Exploring Eradication of Societal Bedlam and Establishing Stability: Insights from Islamic Principles

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Abstract

This study explores the harmonious societal Structure establishing peace and stability by removing the chaos and disorder within the society from the perspective of Islamic teachings. The study investigates the theoretical underpinnings of social order and disorder within an Islamic framework. The problem statement encapsulates the need to explore the underlying causes of social chaos within Islamic societies and identify strategies informed by religious principles, ethical values, and empirical evidence to promote social peace, justice, and stability. Moral values enshrined in religious texts can play an important role in reducing social chaos and promoting harmony, guiding individuals, communities, and institutions toward peace and stability. The study aims to contribute to developing knowledge and practice in promoting sustainable peace within Islamic societies and beyond by promoting dialogue, understanding, and cooperation. The study offers practical recommendations for policymakers, community leaders, and civil society organizations to create an environment conducive to social peace, emphasizing the integration of religious teachings, governance structures, and community engagement initiatives.

Keywords

Social chaos, Peace, Society, Islamic Teachings, contemporary challenges.

1. Introduction

In the current era of rapid globalization, cultural diversity, and geopolitical tension environment, ending social chaos and establishing peace, harmony, and stability is a critical issue for societies around the world. In different cultures and religious traditions, diverse approaches are adopted to meet the challenge of maintaining order amidst the complexities of human interaction. From an Islamic perspective, discourses on the elimination of social disorder, order, and establishment of stability are deeply important, giving us unique insights into the mechanisms that promote social harmony and peace.

The distinction between social disorder and social peace is a central theme in Islamic teachings, with the Qur'an and Hadith providing guidance on how to promote social harmony, resolve conflicts, and promote justice in society. Rooted in a comprehensive worldview encompassing spiritual, moral, and legal dimensions, the Islamic perspective on social order provides rich guidance for these principles and practices.

In contemporary discourse, the dynamics between social chaos and social stability have received considerable attention, particularly in the realm of Islamic teachings. Islam, as a comprehensive way of life, provides guidance for dealing with the challenges that lead to chaos as well as promoting social harmony. The focus of this research is the Qur'an, considered the ultimate source of guidance for Muslims, and the teachings of the Prophet Muhammad, which provide practical examples of how to maintain peace in society.

The Qur'an emphasizes the importance of justice in maintaining social order. The Holy Quran emphasizes the importance of peaceful coexistence and emphasizes the need to resolve conflicts with justice and reconciliation.[1] Furthermore, the Holy Quran calls for standing firm for justice, even if it is against oneself or one's relatives, emphasizing the principle of impartiality in maintaining social peace.[2]

The Prophet's Sunnah provides practical guidance on conflict resolution and social harmony. Its treaties such as the Constitution of Medina exemplify the establishment of social contracts based on mutual respect and cooperation between different communities. Furthermore, its emphasis on mercy, forgiveness and compassion for others fosters an environment conducive to peace and stability.

However, Islamic teachings also recognize the inevitability of conflict and chaos within society. Quranic verses acknowledge the existence of trials and tribulations, exhorting believers to persevere with patience and resilience.[3] However, Islam advocates the resolution of conflicts through peaceful means, emphasizing dialogue, mediation and reconciliation.

This research seeks to explore the contrasting dynamics of social chaos and social peace through the lens of Islamic thought and jurisprudence. By examining

key concepts such as justice, mercy and accountability, this study seeks to clarify the fundamental principles that govern social interactions within Islamic societies and their relevance in contemporary contexts.

Additionally, an exploration of historical precedents, philosophical foundations, and contemporary challenges will serve to illuminate the complex interplay between individual behaviourur, social norms, and institutional structures in achieving social stability. By combining theoretical insights with empirical observations, this research aims to provide a nuanced understanding of the factors that may contribute to the spread of chaos or the cultivation of peace in diverse Islamic communities.

Ultimately, this inquiry aspires to contribute to the on-going discourse on social cohesion and conflict resolution by offering insights based on Islamic epistemology and ethical principles. By fostering dialogue and mutual understanding, it is hoped that this research will pave the way for constructive engagement and collaborative efforts to realize societies of justice, compassion and sustainable peace.

The problem statement for the study on social chaos versus social peace within Islamic societies revolves around the challenge of understanding and addressing the factors that contribute to or detract from social cohesion and stability. In a world marked by rapid globalization, geopolitical tensions, and socioeconomic disparities, Islamic communities face complex dynamics that can lead to social discord, political instability, and sectarian conflict. Despite the rich legacy of Islamic teachings and historical precedents that offer insights into fostering social harmony, contemporary challenges such as governance deficits, religious extremism, and cultural fragmentation present significant obstacles to achieving enduring peace. Thus, the problem statement encapsulates the need to explore the underlying causes of social chaos within Islamic societies and identify strategies informed by religious principles, ethical values, and empirical evidence to promote social peace, justice, and stability.

2. Literature Review

This study is significant in the contemporary world, especially in the context of diverse cultural and religious perspectives. The purpose of this review was to explore the recent literature on this topic with a particular focus on Islamic teachings as a guiding framework for social cohesion. The important work done on the theme, reviewed is as per below;

Ahmed in his work offered a comprehensive analysis of the Islamic approach to social stability, emphasizing the principles of justice, compassion and mutual respect that are essential to maintaining peace in society.[4] This study draws on various Islamic sources, including the Qur'an and Hadith, to highlight the importance of fostering harmonious relationships between individuals and communities.

Khan M. A. examined the role of Islamic ethics in promoting social harmony and reducing the factors contributing to social unrest.[5] By analysing key ethical principles derived from Islamic teachings, such as honesty, integrity, and solidarity, this study highlights the importance of ethical behaviour in promoting a stable and harmonious social order.

Siddiqui, F. sought the insights of Islamic jurisprudence to remove social unrest and maintain peace and stability within the society. Drawing on legal principles derived from Islamic law, the study clarifies mechanisms for resolving disputes, promoting social justice, and upholding the rights of individuals, thereby contributing to the preservation of social order.[6]

Rahman, M. S. conducted a comparative analysis of Islamic teachings on governance and social stability, juxtaposing Islamic principles with contemporary theories of governance. By examining the compatibility between Islamic values and democratic governance models, this study sheds light on ways to promote social peace and stability in diverse socio-political contexts.[7]

The reviewed literature highlights the importance of Islamic teachings as a guiding framework for promoting social peace and stability. Emphasizing principles of justice, ethics, jurisprudence, and governance derived from Islamic sources, scholars provide valuable insights into dealing with social chaos and promoting harmonious coexistence in diverse societies. Based on the literature review the following questions have been answered.

1- What arte the theoretical foundations of social chaos and social peace within the Islamic framework?

2- How teachings of the Qur'an and Sunnah guide mankind for Peace and order and the survival of social life as well as, economic, political, and psychological stability within the society.

3- How contemporary challenges to social cohesion within Islamic communities, including issues, such as political instability, sectarianism, and socioeconomic disparities, to understand the complex dynamics threatening peace and stability in the modern era could be assessed?

4- What is the role of the individual and society in preventing chaos?

5- What practical recommendations and strategies could be proposed for policymakers, community leaders, and civil society organizations to cultivate environments conducive to social peace and stability within Islamic societies?

6- What is the importance of holistic approaches that integrate religious teachings, governance structures, and community engagement initiatives?

3. Methodology

3.1 Research Strategy

The research strategy for this study is qualitative in nature. Qualitative research is appropriate for exploring and describing complex concepts and phenomena, and this design allow for an in-depth examination of the concept of social chaos, social peace and stability and the role of the individual and society in preventing chaos and establishment of peace within the society in perspective of Islamic teachings.

3.2 **Data Collection Method**

The data for this study collected through a systematic review of primary and secondary sources. Primary sources include Quran and Prophetic Hadiths. Secondary sources include books, articles, and other relevant publications. The data collection process involved conducting an extensive literature review, taking detailed notes on the relevant concepts and arguments presented in each source, and compiling a comprehensive database of information on the topic.

3.3 **Data Analysis Method**

The data collected for this study analysed using content analysis. In this study, content analysis used to identify the teaching of Quran and Prophetic Hadiths on the concept of social chaos, social peace and stability and the role of Islamic teachings in removal of social chaos and establishment of peace within the society.

4. **Findings**

1. Islamic teachings offer a rich framework for understanding social order, emphasizing principles such as justice, compassion, and accountability as foundational elements of societal harmony.
2. Contemporary challenges to social cohesion within Islamic communities, including political instability, sectarianism, and socioeconomic disparities, underscore the need for holistic approaches that address underlying root causes.
3. Ethical values play a crucial role in mitigating social discord and fostering reconciliation, serving as guiding principles for individuals, communities, and institutions in promoting peace and stability.
4. Practical recommendations emerge for policymakers, community leaders, and civil society organizations to cultivate environments conducive to social peace, emphasizing the integration of religious teachings, governance structures, and community engagement initiatives.

5. **Discussion**

Chaos and the Islamic Perspective

In Islamic teachings, guidance has been given in different ways for the elimination of chaos and evil and corruption and guidance has been given too many causes and means that can eliminate all kinds of individual and collective chaos and evil. The most important sources are mentioned below.

5.1: Quranic Perspective

5.1.1 Prevention of sedition and corruption

5.1.1 .1 Seeking knowledge and guidance:

> Islamic teachings emphasize the importance of seeking knowledge and guidance to overcome confusion and chaos. The Holy Qur'an encourages believers to acquire knowledge, to ponder, and to acquire wisdom;
>
> "He bestows wisdom on whomever He wills, and whoever receives wisdom, in reality, he gets great wealth. Only those who are wise take lessons from these things."[8]

It is narrated on the authority of Hazrat Muawiyah, that the Holy Prophet (PBUH) said;

> "Whoever Allah wishes to do good to, He gives him understanding in the religion, and I am the one who distributes (knowledge), and Allah is the Giver."[9]

By acquiring knowledge, individuals can gain awareness and understanding. Knowledge enables them to navigate difficult times and make informed decisions.

a. Trust in God:

Islamic teachings highlight the importance of trusting God in times of confusion, confusion and chaos. The Holy Qur'an assures the believers that He is the ultimate source of guidance, comfort and peace. Therefore, complete trust should be placed in Him and in every situation; we should rely on Him and turn to Him.

> "He is sufficient for him who trusts in Allah."[10]

By believing and trusting in God's wisdom and purpose and plan in all matters of life, individuals can find peace in the midst of chaos and be guided in the right direction.

b. **Adherence to moral values:**

> Islamic teachings emphasize the importance of maintaining moral values to deal with all kinds of confusion, confusion and chaos. The Quran and Hadith provide guidance on honesty, justice, compassion and kindness towards others. By following these principles, individuals can contribute to the

creation of a harmonious and just society, thereby all forms of confusion, chaos and anarchy can be not only reduced but also eradicated.

c. **Establishment of unity and brotherhood:**

Islamic teachings emphasize the importance of unity and brotherhood between individuals and their various communities and families. The Quran encourages Muslims to unite and work together for common goals.

"And hold fast to the rope of Allah, all of you together, and do not fall into dissension, remember the favour of Allah upon you, which He has bestowed upon you, that you were enemies of one another, He has put discord in your hearts, and By His grace you became brothers. You were standing on the edge of a pit full of fire, Allah saved you from it. Thus Allah reveals His signs to you. (With the help of these signs) you will be guided." [11]

By promoting unity and understanding, individuals and societies can not only combat division and promote harmony but also reduce the causes of conflict.

In short, Islamic teachings offer valuable insights for dealing with confusion and chaos in the modern age. By applying these teachings in personal and social ways, individuals can find a clear distinction between confusion and chaos, peace and direction.

5.1.1.2 Decrees of the Holy Prophet (peace and blessings of Allah be upon him) to prevent sedition and mischief

The Prophet ﷺ has specially given guidance in the situations of chaos and turmoil. He said;

"Beware of temptations and riots because in such a situation the tongue plays a worse role than the sword." [12]

Prophet Muhammad (peace be upon him) said while giving guidance about the behaviour of a Muslim in the situation of fitna and corruption;

"When two Muslims meet (fight) with a sword, both the killer and the victim are in hell." [13]

The Prophet (peace and blessings of Allah be upon him) explained the reason why the deceased went to hell because he too had gone out with a sword with the intention of killing another. If it was possible for him, he would have killed him.

When mischief arises among Muslims and it is not known who is truthful and who is a liar, then they should be avoided. He said;

"In times of tribulation, the person who sits is better than the person who stands, and the person who stands is better than the person who walks, and

> the one who walks is better than the one who runs. Break your bows in these tribulations." Cut off the shafts of your bows and sharpen your swords against a stone. If a miscreant enters a man's house to kill him, let him do as he did among the sons of Adam, who was better." [14]

The meaning and purpose of all these decrees is that one should not participate in these temptations, even if someone commits excesses, just tolerate their excesses for the sake of peace and order. He said:

> "Soon a tribulation will arise and dissension will arise among the Muslims. When this time comes, take your sword and go to Mount Uhud and strike the sword at it until it breaks." [15]

5.1.1.3. Social stability

5.1.1 3.1 Justice

The Qur'an promotes justice and equality as the basic principles for social stability and emphasizes the establishment of justice and equity in individual and collective life.

> "And say: I believe in what Allah has revealed to me, and I have been commanded to do justice between you." [16]

In the Holy Qur'an, the people of faith have been ordered to do justice; God's statement is;

> "O you who believe! Be firm in justice, bear witness to Allah, and even if it is against your own lives or your parents and relatives, if someone is rich or poor, Allah is more benevolent to them than to you. So do not follow (your) desires in doing justice, and if you make a false statement or turn your back, surely Allah Aware of all your actions." [17]

Maintaining justice and fairness in all social interactions ensures social happiness, and is of great help in promoting harmony and unity not only among individuals and societies but also in the individual lives of individuals as well as the society as a whole. It is also the main means of removing all kinds of evil and corruption.

5.1.1.3.2 Compassion and kindness

Quranic teachings emphasize compassion and kindness to others, especially parents. Therefore, the divine decree is;

> "And bow down before them with gentleness and mercy, and pray, 'Lord, have mercy on them as they brought me up with mercy and compassion when I was a child'." [18]

By developing compassion, love and empathy and treating others well, one can promote harmonious relationships in society and succeed in creating a peaceful environment.

5.1.1.4 Economic stability

The Qur'an offers guidance on economic stability, addressing issues such as wealth distribution and ethical economic practices.

5.1.1.4.1 Economic justice

Highlighting the importance of fair distribution of wealth in the Holy Qur'an, economic justice has been recommended to be promoted so that every section of the society can have access to the sources of livelihood. And not only imposes financial responsibility on the rich to give to the poor, but also encourages charity.

> "O you who believe! Spend from these pure earnings and from what We have brought out for you from the earth (in the way of God)." [19]

Similarly, the divine decree is;

> "Whatever (wealth and means) Allah returns from the inhabitants of these towns to His Messenger is for Allah and the Messenger and the relatives and the orphans and the poor and the travellers, so that it does not circulate among your wealthy."[20]

In this decree, the rich are also commanded and encouraged to help the poor through charity and social welfare. Their doing so will promote economic stability on the one hand and also help in reducing economic disparity on the other hand.

5.1.1.4.2 Honesty and accountability in economic transactions

Honesty and accountability in economic transactions are emphasized in the Holy Quran.

> "Woe to those who weigh less. Those who, when they measure with people, fulfil it. And when they are measured or weighed, they detract. Do they not think that they will be lifted up on this great day?" [21]

By practicing transparency, integrity, and ethical behaviour in business and financial matters, society can promote economic stability and trust and reduce chaos.

5.2 Political stability and Quranic teachings

5.2.1 Fair Governance:

Fair governance and responsible leadership and governance for the peace and tranquillity of any society is very important. In the teachings of the Holy Quran, the importance of fair governance and responsible leadership has been emphasized in order to avoid any kind of anarchy, chaos and disorder.

> "Indeed, Allah commands you to convey your trusts to those who are trustworthy, and when you judge between people, judge with justice. Indeed, Allah advises you very well. Indeed, Allah is All-Hearing, All-Seeing." [22]

Quranic teachings are extremely helpful and helpful in promoting good governance, accountability and welfare and political stability in the society.

5.2.2 Consultation (Shura):

Political stability can be achieved by ensuring the value of diverse perspectives by implementing and encouraging consultation and participation in the decision-making process at all levels. The practice has been advised as;

"And their work is done through mutual consultation."[23]

Islam is a code of life which is a religion of collectivity and consultation. In Islam, collective and practical issues are advised to be resolved through consultation. Allah Almighty commanded the Messenger of Allah to consult and he (PBUH) followed this method of consultation and consultation. He followed the divine order according to his whole soul. So the Prophet is full of guidance and advice.

5.3 Psychological stability

The Quran also ensures psychological health of a person through its teachings.

5.3.1 Trust in God:

Islamic teachings highlight the importance of trusting God in times of confusion, confusion and chaos. The Holy Qur'an assures the believers that He is the ultimate source of guidance, comfort and peace. Therefore, complete trust should be placed in Him and in every situation we should rely on Him and turn to Him.

"He is sufficient for him who trusts in Allah." [24]

By believing and trusting in God's wisdom and purpose and plan in all matters of life, individuals can find peace in the midst of chaos and be guided in the right direction.

5.3.2 Self-awareness and self-control:

In the Qur'anic teachings, great emphasis has been placed on self-governance and self-control, for example;

O you who believe, fear Allah and let your soul see what has come before you. And fear Allah. Indeed, Allah knows best what you do. N. And do not be like those who forget Allah, then forget themselves. The first of them are the transgressors."[25]

By developing self-awareness, self-control and emotional intelligence, individuals can cope with psychological challenges and maintain stability in the face of confusion and chaos.

In short, the teachings of the Qur'an are important for the achievement of social, economic, political and psychological stability in the modern age. They provide valuable insights to avoid such conflicts, and are a means of achieving success in stabilizing individual and social life and creating a harmonious environment.

5.4 Social Stability Sunnah Perspective

5.4.1 Fraternity:

Prophet Muhammad (peace be upon him) has emphasized the importance of brotherhood and unity among Muslims and has himself guided the Ummah by demonstrating this in practice.

The Holy Prophet (peace and blessings of Allah be upon him) said about the Islamic Brotherhood and its rights;

> It was narrated from Abu Huraira that the Messenger of Allah, peace and blessings be upon him, said: "The Muslim is the brother of the Muslim. pointed out three times, it is enough for a man to be evil that he despises his Muslim brother, every Muslim's blood, his property and his honour are forbidden to another Muslim."[26]

5.4.2 Good manners and good behaviour:

The Holy Prophet (peace and blessings of Allah be upon him) not only set an exemplary example of good behaviour towards others, but also taught and trained the Ummah. The Sunnah of Prophet encourages mutual compassion, forgiveness, forgiveness and generosity. This attitude can become a means of social stability and harmony and a means of avoiding chaos and differences.

> "The perfect Muslim is the one whose tongue and hands are safe from the evil of the Muslims, and the real Muhajir is the one who has abandoned evil."[27]

> It is narrated on the authority of Abdullah bin Sa'ib, may Allah be pleased with him, that; During the period of Jahiliyyah, I used to participate in trade with the Holy Prophet ﷺ. When I visited Al-Madinah, the Prophet (peace be upon him) said: Do you know me? I said: Why not! You ﷺ were very good business partners of mine, never avoiding anything or quarreling over anything. [28]

5.4.3 Economic stability

5.4.3.1 Fair Trade and Honesty:

The Prophet (peace and blessings of Allah be upon him) emphasized fair trade and honesty in commercial transactions, and he himself was a highly honest merchant.

> "A true and truthful merchant will be (in Paradise) with the Prophets, the Siddiqeen and the Martyrs." [29]

Following the example and example of the great honesty of the Holy Prophet (peace and blessings of Allah be upon him) is a reason for promoting economic stability, integrity, and confidence in economic matters.

5.4.3.2 Charity and distribution of wealth:

The society is saved from many riots and chaos by the distribution of charity and wealth. And this is what the Prophet (peace be upon him) has given to the Ummah.

And spending for the sake of Allah is an important chapter in the teachings of the Prophet (ﷺ).

> The Messenger of Allah, peace and blessings be upon him, said: "Sadaqa is obligatory on every joint of the human body every day in which the sun rises, and doing justice between people is also a sadaqah." [30]

> The Prophet (peace be upon him) said: "When a person spends on his family with the intention of reward, then that is also charity for him."[31]

5.5 Political stability

5.5.1 Fair Governance and Accountability:

The teachings of the Sunnah highlight the importance of fair governance and accountability.

It is narrated from Hazrat Muaqal bin Yasar (RA) that the Messenger of Allah (PBUH) said;

> "Whoever was appointed by Allah to be the guardian of the people and died in such a state that he was deceiving his subjects, Allah will forbid Jannah from him." [32]

In short;

The Prophet (peace and blessings of Allah be upon him) always used advice and consultation in the decision-making process.

> It was narrated from Hazrat Aisha, "I have not seen a person who consults more people than the Messenger of Allah." [33]

> The blessed saying of the Messenger of Allah, peace and blessings of Allah be upon him: A person who consults is never deprived of the truth, and a self-righteous person who considers his personal opinion sufficient is never Saeed. [34]

> The Prophet (PBUH) also said: "He who performed Istikhara was not in vain, and he who consulted was not ashamed." [35]

Hazrat Ali (RA) once asked the Messenger of Allah (PBUH), "O Messenger of Allah (PBUH), if an incident occurs between us about which there is no command or prohibition, then what does he (PBUH) say about such a matter?" He said:

> "Consult the pious and honest scholars of the Shari'ah about this and do not take an individual opinion". [36]

5.6 Psychological Stability

5.6.1 Trust in Allah

Prophet Muhammad (pbuh) has taught from his Aswa that in times of difficulty, one should rely on Allah alone because He alone is the cause and cause. On the one

hand, a person gets satisfaction and peace of mind from this, on the other hand, determination and motivation to move forward is also created.

> Hazrat Anas (RA) narrates that a person came to the Messenger of Allah (PBUH) and inquired, O Messenger of Allah! Should I tie the camel and then trust it or let it go? The Prophet (peace and blessings of Allah be upon him) said: Tie it and trust it. [37]

Complete trust and reliance on Allah's plan, purpose and will provides peace and psychological stability in the midst of confusion and turmoil.

5.6.2 Self-control and patience:

The Prophet of Islam emphasized self-control and patience.[38]

Practicing patience in difficult situations helps in building psychological stability and resilience.

In short, the teachings of the Sunnah provide valuable guidance for achieving social, economic, political and psychological stability. By incorporating these teachings into personal and social behaviour, humans can work to create a stable and balanced environment.

5.7 Survival of social life and peace

5.7.1 Quranic Perspective

5.7.1.1 Equation

As a necessary principle to maintain peace and order in the society, the Holy Quran clearly orders the believers to establish justice and equality. The divine statement is;

> "O believers! Stand up as a witness of justice for Allah, even if (this testimony) is against yourself or your parents and relatives, if someone is rich or poor, then Allah is more advanced (in benevolence) than them, so you (justice). Do not follow the desires of your heart, and if you misrepresent or be biased, surely Allah is Aware of all your deeds." [39]

5.7.1.2 Respect for human dignity

For social stability, mutual harmony, better human relations and protection from all kinds of mischief, the Holy Quran commands to respect each other and take special care of dignity. Regarding human honour and respect, the Almighty says;

> "And We have given honour to the children of Adam and made them ride on land and in water, and We have provided them with pure things and have given them excellence over many of Our creatures." [40]

5.7.1.3 Dispute Resolution:

The Qur'an provides guidance to resolve mutual problems and disputes and advocates the use of peaceful means for this purpose and emphasizes the promotion

of mutual dialogue for reconciliation, forgiveness and reconciliation, and the elimination of mutual differences. The divine statement is;

> "And if there is a fight between two groups of Muslims, make peace between them, then if one of them wrongs the other, then fight the wrongdoer until they return to the command of Allah, then If he turns back, make peace between them justly and (in every situation) do justice, surely Allah loves those who do justice." [41]

5.7.1.4 Good governance:

Islam is a religion of peace and Quranic teachings provide guidance towards good governance to maintain peace and order. It has been emphasized on the public leaders that they should carry out collective affairs and governmental and leadership affairs with justice, accountability and transparency. As it is in the Holy Quran;

> "Indeed, Allah commands you to deliver your trusts to those who are trustworthy, and when you judge between people, judge with justice. Indeed, Allah gives you good advice. Indeed, Allah is All-Hearing, All-Seeing." [42]

5.7.1.5 Education and moral development:

In the Holy Qur'an, the importance of acquiring knowledge, wisdom, and moral development has been emphasized. And the Prophet of Islam and the commentator of the Qur'an highlighted its practical application by his actions. And the Holy Qur'an has made it clear that those with knowledge and those without knowledge. People can never be the same and equal, surely the status of those with knowledge is high and only knowledge can guide a person in the right direction in all kinds of chaos and chaos. In this regard, the Almighty says in the Qur'an;

> "Say! Can the knowledgeable and the ignorant be equal? They are the ones who understand." [43]

In nutshell, the guidance of Quran and Sunnah provides valuable insight to man to achieve peace and order and avoid chaos in the present age. By following these Quranic teachings in their personal and social life, individuals and societies can create a harmonious and stable social environment.

5.8 The conservancy of peace and order and social life: Sunnah

5.8.1 Perspective

5.8.1.1 Mutual Respect and Kindness:

The Prophet of Islam, Hazrat Muhammad ﷺ has emphasized the importance of mutual respect and kindness between people and has provided guidance to his followers.

> "If the Holy Prophet (PBUH) was on his way and someone from the Companions stood on the way to meet him, he (PBUH) would have stood for

him and he (PBUH) would not have turned his attention to him until he had left." [44]

Treating others with compassion and fairness promotes peaceful relations and contributes to the overall harmony of society. This is what the Prophet (peace be upon him) has taught.

> It is narrated from Sayyidna Saeed bin Zayd that the Prophet, peace be upon him, said: "The greatest usury (i.e. the greatest excess) is that a person unjustly and unjustly plays with someone's honour." [45]

5.8.1.2 Forgiveness and Reconciliation:

The Prophet, peace and blessings of God be upon him, has set a practical example of forgiveness and understanding with others through his practical life and has encouraged the Ummah to do the same.

> Hazrat Umm Kulthum bint Uqbah (RA) narrates that I heard the Messenger of Allah (PBUH) giving permission to tell lies in three things. The Messenger of Allah, peace and blessings be upon him, said, "I do not consider a liar to be a person who speaks for the purpose of making peace between people, his aim is only reformation." The other person speaks on the occasion of war. And the third is the person who talks to his wife and the wife talks to her husband. [46]

In the same way, the Messenger of Allah said;

> Hazrat Abu Darda' (may Allah be pleased with him) narrated that the Messenger of Allah (peace and blessings of Allah be upon him) said: Shall I not tell you something that is better than fasting, prayer and charity? The Companions (may Allah be pleased with them) said: Say: The Prophet (peace and blessings of Allah be upon him) said: Mutual agreement is the best because mutual disagreement is going to shave off (religion).[47]

The Holy Prophet (PBUH) has always encouraged Muslims to forgive, settle disputes amicably and to establish and maintain peace in society.

5.8.1.3 Prohibition of violence and coercion:

Prophet Muhammad (peace be upon him) strictly forbids violence, oppression and harming others. And he has advised the believers to protect each other's property, honour and dignity.

> It was narrated from Hazrat Abdullah bin Umar that he saw the Holy Prophet (peace and blessings of Allah be upon him) circumambulating the Kaaba and heard him say: (O Kaaba!) how beautiful you are and how sweet your fragrance is. How great is your dignity and how great is your sanctity, by the One in whose hand is the life of Muhammad! The sanctity of the life and

wealth of a believer is greater than your sanctity in the sight of Allah, and we have a good opinion of a believer." [48]

Prophetic teachings emphasize the importance of the sanctity of human life and encourage the promotion of non-violence as a means of ensuring peace and order in society.

5.8.1.4 Social justice and equality:

In the Sunnah of Prophet Muhammad (peace and blessings of Allah be upon him) the importance of upholding the principles of social justice and equality, equal treatment and upholding the rights of individuals and the elimination of discrimination on the basis of race, gender or social status is further emphasized.

> It is narrated from Hazrat Abu Hurairah. The Messenger of Allah, peace and blessings be upon him, said: "O Abu Huraira, become pious, then you will be the most worshipful of all people. If you become content, then you will be the most grateful." Like for others what you like for yourself. So you will become a believer. If you have a good neighbourly relationship with your neighbour, you will become a Muslim. And laugh less because too much laughter makes the heart dead." [49]

Equitable distribution of resources, equal legal systems, and impartial judgments are essential to promote law and order. And so ensuring social justice and equality is very important for establishing a just and peaceful society.

5.8.1.5 Cooperation and Unity:

Sunnah encourages cooperation and unity among individuals and communities.

> "There is a hadith on the authority of Hazrat Anas bin Malik, the Messenger of Allah, peace and blessings be upon him, said: My Ummah will not gather on misguidance, so when there is a difference, it is necessary for you to support the larger group." [50]

By fostering unity, working together for common goals, and resolving differences through peaceful means, societies can maintain peace and stability.

5.8.1.6 Education and moral development:

The Sunnah of the Messenger of Allah encourages the acquisition of knowledge, moral conduct, and the cultivation of virtues.

> It was narrated on the authority of Hazrat Hasan bin Ali that the Messenger of Allah, may God bless him and grant him peace, said: If someone dies while he is acquiring knowledge in order to revive Islam through it (knowledge), There will be only one degree of difference in Paradise between him and the Prophets." [51]

Education and moral development play an important role in the establishment of a just and peaceful society. That is why the Prophet ﷺ paid special attention to the acquisition of knowledge.

5.8.1.7 Respect for human dignity:

Prophet Muhammad (pbuh) has emphasized on treating others with respect, kindness and compassion. Because respect for the rights of individuals, beliefs and cultural differences is very important for the promotion of social harmony and peaceful coexistence.

In short, the teachings of the Sunnah provide valuable guidance for the promotion of peace and order in the modern age. By incorporating these teachings into personal and social life, individuals and societies can work towards creating a peaceful and harmonious social environment.

5.9 The role of the individual and society in preventing chaos

Prevention of chaos and anarchy in modern times requires the active involvement of both individuals and society as a whole.

5.9.1 Sense of responsibility:

Individuals have a personal responsibility to uphold moral values and conduct themselves with integrity by demonstrating responsible behaviour. By following ethical principles with a sense of responsibility, individuals can contribute to overall stability and prevention of chaos.

5.9.2 Self-improvement and promotion of good deeds:

It is the responsibility of individuals to focus on self-improvement and promote good deeds and discourage evil in their personal lives and family. By demonstrating good character and encouraging others to do the same, individuals can play an important role in preventing chaos and promoting a harmonious society.

5.9.3 Establishment of ethical principles:

Society plays an important role in establishing and maintaining moral norms and values. By promoting the principles of fairness, justice, and compassion, society provides a framework for preventing chaos and establishing a just social order.

5.9.4 Promotion of social harmony:

A cohesive society built on the principles of unity, cooperation and mutual respect is better equipped to prevent chaos. An atmosphere of consultation and inclusion should be promoted in the society, thereby strengthening social bonds and reducing all kinds of chaos and conflict.

5.9.5 Education and Awareness:

Society should prioritize education that promotes moral values, critical thinking and concepts of social responsibility. By nurturing an informed and enlightened citizenry, society can equip individuals with the tools to avoid chaos and make informed decisions.

5.9.6 Cooperation and mutual aid:

Collective efforts are needed to address the causes of chaos and prevent chaos. Society can be protected from crises and chaos by encouraging cooperation, active participation, and engagement in collective actions that promote peace, justice, and order.

In short, the active involvement of both individuals and society is required to prevent chaos in modern times. By highlighting the role of the individual in assuming personal responsibility, promoting self-development and good deeds, establishing moral principles, promoting social harmony, prioritizing education and encouraging cooperative efforts and by saving the society from chaos, it can be lived in a peaceful and harmonious social order.

6. Conclusions:

1. The study underscores the enduring relevance of Islamic perspectives in addressing contemporary challenges related to social order and stability, highlighting the importance of contextualized approaches informed by religious principles.
2. By emphasizing the ethical dimensions of social interactions and governance, Islamic teachings offer valuable insights for fostering inclusive, just, and resilient societies capable of navigating complex geopolitical landscapes.
3. The findings underscore the imperative for collaborative efforts among stakeholders, including governments, religious institutions, and civil society actors, to promote dialogue, reconciliation, and the cultivation of enduring peace within Islamic communities and beyond.
4. Ultimately, the study calls for a renewed commitment to upholding the universal values of justice, compassion, and accountability as essential pillars for building societies characterized by social peace and stability, guided by the rich legacy of Islamic thought and practice.

7. Recommendations for future research

Based on the study, the following recommendations can be made:

1. Future studies could explore comparative perspectives on social chaos and peace across different religious traditions, including Islam, Christianity, Judaism, Buddhism, and Hinduism. By examining similarities and

differences in conceptualizations of social order, ethical principles, and mechanisms for conflict resolution, researchers can deepen their understanding of cross-cultural dynamics and identify best practices for promoting peace and stability.

2   Longitudinal studies tracking social trends and dynamics within Islamic societies over time could provide valuable insights into the evolving nature of social order and chaos. By analysing historical trajectories, demographic shifts, and socio-political developments, researchers can identify patterns, drivers, and potential tipping points that influence the prevalence of social peace or discord.

3   Future studies could adopt a more nuanced and context-specific approach to understanding social order within Islamic communities, considering factors such as regional variations, cultural norms, and historical legacies. By examining case studies from diverse contexts, researchers can elucidate the complex interplay between local dynamics, global influences, and religious teachings in shaping societal outcomes.

4   Research focusing on gender dynamics within Islamic societies can shed light on how gender roles, norms, and inequalities influence social cohesion and stability. By exploring the experiences and agency of women, as well as the intersectionality of gender with other identities such as ethnicity, class, and religion, researchers can uncover unique insights into the underlying dynamics of social order and peace.

5   Future studies could evaluate the effectiveness of policies and interventions aimed at promoting social peace and stability within Islamic societies. By conducting rigorous assessments of governance structures, legal reforms, community initiatives, and international interventions, researchers can identify gaps, successes, and areas for improvement in addressing root causes of social discord and fostering sustainable peace.

Researchers could explore innovative methodologies, such as participatory action research, community-based approaches, and digital ethnography, to engage diverse stakeholders in co-creating knowledge and solutions for promoting social peace within Islamic societies. By centring the voices and experiences of marginalized communities, researchers can generate more holistic and inclusive understandings of social dynamics and pathways to resilience.

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