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Islam as an Epitome of Best of Morality and Ethics: Reflections on Dissent and Peace in Islam Through Quranic Verses

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	Author	Saman Salah Khair Un Nisa Azeem Mehwish khan		**DOI**	10.31703/gpr.2024(IX-IV).10	
Pages	114-119	**Year**	2024	**Volume**	IX	**Issue**	IV

Referencing & Citing Styles	APA	Salah, S., Azeem, K. U. N., & khan, M. (2024). Islam as an Epitome of Best of Morality and Ethics: Reflections on Dissent and Peace in Islam Through Quranic Verses. *Global Political Review*, *IX*(IV), 114-119. https://doi.org/10.31703/gpr.2024(IX-IV).10
	CHICAGO	Salah, Saman, Khair Un Nisa Azeem, and Mehwish khan. 2024. "Islam as an Epitome of Best of Morality and Ethics: Reflections on Dissent and Peace in Islam Through Quranic Verses." *Global Political Review* IX (IV):114-119. doi: 10.31703/gpr.2024(IX-IV).10.
	HARVARD	SALAH, S., AZEEM, K. U. N. & KHAN, M. 2024. Islam as an Epitome of Best of Morality and Ethics: Reflections on Dissent and Peace in Islam Through Quranic Verses. *Global Political Review* IX, 114-119.
	MHRA	Salah, Saman, Khair Un Nisa Azeem, and Mehwish khan. 2024. 'Islam as an Epitome of Best of Morality and Ethics: Reflections on Dissent and Peace in Islam Through Quranic Verses', *Global Political Review*, IX: 114-19.
	MLA	Salah, Saman, Khair Un Nisa Azeem, and Mehwish khan. "Islam as an Epitome of Best of Morality and Ethics: Reflections on Dissent and Peace in Islam through Quranic Verses." *Global Political Review* IX.IV (2024): 114-19. Print.
	OXFORD	Salah, Saman, Azeem, Khair Un Nisa, and khan, Mehwish (2024), 'Islam as an Epitome of Best of Morality and Ethics: Reflections on Dissent and Peace in Islam Through Quranic Verses', *Global Political Review* IX (IV), 114-19.
	TURABIAN	Salah, Saman, Khair Un Nisa Azeem, and Mehwish khan. "Islam as an Epitome of Best of Morality and Ethics: Reflections on Dissent and Peace in Islam through Quranic Verses." *Global Political Review* IX, no. IV (2024): 114-19. https://dx.doi.org/10.31703/gpr.2024(IX-IV).10.

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This paper explores the Islamic ideals of peace and dissent through the text of the Holy Quran. Prevailing Western talks about Islam portray the Islamic religion as being nontolerant of different beliefs. Notwithstanding, a nearby perusing of the Islamic canon, essentially the Holy Quran, shows that as opposed to this talk, Islamic standards fuse an ethic of peacefulness and claims dissent, quiet concurrence as well as, positive unification of opinions for contrasts and receptiveness to progress through discourse. The instances of contemporary Islamic strict ideas and social practices that encapsulate these positive standards show that this is not only a chronologically erroneous interpretation of the group but a functioning living Islamic practice. The paper concludes that the state's dysfunctional characteristics discourage dissent for its own political and social interests. However, Islam is a religion of peace and directs its followers to solve any matter through consent and mutual respect.

Keywords:

Peace, Dissent, Islam, State, Dysfunctional

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Introduction

The outlook of an individual is shaped within a society through Religion. We can say that religion plays a vital role in shaping an individual's vitality in a social structure. This is when religion develops ethical attitudes and behaviors including the sense of communal identity in an individual (Firdous et. Al., 2023). Among various behaviors, Peace is crucial since peace establishes positive connections among people. Besides, harmony, affection, and friendship hold peace as their basis in any society (Mashema & Ayuba, 2023).

Islam is the youngest discovered faith in the world, however, it's miles in truth now no longer a brand-new faith. Islam considers itself a continuation of everlasting divine faith primarily based totally on the precept of the harmony of God, the lessons of Prophets, and the idea of an afterlife. Islam stocks those 3 basics with the alternative faiths like Judaism and Christianity. This may be explicitly supported through Quranic textual content itself:

"The same religion has He established for you as that which He enjoined on Noah, that which We have sent by inspiration to thee and that which We enjoined on Abraham, Moses, and Jesus" (Quran: Chapter #42 Verse #13: translation. Yusuf Ali) (Surah Ash-Shure).

An ideal human in an Islamic perspective comprises the qualities of honesty, justice, and peace. Such a human in Islam is considered upright and devoted to Islamic moral principles of humanity (Wani, 2023). One of the studies examines the importance of peace through Qurʾān and Prophet Muhammad's (SAW) Sīrah. Here peace is considered as a crucial as well as complex phenomenon since it is analyzed through a close study of scriptures and chronological backgrounds. Thus, peace in the Islamic system depicts much more than non-violence; it is basically a journey to spiritual serenity (Khan, 2024).

Islam provokes peace globally through its fundamental ideas. These ideas shed light on a peaceful economic system, non-aggression, and gender equality. (Akhtar, 2024). Thus Islamic principles of peace and moral justice establish a harmonious relationship between Muslims as well as non-Muslims which itself indicates that Islam is a universal religion of peace. In the views of Rane (2024), the Qurʾān and Sunnah inaugurate social safety and nonviolent cohabitation as the chief elements to create healthy relations between Muslims and non-Muslims.

The Western media along with its popular representations identify Islam as less peaceful regardless of the correlation between other "Abrahamic religions" and Islam. At the textual level, a closer look contrary to this representation, of the relationship between dissent and peace illustrates that the doctrinal teachings of Islam hold strong conceptions of dissent and peace. Various conceptions of peace are at the center of Islamic doctrinal teachings. This concern can be addressed as follows: within its tradition, does Islam speculate dissent and peace through the verses of the Holy Quran? The affirmative answer to the above query ought to continue to the next rational outcome: are undertones of dissent and peace attributed to Islamic theological teachings through its adherents, or does the religion itself fundamentally embed these undertones of dissent and peace within its fabric? Particularly, is the tendency to dissent and peace a merging between the "internal nature and external interpretation" of the Qur'anic framework or does it exist within Islam? Hence the broader argument of this paper, by necessity, reserves the Quran as the essential object of analysis and therefore must serve as the framework for further discussion.

Dissent and Peace in Islam

Dissent with the state, the muzzling of free speech, open debate or dialogue, or disagreement with the conventional religious narrative is governing Muslim populations with other anti-people as well as dysfunctional characteristics of states.

Nations that guarantee to generally just clasp down on anything and anybody their organizations and people think may conflict with their ideas of what is acceptable and moral for people in general.

One Muslim nation utilizes ethical police that plunge down on customary individuals, particularly ladies, for alleged depraved acts. A couple of years back, a senior police official said that ladies should cover their eyes since they tempt men through them. Besides, another nation detains and rebuffs ladies with lashes if they defy the head covering. A lady, in Pakistan is viewed at each progression, manhandled for each word she may articulate against the dominant standard and accused of each wrongdoing against her.

Hence, this is not restricted to the ethical monitoring of ladies. Numerous nations are careful about dissenters of the strategies of government, even of permitting banters in instructive foundations. Khutbas in one nation are checked for whatever could be considered incredulous of the public authority and not for their scorn content. Individuals in Pakistan are either terrified of voicing contrasts or baffled as the situation for empowering transparency and novel thoughts turns out to be progressively confined.

Islam Brought the Best of Morality and Ethics

Savvy people apparent to be reproachful of the political and social climate are banned from giving talks in colleges; instructive educational plans that would advance religiosity, as well as robotic patriotism, are created. Women in one clash-ridden area, when attempted to meet up to talk about their

job in harmony building, were visited by the security workforce and cautioned.

Similarly, as Muslim nations are a long way behind their Western partners in morals, theory, innovation, science, and monetary strength, so are they in creating human resources. Their ventures are planned, worked, and overseen generally by unfamiliar organizations and where local people are utilized, they are low-talented work. The fundamental explanation is their low interest in training. Yet, the scholarly stagnation is likewise the aftereffect of many years of tyrant rule and control on opportunities for thought and discussion.

However, Islam is the confidence that brought the best of profound quality and morals, to be executed in all social statuses. The Quran and the life of the Prophet (PBUH) are the directions that furnish people with a light towards their group and individual improvement in this world and the groundwork for the following. Early Muslim social orders made extraordinary scholars and gave stages to them to travel, meet up, consider books that were acquired from old people groups, and decipher and compose gigantic volumes of pivotal work in arithmetic and science. They met regularly, shared thoughts, and could not help contradicting one another and with the arrangements and frameworks of the state. Afterward, Muslim rulers started to receive laws pointed towards forestalling questions to guarantee their hold over force. This methodology proceeds.

Muslims are instructed to solve all the issues through counseling as The Quran states: "Those who hearken to their Lord, and establish regular Prayer; who (conduct) their affairs by mutual consultation. ..." (42:38). The surah is 'Al Shurah' (consultation).

It is a debate, a discussion, and not the pronouncement of judgment between two parties in dissent. This ultimately leads to decisions that are made through consensus. The Holy book encourages dissent and thus anyone in the group can argue with any matter such as social, religious, legal, or financial.

Islamic history particularly during the time of the Holy Prophet (PBUH) as well as throughout the regime of the four caliphs, no punishment was ever given based on dissent. Moreover, even the views and opinions of the angels were allowed by Almighty Allah while he was creating humans: "...Wilt Thou place therein one who will make mischief therein and shed blood? — whilst we do celebrate Thy praises and glorify Thy holy (name)?" (2:30). Through example and argument, He heard the angels.

The life of the Holy Prophet (PBUH) is a clear-crystal example of facing dissent with peace. Many times, the dissent was violent however "he would often pass it off with a goodhearted comment" (Seerat Ibn Hisham Vol 1). At times abuse with scathing criticism was answered via well-rational opinions. Besides, meaningful dissent was embraced and deemed in the process of taking any decision. During the rule of Caliph Umar, there were many people who came up with disagreements however their criticism was welcomed and even people were empowered and were part of the governance.

Islamic Principles: Terms of Dissent and Peace Conferred by the Text of the Holy Quran

Concerning the provisions that are helpful to a state that encourages both dissent and peace referred to above, these are mainly divine. Therefore, they hold better repercussions for the individual, cosmos, and society. The major focus of this paper includes three layouts that form the dynamics of the core issue. The main layout relates to peace as a "Divine name" (al-salam) (Qur'an, 59: 23). A vigorous monotheism is the major foundation of the Quranic concept of God. Both in the intellectual tradition and in the canonical sources "God's transcendence" (tanzib) is accentuated. "To this absolutely one and transcendent God belong all the beautiful names (Qur'an, 7: 180, 59: 24), i.e., the names of beauty (jamal), majesty (jalaa), and perfection (kamal)". These names indeed preclude God from developing into a completely inaccessible and "wholly other" immortal. These names are Divine in nature and serve as vessels to search God, all the way through His creativity (Leiden, 1964). The names of beauty take precedence over the names of majesty because God says "My mercy has encompassed everything" (Qur'an, 7:156). Additionally, "God has written mercy upon Himself" (Qur'an, 6: 12, 54). A prominent hadith of the Prophet (P.B.U.H) endorses this as follows:

"God is beautiful and loves beauty."

In this sense, God is sublime, unparalleled, and immanent, not comparable (tashbih).

"It is He who from high on has sent [sends] down inner peace and repose (sakinah) upon the hearts of the believers", says the Qur'an (48: 4). The proper abode of peace is the hearts (qulub), which are "satisfied only by the remembrance of God (dhikr Allah)" (Qur'an, 13: 28).

Hence, by linking the heart, man's center, to God's remembrance, the Qur'an establishes a strong link between theology and spiritual psychology. The discussion about Islam as a peaceful, just, and nonviolent religion remains a major challenge because the negative narratives about Islam added to violent acts of some extremist Muslim groups, have been dominated in media as well as academic discourses that influence public opinion. "The Qur'anic idea of creating a beautiful soul that is at peace with itself and the larger reality of which it is a part (Quran 79: 27-30) brings ethics and spirituality right into the heart of the discourse of positive peace" (in John L. Esposito and Dalia Mogahed, 2007).

Ihsan is a vital term in the Quran that means to carry goodness, honesty, magnificence, integrity, demeanor, beauty, and 'doing what is beautiful' out of the blue. Muhsin which is the "active participle" signifies the individual who practices goodness and is therefore attractive and delightful (Sachiko Murata and William Chittick 1994). Peace, as explained by Collingwood (1971) is a

"dynamic thing, and requires consciousness and 6 vigilance, a constant state of awareness that one must engage in spiritual and intellectual jihad to ensure that differences and conflicts within and across the collective traditions do not become grounds for violence and oppression. Furthermore, positive peace involves the analysis of various forms of aggression including individual, institutional, and structural violence".

Since a fundamental notion, Peace has its foundation roots in justice (adl). This is because only the accessibility of equal prospects and rights can establish peace for all so that everyone can not only realize their potential but their aspirations as well (Joel Kraemer & Dai Alon, 1983). In Arabic, a worthy meaning that explores the word justice in a clear way is 'equitable and straight' which means to be honest, fair, and trustworthy while dealing with any matter. While commanding its followers to perform justice, the Holy Quran combines the word ihsan with justice that is (Ibn Manzar et.al, 1993 & Muhammad

'Ali al-Tahanawi et.al, 1998) "justice and good manner" (bil-'adl wa'tihsan) (Qur'an 16: 90).

The late British scholar of Islam who was British Muslim English writer philosopher and Islamic scholar Martin Lings (1909-2005) mentioned in his well-known book based on the biography of the Holy Prophet, explained that when some groups of pagan Arabs used to simulate and attack the followers of the Holy Prophet(early Muslims of Makkah), the response of the Quran was peaceful. As stated by Lings (2006),

"In these early days of Islam, the Companions of the Prophet would often go out together in groups to the glens outside Mecca where they could pray the ritual prayer together without being seen. But one day several idolaters came upon them while they were praying and rudely interrupted them with ridicule. Finally, they came to blows, and Sa'd of Zuhrah struck one of the disbelievers with the jawbone of a camel and wounded him. This was the first bloodshed in Islam. But after that, they decided to refrain from violence until God should decide otherwise, for the Revelation continually enjoined patience upon the Prophet and therefore upon them. Bear with patience what they say, and part from them with a courteous farewell [Q. 73:10] and Deal gently with the disbelievers, give them respite for a while [Q. 86: 17]"

Take another model from the life of the Prophet that shows us how individuals ought to respond when confronted with scorn. We see quite possibly "the most patient" and "lenient parts of the Prophet's character" in the occurrence of an elderly person who has a propensity for tossing junk (like decaying pieces of food, thistles, and the reject of butchered creatures) in the method of the Prophet at whatever point He passed by her home (Misra, 2011). This story relates to the occurrence, specifies "a neighbor of the Prophet tried to disturb Him by tossing trash in his manner consistently. At some point when He left His home there was no trash. This caused the Prophet to ask about the elderly person and when He came to realize that she was wiped out, He went to visit her and offered any help she may require" (Misra, 2011). The old lady was impressed by the empathy and kindness of the Holy Prophet and realized that Islam should be a genuine religion that the Holy Prophet was preaching (Abdul Wahid, 2004).

The Holy Prophet according to the Holy Quran was sent as kindness to the world and therefore we need to follow His motivational character. Harmony in the public arena relies upon harmony inside us, as per Prophet we should encourage the feeling of equity inside ourselves by making amicability between our feelings of outrage and acumen; between both the physical and the profound measurement. The Prophet was in front of His occasions in advancing harmony and equity in the public eye and in an evident sense He was the pioneer of equity and harmony on the planet and would consistently manage non-Muslim minorities and adversaries during wartime in light of the fact that the genuine worth of a general public shows when it is put under tension. In entirety, one may take the Crusades or the investigation in archaic Europe or brutal developments in Islamic history as a feature of a more extensive and portray the individual chronicles of these customs as just a past filled with war, strife, savagery, break, and oppression across societies. Notwithstanding, political and social change developments have some of the time arrived at a defective resolution, dismissed by political researchers and market analysts that the stricter individuals are, the more vicious they will in general be. The arrangement, as indicated by some twentieth-century political reformers, has accordingly lies in "the de-sacralization of the world" that is, the case that religion, should be secularized and modernized to free themselves of their vicious quintessence and fierce inheritance (The Atlantic Monthly, September 1990).

An English clergyman(Puritan) John Davenport (1869) who was also the (co-founder of the American colony of New Haven) writes in his book "An Apology for Mohammad and the Koran" mentioned that "The Holy Prophet Muhammad was the greatest pioneer of religious freedom and tolerance. When I say it, I literally mean it, for it would take history more than 1000 years to produce anything, remotely equal to the covenant that he gave to the Christian monks of Mount Sinai and to the Christians in general, in generosity and tolerance. By the grace of Allah, I have found the complete record of the Covenant in Christian sources." (pp 147-151).

Conclusion

Islam is a religion of Peace and encourages dissent. The life of the Holy Prophet (PBUH) is a role model of peace and encouraging dissent. However, the characteristics of the state which are antipeople and dysfunctional include the muzzling of free speech, disrespect for dissent, and provoking violence. The way followed us does not lead towards a reformist state and a canny society that could participate in advancement and inventiveness. The grandeur and splendor of Islam lie in discovering answers for all issues of conflict by methods of conversation instead of by savagery.

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Leiden: E. J. Brill, (1964), 8-10 and 51-5. Like other Sufis, Ghazali subscribes to the notion of what Ibn al-'Arabi would later call the "possessor of the two eyes" (dhu -'aynayn), viz., seeing God with the two eyes of transcendence (tanzih) and immanence (tashbih).

Cf. Fadlou Shehadi, Ghazalis Unique Unknowable God.
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