. People will be reformed soon and a large number of people will be guided towards virtue. Consequently, peace and reform will come into existence in society.

Muslim women's reforms in the first century Hijra:

Abu Naeem al-Isbahani writes about the reformation of Women in this way:

”خطب أبو طلحة أم سليم قبل أن يسلم، فقالت: أما إني فيك لراغبة، وما منك يرد، ولكنك رجل كافر، وأنا مسلمة، فإن تسلم فذلك مهري، لا أسألك غيره، فأسلم أبو طلحة وتزوجها.“¹⁵

Before embracing Islam, Abu Talha sent a message for marriage to Umm e Sulaim, and then Umm e Sulaim said, No doubt, I have affection for you and I do not find anyone like you, but you are a disbeliever and I am a Muslim. If you accept Islam then this will be my dower. I will not ask you anything other than that. So, Abu Talha accepted Islam and married her (Umm e Sulaim). "

This golden reformation incident of the Ummah illustrates that how quickly women appeared to embrace Islam. Similarly there were efforts of women for society reform, as Ali bin Sultan has written this incident in his book Marqat Al-Mafatih:

” فأتى امرأة وهي تقول لابنتها: قومي وامرئي اللبن. فقالت: لا تفعلين فإن أمير المؤمنين عمر نهي عن ذلك. قالت: ومن أين يدري؟ فقالت: فإن لم يعلم هو فإن رب أمير المؤمنين يدري ذلك، فلما أصبح عمر قال لابنه عاصم: اذهب إلى مكان كذا وكذا، فإن هناك صبية فإن لم تكن مشغولة، فتزوج بها لعل الله أن يرزقك منها نسمة مباركة، فتزوج عاصم تلك البنية، فولدت له أم عاصم بنت عاصم بن عمر، فتزوجها عبد العزيز بن مروان، فولدت له عمر بن عبد العزيز. خرجهما في " الفضائل "،¹⁶

"He (Hazrat Omar) heard a voice of a woman, saying to her daughter" Get up and mix water in the milk. Daughter replied, "I cannot do this, you don't know that caliph has forbidden. Mother says, how will Amir al-mu'minin know about this? The daughter said to her mother, "If the caliph is not seeing, while the Lord of the ameer al-mu'minin, the Lord of the worlds is certainly watching. In the morning, Hazrat Umar Farooq said to his son Asim, "Go to that family, there is a girl, if she is not engaged with someone then send a message to her. May Allah bless you with a noble and sacred baby. Asim obeys the order, he is married to that girl, they have born a daughter, when she is young, he is married to Abdul Aziz ibn Marwan, he has born a son, to him history of the world called by the name of Umar ibn Abdul-Aziz.

So, along with the women, little girls were also included in the obligation of reformation of Ummah, in which reward the Allah Almighty sent the fifth Khalifah Rashid, in this generation.

Undoubtedly, the first thing in the context of social reform is individual personality, that is, the process of reform must always be started with oneself, it is useless to advise others. So, it is need of the hour that the participation of women of high courtesy in the movement for Islam and social reform must be made sure to achieve good results of social peace and reform.

Conclusion:

If the women's social activities are carefully reviewed in the present society, then a group of women appears who is completely devoid of knowledge and sense but the majority of those are who do their homework well, and they have nothing except some rituals from Islamic information. So, these women cannot be more effective for social reform, social reform is a great thing, even survival of Islam is not possible through these women. No doubt, it is the contemporary need that women themselves should understand Islam and explain Shariah to their children and other relatives properly, as only in this way social reform is possible. Because if we have knowledge, then it can be done properly. And others will be encouraged about social reforms and will play their effective role in social peace and reform. So, modern women should practically follow the role model set by the Holy Prophet, as well as the role of caliphs and the virtuous women to social reform and peace in society.

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