# Social justice and Peace Building in Society: Challenges and Future Prospects in the light of Islamic teachings

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## Abstract

Peace, integrity and triumph of justice in a society are the real goals of messengers of God Almighty. Islam is the religion emphasizing on equality, prosperity and removal of evils and cruelty for the growth and development of a country. But in contemporary world due to the internal conflicts, civilizational clashes, technical advances and violence the countries are facing problems to progress peace and integrity. This paper attempts to demonstrate importance of social justice and peace building in a society. Moreover, the challenges phasing by the community to progress peace and justice. It also analyzes the fundamental principles of Islam to up bring the society on impartiality, concord and integral bases. The demonstrative and descriptive method is applied for this research. This paper concluded that to raise a civilized nation ethical and moral advancement is much more needed than the technical advancement. Government with religious freedom, beliefs, characteristics and full democracies are divulging more peacefully. Individual morality and peace give results on universal level. In contemporary world challenges are phasing such as violence, brutality, dualism and corsairs which results in lack of peace and harmony from the world. This alarming situation give indications to ponder about solutions to these problems on International, national and local level. Rather than the written consignment among countries for peaceful environment among countries practical implementation are more needed.
**Keywords**: Justice, peace, society, Islam, moral, challenges

**Introduction**

It is palpable that human beings naturally adoration peace, justice, love and harmony. Nobody likes negative behaviors by nature like oppression, unjustly dealing with others, cruelty, brutality and violence. Life is the name of amalgamation and cooperation in between human beings to construct a society based on justice and harmony. Islam is the religion which give ultimate importance in every aspect of human life regardless of discriminations in color, caste, sex, belief and race. Hatred, ill feeling, anger has no existence in Islam instead these behaviors are existed when people follow their own wills instead of commands of Allah.

Peace processes usually occur at national level involving high level government, the military of the country as well as the prominent international figures. In certain situations where the national-level peace process becomes delayed, the local peace process might present an opportunity in order to address violence. But now a days both on local or national level Government decline to promote peace and justice in society due to several challenges facing all around. The previous studies focuses on peace building and the problems phasing it. Some researches were taken regarding justice and its importance. But this paper illustrates about both peach and justice importance for the development of the countries .The problems that phasing in this regard in contemporary world and solution to these problems in perspective of Islam. Islam light upon the values and norms endorsing integrity and achieving purpose of creation of this universe.

### i.     Aims of study:

This academic paper related to family system has following objaectives:

1.   What are the foundations of building justice and peace in a society by Islamic perspective?
2.   What are the challenges phasing by human beings in developing community justice and peace in contemporary world?

### ii.     Concept of Social justice

Justice is one of the most important principle among the people of world to organize their relations on basis of love, peace , prosperity, brotherhood and harmony. Justice is a behavior need to practice by every human being without discrimation of caste, color or race etc. In Websters dictionary the word justice is defined as:

"***Justice means equity are comparable primarily in their legal uses and when they denote the act ,practice or obligation of giving or rendering to a person or thing what  is his or its due(as in conformity with right, truth or the dictates of reason***)"[1].

Islam emphasizes on justice in a way that it is being demonstrated as one of the name of God.In Quran said:

إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّواْ ٱلْأَمَٰنَٰتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ ٱلنَّاسِ أَن تَحْكُمُواْ بِٱلْعَدْلِ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓ إِنَّ ٱللَّهَ كَانَ سَمِيعًا بَصِيرًا [2]

*Lo!Allah Commandeth you thay ye restore deposits to their owners and if ye judge between mankind that ye judge justly .Lo!Com ely is this which Allah admonisheth you.Lo !Allah is ever hearer and Seer.*

According to the *Aristotle* justice is an act based on equality; equal distribution of wealth within a community. Everybody has right to contribute greatly in society means, based on their participation level, will gain money or wealth accordingly , this refers to justice and integrity[3].
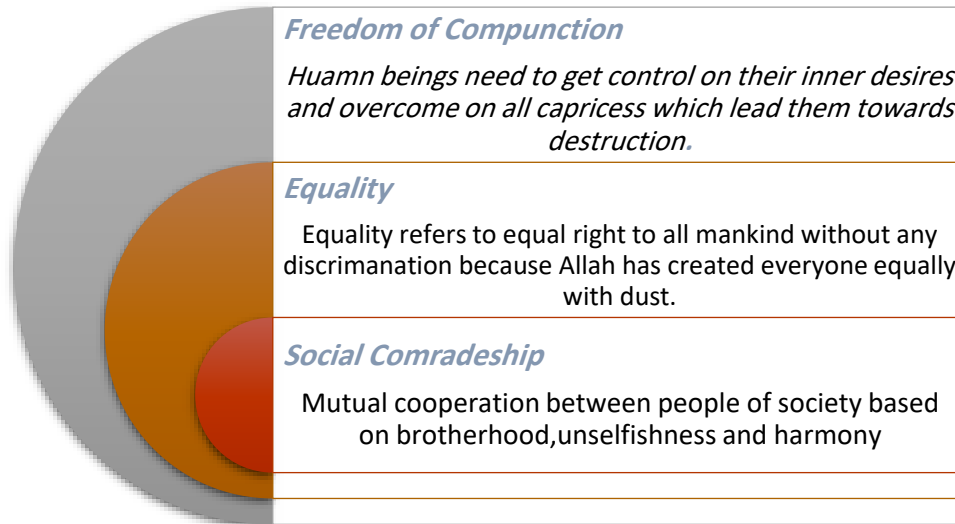
According to *Syed Qutub* it is the *Manhaj* of God that He manifested in human beings love to integrity, harmony and justice but when they follow their own wills and interests and ignore orders of God Almighty then it results in negative behaviors such as oppression, violence , exploitation and conflicts. This shows that the community and mankind all remain united and control under the God

commands and wills. God has sent His messengers to achieve goal of establishing justice and peace in the world. As in Quran Allah Almighty said:

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِٱلْبَيِّنَٰتِ وَأَنزَلْنَا مَعَهُمُ ٱلْكِتَٰبَ وَٱلْمِيزَانَ لِيَقُومَ ٱلنَّاسُ بِٱلْقِسْطِ﴾

*We sent our messengers with clear signs and sent down with them the Book and measure in order to establish justice among people.[4]*

In Islam justice is not only a verbal expression but practically implementation of law in a society based on the following objectives[5]:

**Freedom of Compunction**

*Huamn beings need to get control on their inner desires and overcome on all capricess which lead them towards destruction.*

**Equality**

Equality refers to equal right to all mankind without any discrimanation because Allah has created everyone equally with dust.

**Social Comradeship**

Mutual cooperation between people of society based on brotherhood,unselfishness and harmony

### iii. Perception of Community Peace

- ***Islamic perspective regarding peace        :*** Islam is the religion of universal peace and harmony. It reveals values of respect, justice, non-aggression, stability and coherence to his followers. Having glimpse on the early life of Holy Prophet (PBUH) when He publicize the message of Allah in Makkah by the acquiescence of God Almighty .He phases all false persecutions, harassment, accusation, threats, attacks ,slander, boycotts, and brutal physical aggression from the people of Makkah. At that time He and His followers express exemplary behavior in front of them by suffering all cruelest means of violence, persecution and aggression with peaceful missionary activities as commanded by Allah Almighty. These were long thirteen years of oppression but He and his followers remains patient and preserve and never shed a single drop of blood. In Quran said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱدْخُلُواْ فِي ٱلسِّلْمِ كَآفَّةً وَلَا تَتَّبِعُواْ خُطُوَٰتِ ٱلشَّيْطَٰنِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ﴾

*"O you who believe! Enter into "as-Silm" (the peace of Islam by submission to Allah) completely and wholeheartedly, and do not follow the footsteps of the Satan, for he is indeed an avowed enemy to you."*

*In this regard Holy Prophet(PBUH) said:*

«الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللهُ عَنْهُ.»[6]
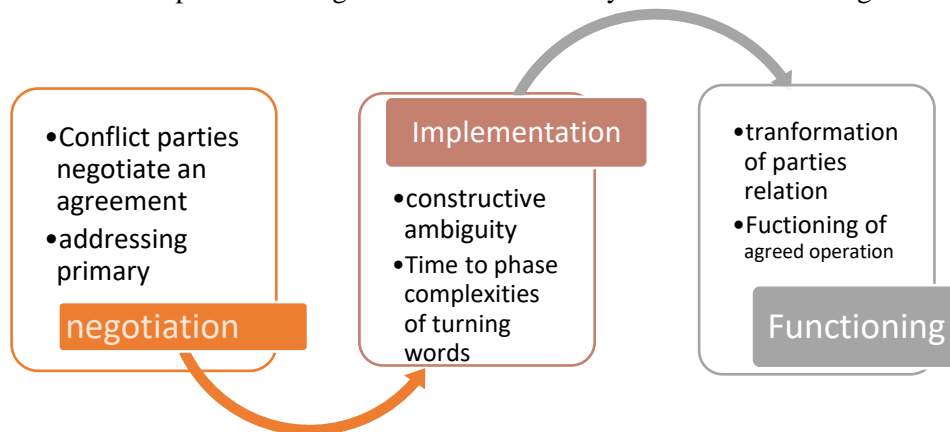
*"A true Muslim is the person from whom other Muslims feel secured against abuse and attacks from his tongue and hands, and a true immigrant is a person who forsakes what ALLAH the Almighty has declared unlawful.*

Confrontation as well as armed hostilities from Muslims did not started until two years after the immigration of Hazrat Muhammad (SAWW) from Makkah city to Madinah, when Quraishes feared for dominance and continued on persecution of message of Islam and after the avenues of a peaceful propagation were exhausted.

- *__Types of Peace:__* Peace building is a wider term it incorporates both positive and negative aspects. It involves all the activities which purposes to prevent violence and conflicts and then ways to prevail peaceful environment and harmony within a society at the end of violence. At this context John Galtung distinguish between positive peace and negative peace[7].

| Types of Peace | | Comprehends |
|---|---|---|
| **Negative peace** | (Narrow term) | hindrance of violence after armed conflicts and combats |
| **Positive peace** | (Wider term) | At the end of wars ,attaining of justice, democratization, equity, trauma healing and poverty reduction with in a society |

- *__Peace process stages__* :To recourse the intra-state conflicts and to reduce violations for peace building with in the community it involves three stages[8] :



- Conflict parties negotiate an agreement
- addressing primary

negotiation

Implementation
- constructive ambiguity
- Time to phase complexities of turning words

- tranformation of parties relation
- Fuctioning of agreed operation

Functioning

- ***Both International and national Government involves in developing peace*** in country. In certain situations where the national-level peace process become deferred, the local peace process might present an opportunity in order to address violence. Local peace process means "negotiation process" that involves local actors addressing local conflict and its dynamics within a portion of wider conflict affected zone. Local peace processes emerge to resolve the conflict because In most of the cases, state might be having limited influence on the local conflict dynamics and must address these conflicts in conjunction with the local actors. These local actors might be suited for addressing those issues that are related to the community and better located in providing a speedy response to stem phases of violence. These actors also hold degree of trust with the conflict parties and the capacity to bypass political deadlocks and personalities causing a process at national level to stall.[9]

### iv.    In Contemporary world Challenges phase regarding social justice and peace

Community Justice Initiatives are normally associated with the peaceful settlement of quarrels concerning collective security, demobilization, defensive diplomacy and functionalism. Disputes and the disagreements political, ideological or economical have been settled through the use of power and negotiations including brain power, face to face interaction mediation and dialogues. But in contemporary world, both the local and international commitments that are seen important in achieving durable peace and justice, are not sincere and sustained. They can usually be undermined by the domestic or third parties and they might suffer from unrealistic expectations, if unfulfilled, may cause peace processes to stop and to collapse back into violent conflicts and injustice within a community[10]. The challenges phased in modern world regarding justice and peace facets are as following:

### 1.    Vehemence:

Violence deportments challenges to social justice. Peace processes may frequently rife with tactical and strategic deception and with those who have signed peace agreements may also nurture violence to undermine new 'partners' in peace process. Many actors in the civil wars seldom promptly choose peace. Those who want to end the violent conflict would face opposition from the parties who are being excluded or who are willing to exclude themselves from peacemaking. These spoilers (leaders and factions), viewing peace opposite to their interests and are willing to utilize violence in order to undermine it, pose a threat to those who risk peace making. There lies an obvious need to convince with guns in order to lay them down and rebuild their lives in a very peaceful manner. War can end, but if the combatants lack jobs as well as skills, and if the weapons are available easily, then violent crime increases and citizens of their security for a healthy peace dividend[11].

### 2.    Geopolitical Belligerence and Stubbornness:

Skirmishes are becoming elongated by strong rivalries between regional and global powers as they support alternatives to wage war abroad. The prime examples are Syria and Yemen.

### 3. Mental and Behavioral Dualism

The problem of mental and behavioral dichotomy is frozen into gestalts and the structure. The inner world views good and evil only. The good is seen in self only whereas the negative is viewed in others. It is stated as"

"*The outer world is divided in two blocs with all positive interaction within, and all negative interaction, or no interaction at all, between."*

The mental discrepancy legitimizes behavioral division, which reinforces the former. After a little time, the other is no longer viewed as human but seen as an evil object which is ready to be killed, followed by slogans.[12]

### 4. The Susceptibilities of the Third Parties

How the implementation is aided by organizations internationally not to guide us only about the application of concord but also how these international organizations learn from engagements as well as to embed lessons that are learned. The primary concerns of these international organizations must focus on the following points:

1. Assembling a moral, ethical or historical judgment that may impact on how societies might deal with their violent past.
2. Coordination of certain activities with some other international organizations.
3. Evaluation and/or monitoring of their engagements.
4. What are the role lying beyond their exit[13]

### 5. Corsairs:

The main source of risk comes from the corsairs i.e. the leaders and parties believing that the mounting peace may threaten their powerand their interests as well as who use violence in order to undermine attempts in achieving it. By signing an agreement of peace, leaders also put themselves at risk from the adversaries who can exploit a settlement, from unhappy followers who may see peace as betrayal of the key values, as well as from the excluded parties seeking to alter process or to destroy it. Most important, risks of peace making may increase insecurity and doubt of citizens who have to lose if the war is renewed[14].

### 6. Infrastructure

The fundamental problem is the role of infrastructure of the interacting fault lines including gender, race, generation, class, deviant, nation, territory at individual and national levels, and high or low distribution of actors, dis-equilibrated or equilibrated. There is a goal; an infra-structure with equity, equality and reciprocity across the fault lines in order to facilitate conflict transformation, to avoid genocide and legitimized by deep culture of peace.

### v. Principles of Islam in building Social Justice and peace

Islam is the religion aimed to raise a society based on justice , equality and peace. Holy Prophet (PBUH) is the best example of moral and social ethical values for all mankind. In his followers Hazrat Umer Ibne Khattab called as erudite ,who played a vital role in developing justice in society. Islam emphasized on numerous

principles and rules for building peace and justice in society ,which  needed to be practiced by all human beings regardless of their color, race, religions. Some of the things are prohibited in Islam to avoid from the destructive and unjust society. These endorsed and prohibited values are demonstrated as following:

| | ACTS TO DO (Practicalities of Islam) | |
|---|---|---|
| 1) | **Equal distribution of wealth** | Islam underscores on equality. If wealth is not distributed equally among people of society class difference of rich and poor and internal  conflicts raises in a society  which results in equalities and injustice. In Quran:<br>لَقَدْ أَرْسَلْنَا رُسُلَنَا بِٱلْبَيِّنَٰتِ وَأَنزَلْنَا مَعَهُمُ ٱلْكِتَٰبَ وَٱلْمِيزَانَ لِيَقُومَ ٱلنَّاسُ بِٱلْقِسْطِ[15]<br>"*We verily sent our messengers with clear proofs and revealed with them the scripture and the balance that mankind may observe right measure*" |
| 2) | **Endowment of social security** | Islam ensure security by providing basic necessities to all human beings living in a society rather believers or disbelievers and poor or rich, destitute, disabled, unemployed citizens and especially who are not able to fulfill their prerequisites. It is state duty to take care of naked and needy people .Allah almighty said:<br>وَءَاتُوا۟ ٱلْيَتَٰمَىٰٓ أَمْوَٰلَهُمْ وَلَا تَتَبَدَّلُوا۟ ٱلْخَبِيثَ بِٱلطَّيِّبِ وَلَا تَأْكُلُوٓا۟ أَمْوَٰلَهُمْ إِلَىٰٓ أَمْوَٰلِكُمْ [16]<br>"*Give un to orphans their wealth .Exchange not the good for the bad (in your management their of)nor absorb their wealth in to your own wealth)*" |
| 3) | **Political liberty and freedom** | Freely  participation  in  any  political  process  is documented by Qura'an as a human right. The political justice, right to disagreement, as well as the power sharing becomes helpful in peace process[17]. |
| 4) | **Fortification of frail against strong** | Religion of Islam give equal rights to all human beings .Peolpe who have money and fulfill their needs very well,obliged to give some money to the poor people of the society.For this obligation ,Islam has rules of Zakat reveneues and Sadaqah.As Allah Almighty said:<br>ءَامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَأَنفِقُوا۟ مِمَّا جَعَلَكُم مُّسْتَخْلَفِينَ فِيهِ [18]<br>"Believes in Allah and his messenger and spend of that where of He hath made you trustees" |
| 5) | **Morality** | Islam is the religion of  moral values .Holy Prophet |

| | | |
|---|---|---|
| | | (PBUH) exemplify greatly on ethical norms and values. Islam emphasizes on morality like mutual cooperation, respect, love, brotherhood, sacrifices, serving and sympathy among people.So that the peaceful and unified community established. |
| 6) | **Rational behavior** | Islam does not envision the creation of peace unless all individuals of a society espouse an approach of fairness. Personal or social policies are to be kept in view along with moral consequences. Rationality is not a personal matter of justification but it is an objective exercise of reason or justice. The balance between personal and social good becomes the base for durable peace. |
| 7) | **Religious freedom and pluralism** | The religious freedom in Muslim community and their right to live with freedom is considered important by Qura'an for realizing or implementing peace[19]. |
| 8) | **Gender relations** | Gender relations or sexual ethics. The Qura'an respects unethical sexual behavior as not only offensive but also a major cause of dishonesty, exploitation and an unhealthy society. |

| | **ACTS Not TO DO (Prohibitions of Islam)** | |
|---|---|---|
| 1) | **Polytheism and Idolatry** | Polytheism and idolatry predictably cause conflicts as tribes and/or people compete for status, recognition, dominance and tributes for their mythologies and ideologies. ALLAH says: وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُواْ اللَّهَ وَاجْتَنِبُواْ الطَّغُوتَ[20] *"And verily, we have sent among every community a Messenger (proclaiming): "Worship Allah (alone), and avoid taghoot (Satan, idols, tyrants)"* |
| 2) | **Aggression and Oppression** | Islam supports the oppressed and oppressor, both, by stopping sources of oppression. |
| 3) | **Abuse of Authority** | The Muslim ruler or those in position of authority should be just or honest with people and should not do wrong or betray in any way. In quran: يَأَيُّهَا الَّذِينَ ءَامَنُواْ لَا تَخُونُواْ اللَّهَ وَالرَّسُولَ وَتَخُونُواْ أَمَنَتِكُمْ وَأَنتُمْ تَعْلَمُونَ[21] *"O you who believe! Betray not the trust of Allah and the Messenger, nor misappropriate knowingly things entrusted to you."* |
| 4) | **Misrepresentation** | Allah Alimighty said in Quran: |

| | | |
|---|---|---|
| | **of Facts and False Reporting** | يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن جَآءَكُمۡ فَاسِقُۢ بِنَبَإٖ فَتَبَيَّنُوٓاْ أَن تُصِيبُواْ قَوۡمَۢا بِجَهَٰلَةٖ فَتُصۡبِحُواْ عَلَىٰ مَا فَعَلۡتُمۡ نَٰدِمِينَ[22]<br>*"O you who believe! If a wicked person comes to you with any news, ascertain the truth of it lest you harm people unwittingly and afterwards become full of repentance for what you have done."* |
| 5) | **Spreading Mistakes of Others and Slandering** | The amiable relationship breaks up and breeds animosity. It may create a situation of chaos in society.<br>ALLAH says:<br>وَلَا تُطِعۡ كُلَّ حَلَّافٖ مَّهِينٍ ١٠ هَمَّازٖ مَّشَّآءِۭ بِنَمِيمٖ[23]<br>*"Heed not the type of despicable man, ready with oaths, a slanderer, going about with calumnies."* |
| 6) | **Betrayal and Breach of Trust in Contracts** | Islam advices Muslims to be truthful. Islam instructs to fulfill promises as well as to warn against the breaking promises or discrediting contracts. Islam also focuses on fulfilling trusts and warns against the denying even an unimportant amount entrusted to the person as a trust. |
| 7) | **False Testimonies and Oaths** | The false testimonies are sins. If a person intentionally asserts false testimonies regularly, he would be out of Islam.<br>ALLAH says:<br>وَٱلَّذِينَ لَا يَشۡهَدُونَ ٱلزُّورَ وَإِذَا مَرُّواْ بِٱللَّغۡوِ مَرُّواْ كِرَامٗا[24]<br>*"Those who do not witness falsehood, and, if they pass by futility, pass by it with honorable (avoidance)."* |

#### vi.    Conclusion:

It is concluded from the above discussion that for the healthy and moral society social justice and peace development are integral to each other. For the universal peace justice and peace building individual's internal peace is much important .Along with this love, altruism, sympathy and harmony  outer peace can be resulted. The individual effort in making peace can be expanded from individuals to family, from family to community and ultimately to whole world. Development enriched in a society where human beings have equal rights, justice, harmony, peace and mutual relation is strong among people. Countries phasing challenges like violence, belligerence, stubbornness, corsairs and internal tribal or religious conflicts can't able to reach at the highest level of progress. Islam is the only religion based on such values and principles that raise a country with revolutionary achievements, prosperity, equal distribution of wealth, morality and ethical behaviors of people aids in promoting peace and justice in the world.  At International and national level Government more efficient participation is needed

for future growth in contemporary world. Full democracies are most peaceful and they have greatest level of religious freedom, regardless of kind of religious belief and numerous religious characteristics. The contemporary world has not been flagrant by clash of civilizations but rather the intra-group conflicts.

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