

# Social Peace

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**In the Name of Allah, the Most Gracious, the Most Merciful**

*All praise and thanks are Allah's, the Lord Of the Worlds and prayers and peace be upon our Prophet Mohamed, His immaculate family and His selected friends*

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## Introduction

### Peace ... For the Entire Mankind

We always live the concept of peace as an essential and fundamental element in the lives of communities, people, nations, and humanity. We embrace this concept along with the need for it, the need to know its dimensions, the necessity of its application,

the need to know the proper mechanisms to apply this central cultural concept: **Social Peace**.

I say: It is essential because several cultural concepts depend on fundamental concepts that cannot be understood, applied, and consolidated in life unless sound artistic principles exist.

When we talk, speak, and write about the main bases of the community with all its numerical and qualitative strata, we stress the importance of humanitarian and cultural concepts.

We always stress the importance of culture as a basis for clarifying and explaining the meaning of humanity, its dimensions, evidence, and the way it should be applied to be practical (that is, "Humanity").

After all, is the term “social peace” (which is one of the primary basis of the principles of humanity) original or occasional?!

This point is of significant importance for the research. Mainly, if this term is the origin, its opposite will be thought of as the refutation of the origin. However, if it is not the origin, we will need to find out the following:

**First:** why isn't it the origin?!

**Second:** what to do to turn it into the origin?!

All communities have emerged as individuals; the communities are formed afterward. They (communities) originated in the very beginning from our father, Adam, and our mother, Eve. Their story of being up in Paradise and then coming down to earth is a kind of divine wisdom. Why did they come down to the world?! Why did the community start?!

We return to the divine wisdom which clarifies the aim behind this when **Allah**, glorified and exalted be He, said:

**And I (Allah) created not the jinn and the humanity except that they should worship Me (Alone)<sup>(1)</sup>**

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

We have repeatedly stated in many situations that worship - whether the meaning stated in the holy verse or in general - means the public interest. It means the right, fruitful and

helpful construction of communities. Moreover, it means that all the deeds and behaviors of man should be attached, in terms of intention, to Allah, glorified and exalted by He, and in terms of the benefit and the fruit to the other man. Therefore, we usually say that all verses which include the word “*for the sake of Allah*” mean for the sake of man.

Accordingly, the origin of the existence of communities is to confirm the culture of public interest as Allah, glorified and exalted by He, says:

**And I (Allah) created not the jinn and the humanity except that they should worship Me (Alone)**

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

It means He created them to gather and work for the public interest, which is the ultimate aim.

## Culture of Peace.. since the Beginning of Creation

When we look into the beginning of the community, how Adam (*peace be upon him*) had two sons, Cain and Abel, and what happened between them.

Some researchers try to conclude from what happened: that violence is a fundamental and instinctive issue in man, inferring the incident between Cain and Abel. The strange thing in this inference and the attempt of that inference is: why is the deed of one of them concluded while the other is disregarded?! Why do we consider the one who committed violence basic? In contrast, we ignore the actions of the others who responded to peace, nonviolence, and mercy and thought human standards were the same as the divine standards?!

When the argument took place between two brothers (Cain and Abel), and one of them wanted to kill the other, the one who was to be killed said:

**If you do stretch your hand against me to kill me, I shall never try my hand against you to destroy you: for I fear Allah, the Lord of the Alamin (humanity, jinn, and all that exists)<sup>(1)</sup>**

لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي  
مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ  
لَأَقْتُلَنَّكَ إِنِّي أَخَافُ اللَّهَ رَبَّ  
الْعَالَمِينَ

Therefore, the theory that (violence) issue is a fundamental

1-Al Ma'idah Chapter, Verse 28

issue in the origin of humanity or at the root of building the community is invalid and cannot be inferred as of the beginning of the creation; because the existence of (peace) is the same as the existence of the other. Even the culture of peace has confirmed the presence of the culture of perversion, violence, and non-peace. The culture of peace has an external existence as it has application and credibility.

Then, the culture of social peace exists with external credibility from its creation. We also say that it exists from the beginning of product because the instinct existed in man when he was created, the instinct Allah, glorified and exalted be He, planted in man and made it of all humanity's nature. Indeed, Allah, glorified and exalted is He, grew this innateness, faith, peace, non -aggression against others, forgiveness, and mercy in man.

Therefore, social peace is the origin of the existence and building of communities. All divine messages, all civilizations that came for the sake of man and which yielded many cultures, whether in the religious messages or the societies, yielded many cultures that emphasized human cultures and

Indeed, we are not going to mention all texts, whether divine or civil readers of civilizations and cultures that existed, but certainly, the Quranic text that reported what was between Cain and Abel when Abel said to Cain: if you want to kill me, I do not want to kill you and I shall never stretch my hand against you to destroy you This was the first text

Then, there were religions, cultures, and civilizations, all

emphasizing the concept of social peace. For example and in brief- (not for complete and detailed explanation) - we believe that the Christian religion (holy texts) emphasizes the culture of social peace. There were several texts in this field, but we mention some readers to highlight the culture of social peace that is an essential culture within all levels of faith and religious, humanistic, and cultural levels, within all civilizations, within all divine messages, and within all religions.

For example, it is reported in some of the Holy Bibles:

**Blessed are the peacemakers, for they shall be called the children of God.**

As if the Holy Text wants to consolidate the culture of peace for man and enhance this culture to disseminate the concept of peace in the world, therefore it says:

**Blessed are the peacemakers**

This means that he who holds peace in himself shall consequently have peace with his fellow man

**For they shall be called the children of God**

This means that all of the creation of Allah, Allah, glorified and exalted be He. Thus, man must feel the importance of holding the culture of social peace to the extent that Jesus (*peace be upon him*) said:

**Blessed**

Means: blessed be for you who hold and apply peace. All

good will be to you, why?!

The answer would be that it demonstrates the internal community in man existing within his creation and his innateness.

He says in another place addressing all humanity:

**Be one, as we are one**

This means ignoring the differences of all types, forms, and levels among you. You must enjoy love and social peace and see yourself as one body. He says:

**Be one, as we are one**

And even more, as if he wants to interpret the status of Cain and Abel and the quality of those who deviate from their innateness with the sound stand, which is the man who firmly holds his innateness and human origin when says in one of the Bibles:

**Be kind to yourselves and pray for those who hate you**

**(Be kind to yourselves)**: means that you interpret the social peace among you and if there were a person who responded to an inclination contrary to his innateness and his humanistic reality and abhorred his fellow brother, pray for this person to return to his innateness and his human origin

So, we observe so many texts within the divine religions. The

divine religions always express multiple periods, representing many levels of civilization and expressing man's cultures within specific periods and places. Still, they all hold the principle of social peace.

## Peace is a divine will

The Holy Quran emphasizes the issue of social peace and diversity because failure to respond to sound innateness in which social harmony is included and non-application of human nature is always the result of differences. As if the Holy Quran wants to emphasize that these differences do not justify being far from the culture and the principle of social peace. In addition, such diversity is a formative issue as long as it is a constructive issue that addresses human beings: Why do you differ? Then, you have to unite. As a result, there will be social peace between each other along with multiple religions, views, thoughts, and cultures.

Therefore, Allah, glorified and exalted be He, says:-

**O mankind! We have created you from a male and a female, and made you into nations and tribes,”<sup>(1)</sup>**

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ  
مِّنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ  
شُعُوبًا وَقَبَائِلَ

On the other hand, the remaining part of the verse emphasizes the concept of social peace and the practical side of social peace culture rather than the theoretical side. Therefore the verse says:-

**O humanity! We have created you from a male and a female and made you into nations and tribes so that you may know one another.<sup>(1)</sup>**

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ  
مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ  
شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا

This is to know one another. The first step to knowing one another is understanding the other's humanity. When you know the other person, you will know his humanity. Why?!

Because Allah, glorified and exalted be He, is the first to honor man, He kept him for his humanity. Allah, glorified and exalted be He, said:

**And indeed, We have observed the children of Adam.<sup>(2)</sup>**

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

Therefore, you have to get to know one another based on mutual humanity between you and the other, whoever the other is. Suppose the issue of variety in religion, sect, doctrine, opinion, nationalism, or race is a formative issue. Why do you, humans, argue with a constructive problem that Allah, glorified and exalted be He, wanted when He created humans?!

On the other hand, you are required to interpret what Allah glorified practically, and exalted be He wanted when He created human beings in all stages, with all names and designations, in all nations and tribes, and all it has of beliefs and languages.

1-Al-Hujurat Chapter, Verse 13

2- Al-Israa Chapter, Verse 70

One of the nation's concepts is always variety in beliefs and languages. Therefore, the issue of having multiple opinions and ideologies does not contradict the importance of social peace; this is Allah's will. Such divine will is introduced clearly in another Verse, so Allah, glorified and exalted be He, says:-

**To each among you, We have prescribed a law and a clear way.”<sup>(1)</sup>** | لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا

Therefore, these religions and these beliefs are within the formative will of a human and within multiple cultural and intellectual levels.

Then as if the verse we are discussing has a response to those who violate the formative will that calls for social peace with different opinions in response to those who respond to the opposite of social stability, the verse

says:

**We have prescribed a law and a straightforward way to each of you. If Allah had willed, He would have made you one nation.**<sup>(2)</sup> | لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً

Therefore, this is His will and His wisdom.

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1-Al-Ma'idah Chapter, Verse 48

2-Al-Ma'idah Chapter, Verse 48

**If Allah had willed, He would have made you one nation, but that (He) may test you in what He has given you.<sup>(1)</sup>**

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً  
وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا  
آتَاكُمْ

Do you respond to the formative creation of a human and the constructive differences that existed in the community and interact with them appropriately? So Allah, glorified and exalted be He, says:

**He may test you on what He has given you.**

لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ

Then He closes the verse saying:

**To compete in good deeds.<sup>(2)</sup>**

فَاسْتَبِقُوا الْخَيْرَاتِ

That means that it's a call for social peace.

**O you who believe! Enter ideally into Islam (by obeying all the rules and regulations of the Islamic religion).<sup>(3)</sup>**

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي  
السَّلَامِ كَافَّةً

One of the meanings of the Holy verse:

Enter entirely to the social peace, be responsive to the divine wisdom, be responsive to the formative creation of difference, and do not let difference be a reason for hostility between one another or disagreement with one another. As long as it is

1-Al-Ma'idah Chapter, Verse 48

2-Al-Ma'idah Chapter, Verse 48

3-Al-Baqarah Chapter, Verse 208

a productive issue, do you, man, want to be adverse to Allah's will and to be damaging to creation will that **Allah**, glorified and exalted be He, wanted when He created humans?!

Some Verses, however, clearly indicate the issue of having multiple beliefs, multiple opinions, and multiple languages, the thing that makes them within Allah's signs, so He says:

**And among His Signs is the creation of heavens and the earth, and the difference of your languages and colors. Verily, in that are indeed signs for men of sound knowledge.**<sup>(1)</sup>

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ  
وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ  
وَأَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ  
لِّلْعَالَمِينَ

One of the meanings of the Holy Verse is that the difference in your languages refers to nationalities, whereas your colors refer to beliefs and religions.

Therefore, as a Muslim nation that believes in all religions, we must believe in all the Prophets and all the Messengers and believe in their holy books; this is

After that, we believe that many of the Holy Quranic Verses confirm the Prophet - and (the nation) - that your job is to inform, but accountability is not your job. The Holy Verses emphasize that accountability is only Allah's job, glorified and exalted by He when they return to Allah.

Therefore, as long as the Prophet and the human, whoever he is, have no right to hold the other accountable, why is he

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1-Ar-Rum Chapter, Verse 22

far away from social peace?!

Social peace is what the Prophet (prayers and peace be upon him) expresses saying, emphasizing its importance:

**“You all belong to Adam, and Adam is from dust.”**

He also expresses humanity, saying:

**“All people are as equal as the teeth of a comb.”**

That means that the children of Adam are all equals. Thus as long as we are equals, why do we keep away from social peace?! Why are we hostile to each other?! Or attack one another?!

Then we hear the Prophet’s student, brother, and executor, Imam Ali ibn Abi Talib (*peace be upon him*), say in the period of his ruling to Malik Al-Ashtar, *may Allah be pleased with him*,:-

**“You have to know that people are of two types;  
either your brother in religion or your counterpart in  
creation.”**

They are brothers based on divine religion or brothers on a humanitarian basis if there is no commitment to any holy faith. Is there a more precise meaning of social peace than a previous statement?!!

If all divine messages (including the Great Islam) want to

emphasize the importance and the necessity of mutual points, if these joint points are based on connecting to heaven by religion, then it is alright. Otherwise, at least connecting with others on a humanitarian basis should be there.

Therefore, the culture of social peace and the meaning of social peace emphasize how to deal with social peace.

When Allah, glorified and exalted be He, creates the human, He makes peace with and within him, within his instinct, and He creates harmony in his mind. Is it possible to say that divine intuition calls for something other than peace?! Is it possible to say that the reason, placed in a man by Allah, glorified and exalted by He, calls for something other than peace?! Thus we can say: that the Holy verse that says:-

**O you who believe! Enter ideally into Islam (by obeying all the rules and regulations of the Islamic religion).**

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً

Was this call in the unknown world?! When a man takes the agreement in the past, the strange world wasn't peace included in this agreement?! Were not the divine laws with all their instructions come for peace?!

Therefore, they all come for peace and good because peace is the most apparent deed, which is why peace is always the attribute of generous people, the feature of righteousness, the quality of virtue, and the quality of those who love others. Allah, glorified and exalted be He, said:-

**And (when) it is said to those who are the Muttaqun (the pious), “What is it that your Lord has sent down?” They say: “That which is good.”<sup>(1)</sup>**

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرًا

This is in terms of the approach, in terms of laws, and duration of instructions, All of which emphasizes good. The first meaning of good is peace, the concept of avoiding attacking another person.

We believe that such peace and avoiding attacking others are included in the instinct, in what's ordered by the mind, and in all divine instructions. Nothing of the divine instructions calls for attacking or despoiling the other's rights, whoever the other is. Humans must always act in response to religious teachings and keep themselves away from all issues that distort the image of spiritual education. Therefore, the Holy Quran addresses all people:-

**O humanity! There has come to you sound advice from your Lord (i.e., the Qur'an, enjoining all that is good and forbidding all that is evil) and a healing for that (disease of ignorance, doubt, hypocrisy, and differences) which is in your breasts <sup>(2)</sup>**

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِّلصُّدُورِ لِمَا فِي

1-An-Nahl Chapter, Verse 30

2-Yunus Chapter, Verse 57

It is internal advice presented in the instinct, mind, and instinct of Piety. Sometimes this advice is external, shown in the Prophets, holy books, Imams, the companions of the Prophet, scientists, and all of those who guide to Allah, glorified and exalted be He.

However, the Quranic text addresses all people as if it wants to say to all people:

You have to act in response to this advice which is your inside instinct and to act in response to your mind. The first step in responding to the intuition and the reason is the culture of peace, as one of Adam's children (*peace be upon him*) acted in response when he refused to hurt his brother. Instead, he served in response to his inner instinct, human nature, and mind.

This is why social peace is fundamental in human life, family life, community life, people life, nation life, and the life of humanity. If the differences are formative issues, then why are there hostilities?!

The formative issue is the divine will, then why are their hostilities?! The most obvious evidence of that is the difference in religious aspects, and the Holy Quran clearly shows them when He says in multiple verses, including this verse when He (the Almighty) says:

**To you be your religion, and to me my religion (Islamic Monotheism).**<sup>(1)</sup>

وَلِي دِينِ لَكُمْ دِينُكُمْ

As long as you have your religion and belief, and I have my religion and dedication as if it's a standard issue, so if there is accountability, then it's upon Allah, glorified and exalted be He, not upon you.

A human should not only care about the other but also not force

the other to a belief, ideology, or view. The Quranic text says:-

*There is no compulsion in religion.*<sup>(2)</sup>

لَا إِكْرَاهَ فِي الدِّينِ

Moreover, human recognizes the opinions of others and the necessity to respect others' statements to the extent that he makes their own opinion and other people's opinion equal. This is shown in the dialogue in verse, which says:-

**(Either) we or you are rightly guided or in plain error.**<sup>(3)</sup>

إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ إِنَّا أَوْ فِي ضَلَالٍ مُّبِينٍ

This is the highest level of recognition of the other, and if you recognize the other, why are you away from the culture of social peace?!

1-Al-Kafirun Chapter, Verse 6

2-Al-Baqarah Chapter, Verse 256

3-Saba' Chapter, Verse 24

## Social Peace.. is The Highest level of Practical Goodness

All the Qur'anic texts, prophetic texts, and narrations of Ahlulbait, peace be upon them, emphasizing the importance of peace, the importance of engaging in this culture, and the necessity of avoiding all the matters that distract us from social peace. As an affirmation of the importance of social security and the avoidance of disputes and conflicts that drag the person to attacking others and not accepting him, Allah, glorified and exalted be He, says, affirming the need to distance man from all sorts of disputes and conflicts with the other:-

**do not dispute (with one another) lest you lose courage and your strength departs<sup>(1)</sup>**

وَتَذْهَبَ وَلَا تَتَّزَعُوا فْتَفْشَلُوا  
رِيحُكُمْ

Disputes always lead to failure, and the pursuit of commonalities, according to the Qur'anic expression of the "common word," leads to success, but argument leads to loss, and failure weakens the human community and weakens the community of believers, that is why Allah says:-

**and your strength departs**

وَتَذْهَبَ رِيحُكُمْ

In the case of believing in a heavenly religion, your place, position, importance, relationship, links, and affiliations are based on a human basis. In the case of not having a divine

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1-Al-Anfal Chapter, Verse 46

faith, they are based on human brotherhood. As Imam Ali Bin Abi Talib, the Amir of the believers:-

***People are of two kinds:  
Whether your brother in religion or peer to you in  
creation***

Therefore, there are many prohibitions regarding the matter of dispute and conflict, especially in the doctrinal and religious aspects, including this noble narration:

***do not dispute because debates distract your hearts  
from the remembrance of Allah, glorified and exalted be  
He, and lead to the spreading of hypocrisy, grudges, and lies***

Thus, we think that the heavenly religions, among which the great Islam and his approach is represented in the Holy Qur'an, sincerely affirm the matter of social peace within essential and sub-life concepts. They also confirm that social peace is the highest practical, applied goodness, represented in man himself, his family, his community, his folks, this nation, and all the people. This is the attitude of social peace, as mentioned:-

**And it is said to those who are the Muttaqun (the pious) “what is it that your Lord has sent down?” they say: “what which is good.”<sup>(1)</sup>**

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ  
رَبُّكُمْ قَالُوا خَيْرًا

Meaning that what is sent down by Allah is goodness between humans, whether they are just individuals, families, communities, people, nations, or humans. Goodness is social peace.

We also find that the Holy Qur'an emphasizes having a culture of social peace within human unity because Allah knows that withdrawal from social stability results from not recognizing the other, whether regarding religion, sect, doctrine, race, nation, or any other aspect.

So, the Holy Qur'an emphasizes the necessity of social peace by emphasizing the unity of humankind and that all people are created from the same self, which He glorified and exalted. He honored in Qur'an by saying:

**And indeed, we have kept the children of Adam<sup>(1)</sup>**

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

Allah, glorified and exalted be He, said about this same self:

**If anyone killed a person, not in retaliation for murder or to spread mischief in the land – it would be as if he killed all humanity, and if anyone saved a life, it would be as if he saved the life of all humanity<sup>(2)</sup>**

قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَنَّهُ مَن  
أَوْ فُسَادٍ فِي الْأَرْضِ فَكَانَهَا  
قَتَلَ النَّاسَ جَمِيعًا وَمَنْ  
أَحْيَاهَا فَكَانَهَا أَحْيَا النَّاسَ  
جَمِيعًا

Qur'an does not determine the religion, sect, nation, race,

1-Al-Israa Chapter, Verse 70

2-Al-Ma'idah Chapter, Verse 31

place, or time of this life to be saved or killed. So, that means all humanity (and if anyone saved a life, it would be as if he saved the life of all society).

Thus, social peace is represented in its beautiful, proper, and precise image through the emphasis on the unity of humanity. Allah also emphasizes that (and if anyone saved a life, it would be as if he saved the life of all humankind), meaning that saving a solitary life is the same as keeping all humanity. It was not determined this life is of which religion, sect, nation, race, or anything similar. It is just about humans.

Therefore, the culture of social peace combines and contains all human beings of all colors, shapes, components, images, thoughts, opinions, and doctrines.

And as evidence of confirming the culture of social peace and the unity of humanity, the punishment or the horror of the crime of killing one person is as if killing all humanity, when He says:-

**If anyone killed a person not in retaliation of murder, or to spread mischief in the land – it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind<sup>(1)</sup>**

قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَنَّهُ مَن  
أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا  
قَتَلَ النَّاسَ جَمِيعًا وَمَنْ  
أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ  
جَمِيعًا

This is the highest level of social peace and the most precise image of social stability. It is undeniable in verse (If anyone

1-Al-Ma'idah Chapter, Verse 32

killed a person, not in retaliation of murder, or to spread mischief in the land – it would be as if he killed all humanity, and if anyone saved a life, it would be as if he saved the life of all society). This verse contains clear responses to all those who adopt a kind of violence or a form of violence with the other person, whoever this person is, unless he is defending himself.

Within the general Qur’anic education of humans and spreading the culture of social peace, there is an emphasis on the necessity and the importance of the purity of souls between all humans, so there is no need for hostility there is no need for quarrels, and there is no need for altercations. As long as you believe in the other person’s humanity and know that Allah glorified and exalted be He honored him, you should keep him.

We find that Qur’an emphasizes the importance of pure souls, and the most important consequence of having pure souls is social peace; these souls do not bear jaundice, grudge, or envy toward anyone. These souls are automatic, so Allah, glorified and exalted be He, says in the context of social peace, which means the purity of souls:-

**O mankind! There has come to you a good advice from your Lord and a healing for that (disease of ignorance, doubt, hypocrisy and differences) which is in your breasts<sup>(1)</sup>**

يَا أَيُّهَا النَّاسُ قَدْ جَاءَ تَكْوِيمٌ  
مُّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ  
لِّصُّدُورِكُمْ فِي

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1-Yunus Chapter, Verse 57

Therefore, there is a healing for what is in breasts, souls, and hearts, and there is no way to achieve that without social peace, loving others, and bearing no hostility toward others.

Social peace always means, as confirmed in Holy Qur'an, respecting the opinions, thoughts, and doctrines of others.

We essentially confirm that respect does not mean embracing the opinions of others and adopting them. But, religious education, which wants all humans and believers, in particular, to live a culture of social peace, emphasizes the importance of the freedom of opinion, thoughts, and belief. This Qur'anic emphasis comes in multiple forms and types, and we cannot briefly absorb all of these types and conditions. Among these types are the verses that confirm that religion is a matter of belief, and since then, it cannot be imposed on others. Because it is not a matter of speech but rather a matter of opinion, thoughts, and adoptions that results in other adoptions, these thoughts and adoptions form a religion that cannot be imposed on others. To emphasize the culture of social peace and cooperation with others based on respecting their thoughts and beliefs, the holy verse says:-

**there is no compulsion in  
religion<sup>(1)</sup>**

لَا إِكْرَاهَ فِي الدِّينِ

**Why?**

The fact is that no one can compel any person to do anything; even the dictatorial ruler can only make his people

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1-Al-Baqarah Chapter, Verse 256

on superficial things but cannot compel them into belief, thought, or opinion; that is impossible.

There could be a discussion or sharing of opinions about all these fields. But compelling someone to a particular idea thought, or belief is not permitted by Allah and is forbidden in Holy Qur'an by saying:-

**there is no compulsion in religion**

لَا إِكْرَاهَ فِي الدِّينِ

This is also mentioned in another verse:-

**Allah is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allah will assemble us, and to Him is the final return<sup>(1)</sup>**

اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ اللَّهُ وَآلِيهِ الْمَصِيرُ يَجْمَعُ بَيْنَنَا

As there are two levels in this verse:-

**The first level:** is a degree of recognition of the opinion of the other person, meaning the distinction of having a different view while ignoring any other thing, but it exists and cannot be denied, cannot be marginalized, and cannot be rejected in the hearts of others people who believe in it. This confirms the culture of social peace with others and with the beliefs of others.

**The second level:** is when the verse says:

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1-Ash-Shura Chapter, Verse 15

**Allah is our Lord and your Lord.  
For us, our deeds, and for you,  
your deeds.**

اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَالُنَا  
أَعْمَالِكُمْ وَلَكُمْ

Who will account for the deeds?!.. not me nor you, but Allah who accounts for acts. If the concept of account between man and the other person does not exist, there will not be problems or negatives, but negatives, issues, and obstacles that face man occur when he thinks he is entitled to account others for their deeds. But suppose he understands that religion does not allow accounting others for their acts and knows that Allah is the only one entitled to account us for our deeds. In that case, there will not be any obstacles to a good relationship between people. And this way, they live in a state of social peace in its beautiful image.

The same mentioned verse and its meaning:-

**Allah is our Lord and your Lord.  
For us our deeds and for you  
your deeds.**

اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَالُنَا  
أَعْمَالِكُمْ وَلَكُمْ

It is the same as this verse which says:-

**We or you are rightly guided or  
in plain error<sup>(1)</sup>**

إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ إِنَّا أَوْ  
فِي ضَلَالٍ مُّبِينٍ

This verse shows the ultimate respect for the other, not just the recognition of his existence, beliefs, or opinions. Still, the concern for his views, ideas, and thoughts in the way that makes his thoughts and my thoughts even, like in

saying:-(this is the most obvious, beautiful, and elegant kind of social peace)- my opinion could be wrong. Yours is correct, your opinion could be wrong, and mine is right. So, we should discuss our views until we agree upon the commonalities described in Holy Qur'an as (a word that is), and Allah says in his Holy book:-

**Say: “O people of the scripture (Jews and Christians)! Come to a word that is just between you and us, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah”. Then, if they turn away, say: “Bear witness that we are Muslims.”<sup>(1)</sup>**

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا  
إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ  
نُشْرِكُ بِهِ إِلَّا نَعْبُدُ إِلَّا اللَّهَ وَلَا  
شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا  
أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِن تَوَلَّوْا  
فَقُولُوا أَشْهَدُوا بِأَنَّا مُسْلِمُونَ

If we manage to reach the word that is just between us or the commonalities, then there is no need for conflicts or disputes, and we shall live in all dimensions of social peace.

## One of the necessities of faith is Embracing practical peace

We always notice that Islam stresses social peace, which means the nation's unity, as it consistently affirms the previous concepts we have briefly mentioned. The unity of a nation implies the agreement of a believing nation as the holy Quran wants it when Allah, glorified and exalted be He, says:

**“The believers are nothing else than brothers. So make reconciliation between your brothers, and fear Allah, that you may receive mercy”.** <sup>(1)</sup>

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا  
بَيْنَ أَخْوِيكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ  
تُرْحَمُونَ

We explain the meaning behind Allah's words (The believers are nothing else than brothers) and the necessity for believers to be brothers as He says:

**“Verily, those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allah and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.”** <sup>(2)</sup>

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا  
وَالنَّصَارَى وَالصَّابِئِينَ مَن  
آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ  
صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ  
رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ  
يَحْزَنُونَ

1-Al-Hujurat Chapter – Verse no. 10

2-Al-Baqarah Chapter – Verse no. 62

Therefore, those are the believers.

Islam asserts the importance of emphasizing the culture of social peace among all believers of all spectrums, colors, faiths, and tendencies. He glorified and exalted be He says:

**“Oh, you who believe! Enter perfectly into Islam and follow not the footsteps of Satan. Verily, he is to you a plain enemy.”<sup>(1)</sup>**

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَامِ  
كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ  
إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

This is what all humanity is required to do. In our judgment, all society truly believes in Allah. However, sometimes this faith is crystal clear and a little confused other times because some deviations may occur. There is nothing called a disbelieving nation in our understanding of human life and reality.

Therefore, this verse involves everything in the entire world. It mentions the most apparent evidence for those believers, considering them as the possessors of constancy. We always say (as the reader knows) that the possessors of endurance are five, although the prophets of Allah are (Twenty-Four Thousands of prophets or more). They hold religious values and principles, on the top of which is man’s dignity. That needs social peace and stresses the importance of committing to it and working for its sake. The Quranic verse says:

**“Oh you who believe! Enter perfectly into Islam.”** <sup>(1)</sup>

(يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي  
السَّلَامِ كَافَّةً)

He regards maintaining peace as one of the essentials of faith. The essentials of faith include living in a culture of social peace, respecting others’ opinions and beliefs, and living in an atmosphere of unity among humanity. Furthermore, faith necessitates having pure, sincere hearts and considering the heavenly messages (among which is Islam) as the most beneficial religion. People should regard social peace as the most explicit evidence of righteousness.

Moreover, faith necessitates believing in everything revealed by Allah, glorified and exalted by He, as a cure for our hearts, souls, selves, minds, emotions, feelings, and every conflict within our souls. In addition, as a kind of righteousness, every revelation is a cure for our souls. When it heals the inside of man, it will be reflected in his outward behaviors. It will appear clearly in how we deal with the other with pure, sound hearts without complications.

Dealing with other people in a manner that contradicts what we have mentioned is evidence of inner complications, many internal black spots in addition to internal evil traits embraced by the man and reflected in how he deals with other people. Therefore, man has been wholly driven away from the culture of social peace.

Thus, on the one hand, social peace emphasizes humanitarian

unity, faith (unity of faith), and the necessity of combining the two agreements. On the other hand, it asserts that if you fail to achieve a unity of faith and humanity through complying with the culture of social peace, this would be a reason for your devastation, end, weakness, dispersal, and death (moral if not actual). Therefore, Allah, glorified and exalted be He, asserts the necessity of social peace through the importance of abandoning all kinds of disputes and hostility. He, glorified and exalted be He, says:

**“And do not dispute lest you lose courage and your strength departs”<sup>(1)</sup>** | وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ

Your strength means your name and reputation. It is your strength as a people and community, prestige as a nation, and name as humanity. The term humanity is initially taken from the meaning of cheerfulness, a kind of social peace. Cheerfulness is a kind of love and openness. It is the desire to know and understand the other. Accordingly, they always say man is naturally friendly, which means he loves other people, the community, and humanity unless his heart deviates. As being social creature by nature, who loves other people, he typically lives in a state of social peace. He avoids disputes, dispersal, and problems that may separate people. He avoids conflicts (Do not dispute) as they continually cause failure (Lest you lose courage). Conversely, constructive dialogues always result in success.

Furthermore, we believe that all heavenly messages

(including our great Islam) come down for man's sake, dignity, rights, happiness, and reassurance.

These heavenly messages (Including Islam) give reasons for this state of happiness and reassurance, on the top of which are the relationship and closeness to Allah, glorified and exalted be He, in addition to remembering Allah in the same way He glorified and exalted be He mentions saying:

**“Verily, in the remembrance of Allah, do hearts find rest.”<sup>(1)</sup>**

أَلَا يَذْكُرُ اللَّهُ تَطْمَئِنُّ الْقُلُوبُ

Man feels peace inside him. The stronger he embraces this inner peace, the more he will hold the concept of peace. He becomes one of those who promote peace and apply it in how they deal with people.

Thus, Islam (the sealing approach for the nation's education) stresses the issue of social peace and encourages people to embody this culture. Islam considers refusing to illustrate the concept of social peace as a deviation from pure nature and the right path. In other words, it is a failure to follow the right approach. The holy Quran commands the nation of believers, saying:

**“Oh you who believe! Enter perfectly into Islam.”<sup>(2)</sup>**

(يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً)

1-Al-Ra'd Chapter – Verse no. 28

2-Al-Baqarah Chapter – Verse no. 208

Islam calls for the entire true believers of Allah to enter into peace. The highest levels of believers of Allah are made for messengers of heavenly messages. Those are the people who are given divine scriptures and sent to their nations holding the notes of Allah.

Mainly, (as we previously mentioned) faith is an innate issue in the creation of every human. It is clear and consistent in some people's hearts, while others may have unclear deranged concepts of faith. However, the origin of faith is an indisputable fact. Even those driven away from the right path of faith, like the worshippers of idols (Allah forbid), still think that these idols get them closer to Allah.

Accordingly, they believe in unseen power and entity, an absolute power of a higher authority than his. Nevertheless, he still thinks those idols get him closer to this entity he cannot reach.

Thus, we want to emphasize that faith is put within everybody's creation to varying degrees in clear and unclear forms.

When the Qur'anic verse says (***Oh you who believe!***), it means all humanity (***Enter ideally into Islam***).

In this verse, the meaning of peace is honest, moral, and unseen. That is, Allah glorified and exalted, be He. Peace is one of the names of Allah, which is why the holy verse says:

***(Enter ideally into Islam.)***

It means entering under Allah’s care, power, and practical worship, glorified and exalted by He. It pushes people to embrace valuable peace, as it is necessary for being true believers.

Individuals, communities, people, and nations cannot achieve peace when they adopt a theory that is contradictory to its application. However, when the theory is combined with its application, man and all creatures get closer to the concept of peace.

The lack of peace is always a negative sign of duplication. In contrast, peace is a positive sign of clarity. We are always required to embrace peace and live in this state of transparency because the clearer our life is, the more able we will be to apply peace practically; that is why Allah, glorified and exalted be, says:

**“Oh, you who believe! Enter perfectly into Islam.”** <sup>(1)</sup> | يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلْمِ كَافَّةً

This directive is not only made for a particular religion, approach, nationality, complexion, place, or time while excluding others. It is for every location, time, faith, direction, ethnicity, sect, race, and other classification. They are all required to embrace the concept of peace completely.

The holy Quran wants to assert a particular theory we conclude. This theory states that humanity generally aims at

peace. As the holy Quran tells them, if you people seek peace among each other, apply it! It is easy, possible, and within your own hands. However, we need to know how and methods to use it in real life and turn it into moral behaviors among all people.

**“Oh you who believe! Enter perfectly into Islam.”** <sup>(1)</sup> | يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً

The word **(Perfectly)** carried the meaning of absolute generality. Peace is not limited to a particular religion, sect, nationality, race, approach, orientation, idea, or party. It is directed to everyone who believes in peace and is required to embrace it and turn it into action. In contrast, those who do not embrace peace and turn it into action are among the people who follow the devil’s steps (Satan).

The devil has no material existence. The devil is a moral entity, which is why he is always around us. Even though he has no authority over the believers and the pious, he still tries to influence them.

The state of not having authority is natural when it comes to people who are already impeccable. As for non-impeccable people, he may have control over them, which is why we are always required to say, “I seek refuge in Allah from the cursed Satan.” May Allah protect all the believers and us.

Moreover, the further man becomes from the culture of peace and his commitment to it, the closer he gets to the devil, deviation and misguidance. The devil always means hostility, while faith, as we mentioned, means peace.

**“Oh you who believe! Enter perfectly into Islam and follow not the footsteps of Satan. Verily, he is to you a plain enemy.”** <sup>(1)</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلْمِ  
كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ  
إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

As if the devil has his steps:

**The first step:** He convinces the man to give up the right idea.

**The second step:** when a man gives up the right idea, he feels empty inside.

**The third step:** The devil tries to fill up this emptiness with the ideas he wants.

This is the meaning of the word “Whisper,” through which he convinces people of his ideas. The holy Quran illustrates this when Allah, glorified and exalted be He, says:

**“And if an evil whisper from the devil.”<sup>(1)</sup>**

وَأِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ

He motivates man by whispering.

These steps are evil that has a beginning but not an end.

When we say these whispers have no end, we mean that man cannot face them. If he follows them and ignores what he is turning into, he will be a victim of the devil. He will keep whispering to him more evil, wrong, and inhuman lessons that push him away from the path of peace.

Therefore, we need to set our faces towards Allah, glorified and exalted is He, to be strong in facing whispers, culture, and steps of the devil by which he always tries to drag us down. Thus, Allah glorified and exalted be He stresses the meaning of social peace and its application practically and not theoretically.

On a theoretical level, no one objects to the concept of peace. However, the problem or the obstacle lies in the fact that he does not apply it practically in his behaviors and morals.

Thus, we need this kind of strength that gives us both the approach and the power to embody it. In addition, it provides an administration that prevents us from following the opposite, deviant and harmful direction. This unorthodox approach mainly represents the steps of the devil. Conversely,

when we walk through the path of peace, which is the right path, we get power, motivation, encouragement, support, victory, and promise with reward. This is the outcome of the sacred relationship between man and religious values. Allah glorified and exalted be He says:

**“So set your (Muhammad prayers and peace be upon him) your face towards the religion (Islam).”**

فَأَقِمْ وَجْهَكَ لِلدِّينِ

This is to strongly face the continuous whispers of the devil and prevent them from affecting us.

Hence, we confirm what we have repeatedly mentioned concerning the meaning of the word (**Set**) in the holy verse and its relationship with performing prayer. In addition, (**Set you your face**) is closely connected with your faith in Allah, glorified and exalted be He, His existence and His oneness, and so on. Theoretical peace is not sufficient for divine presence, oneness, and value. He glorified and exalted me. He wants us instead set our faces.

To (**set**) means that your face should be set according to your relationship with Allah, glorified and exalted by He.

Sometimes, we take the meaning of (set) from (height).

Other times, we take it from (setting) the object.

In both meanings, the face is a metaphor for man. The holy Quran says: (to free a neck), to release a man. When Allah, glorified and exalted be He, says:

**“So set your (Muhammad prayers and peace be upon him) your face towards the religion (Islam).”<sup>(1)</sup>**

فَأَقِمْ وَجْهَكَ لِلدِّينِ

He means to set your life towards Allah, glorified and exalted by He, and let Allah be the source of your life and education. He is your God; He must educate you on inner and outer levels. Thus, the holy verse says:

**“So set you (Muhammad prayers and (peace be upon him)) your face towards the religion (Islam), worship none but Allah Alone.”**

فَأَقِمْ وَجْهَكَ لِلدِّينِ  
حَنِيفًا

It means setting your face towards the divine approach, which interprets your relationship with Allah.

“So set your (Muhammad prayers and (peace be upon him)) your face towards the religion (Islam)” means to set your face towards the divine approach that shows your connection, servitude, obedience, and commitment in your relationship with Allah, glorified and exalted be He. Therefore, you will be able to embody the concept of social peace. You will not be

aggressive as it is not of man's nature. However, environment, community, family, friends, school, lab, club, farm, street, and others can change a man's heart.

Thus, man always needs to return to the origin to preserve his nature, purity, integrity, straightforwardness, and relationship with God.

**“So set you (Muhammad prayers and (peace be upon him)) your face towards the religion (Islam), worship none but Allah Alone.”** <sup>(1)</sup>

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا

Straighten up on this principle... straighten up,... straighten up... be committed to it... be committed... be committed.

This is the meaning of *“So set you (Muhammad's prayers and (peace be upon him)) your face towards the religion (Islam), worship none but Allah Alone.”* It means applying nature practically in real life and enjoying what it brings: good, happiness, reassurance, comfort, peace, security, safety, worship, obedience, and love for Allah, glorified and exalted by He. You should love the creatures of Allah as much as you love Him. When you love Him and his all creation, you now apply social peace details.

**“So set you (Muhammad prayers and *(peace be upon him)*) your face towards the religion (Islam), worship none but Allah Alone. Allah’s Islamic Monotheism with which He has created mankind.”** (1)

حَنِيفًا فَاَقِمِ وَجْهَكَ لِلدِّينِ  
فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ  
عَلَيْهَا

This verse means that religion is several instructions made for reaching inner and outward peace. This has something to do with the nature you were created on; that is why you cannot change your inside, unlike your outside. Therefore, we must always return to our heart as it does not change. The outward character may change out of the effect of the environment. However, deep inside, it is the same. It never changes. Allah, glorified and exalted be He, has made it a balance and a measure for us to which we should always return. The holy verse says:

**“So set you (Muhammad prayers and *(peace be upon him)*) your face towards the religion (Islam), worship none but Allah Alone. Allah’s Islamic Monotheism with which He has created humanity. No change let there be in the religion of Allah.”**

حَنِيفًا فَاَقِمِ وَجْهَكَ لِلدِّينِ  
فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ  
عَلَيْهَا

This nature never changes. However, your man may vary due to being influenced by particular social and environmental circumstances. You may change because of disregarding your personality and not cultivating yourself with the culture of faith. However, when you change, you must return to your origin and spirit to start over, fix the deviation and move on.

## **The greatest enemies of peace are ego and selfishness**

Indeed, many do not respond to his instinct. Many live in more ignorance than ignorance of time and place. They are ignorant of learning, culture, and self-raising. All these and other words, produce man's distance from the values of heaven and religious education and from practicing faith and the love of God and the love of humans. Moving away from God's love will cause a condition of immense emptiness within a human, and when this enormous emptiness exists, what will it be filled?! The ego and selfishness are the greatest enemies of social peace. They are the most significant negativity of individual and collective community in achieving social peace because it is always necessary for man and everyone to know that his interest and his benefit cannot be achieved without the interests of all people. When he sees his interest in conflict with the good of all people, this would be considered one degree of ego and selfishness.

Islam and its glorious book address all believers to embrace Islam, which means peace. It means we have to adopt peace towards others. It means to overwhelm all people with peace. Peace must be practiced with society's components, colors, sects, parts, doctrines, religions, denominations, parliaments, and nationalities .. to practice peace with everyone, with their ideas, opinions, and beliefs.

Therefore, the issue of entering into Islam, which is peace,

is a matter of faith and of the foundations on which instinct has been built. When man departs from the principle of social harmony, he is far from reality, distancing himself from reality and departing from his essence.

Thus, when that verse emphasizes the need to enter into all peace, it is necessary to adhere to the approach of peace and all divine messages, beliefs, ideas, and opinions. We have repeatedly mentioned that the meaning of "O you who have believed" is a group of those who believe in God, and we have quoted this from the holy verse that says:

**Indeed, those who believed and those who were Jews or Christians or Sabeans [before Prophet Muhammad] - those [among them] who believed in Allah and the Last Day and did righteousness - will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve<sup>(1)</sup>**

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَهُمْ أَجْرُهُمْ وَعَمِلَ صَالِحًا عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ يُخْزُونَ وَلَا هُمْ

That holy verse means the messages and religions, and all the prophets came with the announcement of peace. Everyone who believes in his Prophet sent by God is to enter into Islam which is peace. We pointed to an issue that is helpful to restore; that is, we believe that all humanity believes in God. Still, their faith has been mixed with something of pagan

1-Al-Baqarah Chapter, Verse 62

societies and deviant environmentalism.

Therefore, they are all believers in God, and the speech is for all who believe in entering into social peace. If they do not join in social peace, they will be followers of Satan and the steps of Satan. They are the followers of deviation and non-goal in this life. Those who respect something of their mind have goals in this world life, but if they distance themselves from that, they will not live with goals in this life. That is, they will follow the steps of the devil. That is, they will stay without a method, a precise map, or an end, and that is because they do not embody their good faith and do not connect their worldly life to the Hereafter.

To confirm the embodiment of faith, the other verse says that instinct is the source of social peace because instinct is the source of integrity which is the result of faith. The best sign of integrity is social peace. This verse emphasizes the need to relate the issue of social stability to the relationship between man and God, which is the result of his ties to instinct and his response to instinct. Therefore

**So direct your face toward the religion<sup>(1)</sup>**

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا

As if it wants to say that directing face (toward Allah) is the

result of what?! It is a result of Allah's fitrah (innate) upon which he has created [all] people. Whoever follows instinct will have raised his face to God straight away from the devil's steps.

“So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah, glorified and exalted be He, upon which he has created [all] people. No change should there be in the creation of Allah.”

It means that there is no substitution for instinct, that instinct does not change, it is possible to distort it, it is possible to get sick, and it can be affected by some symptoms. But to be changed is impossible because it is the basis of human integrity and the basis of human guidance, as Allah has created that instinct to help a man be righteous and good and, therefore, it cannot be changed, but as the result of the environment, the development of the community, the effect of circumstances, the development of home, and as the result of the school in all stages, it can be affected by some disease

“So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah, glorified and exalted be He, upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most people do not know.”

The verse aims to emphasize that the issue of integrity and social peace is one of the values of true religion. It tends to emphasize that directing your face toward Allah, glorified and exalted be He. Your response to your nature is all the result of

the act and influence of the correct religion. Integrity results from the existence of the instinct of religiosity that guides you to the source of divine guidance. It shows you, in practice, that Allah, glorified and exalted be He, is the one Who teaches you because He is your Lord. Allah, glorified and exalted be He, says :

*Who created me, and He [it is who] guides me.”*      **الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ**

One of the first principles of instinct is that you believe that Allah, glorified and exalted be He, created you. Here, the continuation of the role of instinct, the instinct of religiosity, is the correct religion. What combines intuition and the right faith in the mind? They are all three internal messengers.

Certainly, instinct is an internal and fundamental issue, and religion and the need for faith are a matter of mentality and instinct. The need for the divine approach is instinctive, but instinct has many distortions. Therefore, we see that much of humanity is far from the culture of religion, away from the response to the teachings of faith, and from instinct, the datum of instinct and culture of instinct, and this is why the verse says:

**But most of the people do not know**

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

They do not know the dimensions of their need for the divine approach; no one does not believe that there is a Creator, and there is no one who does not think that he needs a curriculum, but the image is confused with him. This means “...but most people do not know.”

## Stabilizing the Culture of Social Peace

There are specific points that must be addressed to confirm the culture of social peace, and we will try to pass through them:

**A - The first issue:** It is the need to link the world to the Hereafter, as although man's instinct leads him to faith in God, to integrity, to righteousness, and social peace, many external interactions would (if there is a lack of response to the instinct) affect him increasingly.

Therefore, an individual must always connect his religion with his Hereafter. He must never look at the world apart from the Hereafter because the calculations would be worldly if he looked at the world away from the Hereafter. But within the connection of the world with the Hereafter, his measures would not be only material but also would be worldly with thinking about the Hereafter, with thinking that he will be responsible before Allah, glorified and exalted be He, about all he does, with thinking about a book that does not leave anything small or significant except that it has enumerated it, and with thinking about the verse that says:

**And stop them; indeed, they are to be questioned<sup>(1)</sup>**

وَقِفُّهُمْ إِنَّهُمْ مَسْئُولُونَ

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1-As-Saffat Chapter, Verse 24

So, to what would that lead?

**First:** That will result in, in this worldly life, the culture of accounting for oneself and the principle of questioning oneself, and will result in that man will hold himself accountable for all small and large things and put before him the words of Allah, glorified and exalted be He:

**And let every soul look to what it has put forth for tomorrow<sup>(1)</sup>**

وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّعَتْ لِغَدٍ

So, all you do in this life shall be presented to you as if you are offering for your future.

He will also set before his eyes the words of the Prophet, prayers, and (*peace be upon him*):

### **Account yourselves before you shall be accounted**

Therefore, man shall be committed to accountability as long as he is in this life.

**Secondly:** He will remember standing between the hands of God and will stand in the great panic occurring in the hearts of those who believe in it. When a man holds himself in this life and considers standing between God's hands, he will be closer to the culture of social peace.

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1-Al-Hashr Chapter, Verse 18

**The second issue:** One of the points that are necessary to pay attention to and which are confirmed by our great Islam within its Great Koran, and confirmed by Prophetic traditions and frequent narrations by the great imams (peace be upon them) -is that one of the most important reasons for social stability is labor.

Unemployment and non-employment are one of the most important introductions of violence of all kinds and of moving away from peace in all its forms because of two things:

**First**, unemployment is emptiness in itself with man, and void can be filled with what is not correct;

**Second**, unemployment causes a human need, a material need for living and this material and living need may lead to a kind of violence, and it is possible to distance man from the culture of peace in all its forms and all its kinds

And this is why Allah, glorified and exalted be He, commands us to work, as He says:

**And say (O Muhammad), “Do deeds! Allah will see your acts, and (so will) His Messenger and the believers.”<sup>(1)</sup>**

وَقُلْ اَعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ  
وَرَسُولُهُ وَالْمُؤْمِنُونَ

Labor, which is earning a living, is devoted to Allah, glorified and exalted be He. The dissemination of the divine curriculum, the religious education, the building of man for himself, and building others by a human and building communities. One of

1-At-Taubah Cahpter, Verse 105

the signs of labor is also halal (sweating and honest) earnings.

The most important reasons for social peace are Halal (honest) gains from good work.

In the issue of the balance between life and the Hereafter and linking the worldly life to the Hereafter, we shall regard what Allah, glorified and exalted be He, says :

**But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allah has been good to you, and seek not mischief in the land. Verily, Allah likes not the Mufsidun (those who disseminate corruption with all its types)<sup>(1)</sup>**

وَابْتَغِ فِيهَا مَا آتَاكَ اللَّهُ الدَّارَ  
الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ  
مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا  
أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ  
الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا  
يُحِبُّ الْمُفْسِدِينَ

Among the most important motives for social peace are

1- Relationship with Allah, glorified and exalted be He, and this relationship with Allah, glorified and exalted be He, is embodied within such worships commanded by Allah, glorified and exalted be He, as prayers, fasting. The

1- Al-Qasas Chapter, Verse 77

rest of the acts of worship, which all emphasize the human relationship with Allah, glorified and exalted be He.

2- They are embodied within sincere intention between a person and his Lord in the performance of all his works, in a manner that his acts can be a worshipping Allah, glorified and exalted be He. If a man worshipped Allah, glorified and exalted be He, it would be far from the point of ego and selfishness. The lack of response to human nature, which calls for **“So direct your face toward the religion.”**, and which calls for social peace, is always the result of increased focus on ego and selfishness. The more man confirms the concept of worshipping, whether the idea of obligatory private worship or the notion of life worships where one makes all the meanings of his life as worship to Allah, glorified and exalted be He, that is, the more he embodies his worshipping in his relationship with Allah, glorified and exalted be He, the more he will be out of egoism and selfishness, and therefore he can achieve a degree of social peace.

Because considering the ego and the increasing selfishness always distances man from the principle of social peace, as if he always avenges the ego within himself and the greed he lives in. But if he lives with Allah, glorified and exalted be He, and lives the state of worshipping Allah, glorified and exalted be He, then he will dissolve in his worship and be self-denying. He will also be close to a divine and human principle, social peace.

One of the most important reasons for social peace is the sense of responsibility between the sons of faith and humanity. Therefore, when the **Imam of Believers, Ali ibn Abi Talib, advises Malik al-Ashtar**, he says to him:-

**“You shall know that people are two types:  
Either your brother in religion or your counterpart in  
creation.”**

He wants to assure him that there is a brotherhood between you and every human being, either on a religious basis or on a humanitarian basis. This brotherhood means a sense of responsibility towards others. This is what the Holy Prophet (peace be upon him and his Household) says:

**“All of you are a shepherd, and all of you are responsible  
for his flock.”**

The more we reflect on the principle and culture of responsibility towards others, the more we affirm the culture of social peace because of this. We are moving away from all kinds of hostilities, and we are moving away from all the quarrels and negatives, and thus social stability can be achieved.

One of the most important matters we shall pay attention to and abide by is the issue of social security and social solidarity.

**Social Security:** It is always achieved by official institutions.

**Social solidarity:** It is achieved by informal institutions.

It is always necessary to address social security and the issue of social solidarity, which causes a minimum of living with dignity. One must emphasize the significant class disparities without feeling responsibility, without acting to prevent that, and without social guarantee or solidarity, causing one and thus communities to distance from the culture of social peace.

But as we work to assert responsibility in general, and social security and social solidarity in particular, we have come close to social peace because we have taken over many of the significant disparities among the members of the community and raised what may be hatred caused by deprivation toward others, so that others have felt responsible and did their duty. By this, we have removed him from all forms that violate social peace.

We always see the heavenly religions in general and great Islam in particular, emphasize the culture of peace and the principle of social harmony because social stability is one of the meanings of peacefulness and because the heavenly religions, especially the beloved Islam, came for the happiness of human rights and human status and reassurance of human. The feeling of human ease comes from basic things:-

**First:** The relationship with the Creator. These are always one of the fundamental reasons for his strength, activity, and stability, and that is why we always mention paragraphs from the prayer of **Imam Ali bin Al Hussein Zain Abidin** to affirm the concept of the necessity of a relationship with Allah, glorified and exalted be He, and trust in him and rely on him as he, (*peace be upon him*), says:

**“O you who are the back of those who have no backs,  
O you who are the advocate for those who have no  
advocates,  
O you who are the defender of those who has no  
defenders!”**

Therefore, man always needs - to live and feel happy - to have a good relationship between him and Allah, glorified and exalted by He because the weak are always in need of the strong. Thus man is reassured when there is a good relationship between him and Allah, glorified and exalted be He.

**Second:** The person also feels reassurance when he feels no enemies. When one always imagines the existence of human enemies, he will be worried, which causes discomfort and, thus causes his dissatisfaction.

Unfortunately, these are one of the matters that exist in our societies. It is more regrettable that some of these societies are ostensibly religious communities. They think they have permanent enemies, as they often believe that

there are conspiracies and believe that there are people and groups (whether within the holy presence or outside spiritual company) –that work against them, and this paralyzes - (in fact) - the movement of individuals or groups. Why?! Because they feel the presence of hateful enemies, the existence of opponents, etc.

Therefore, he always needs a relationship with Allah, glorified and exalted be He, so he feels happy and always requires a degree of good faith in others, and he should not imagine the presence of enemies without evidence so that he may feel reassured.

**Third:** One should live in peace with himself. It is necessary for those who want happiness in this life, reassurance in this life, and rest in this life, to live in peace with themselves.

Living peace with oneself means setting values and principles, agreeing with yourself, putting bases and principles as soon as knowing the importance and regulations, and working with yourself to embody them.

Indeed, one needs a degree of faith in Allah, glorified and exalted be He, and belief in values and principles. He needs a degree of confidence in life and to activate energy positively. He also needs a degree of self-confidence in the abilities that Allah, glorified and exalted be He, has entrusted to him, provided that he does not attain the degree of glorification of the ego and oneself.

In our estimation: if these three foundations are obtained, human beings can reach a degree of peace and translate the concept of the culture of social harmony.

The opposite of peace is the result of mistrust of others, is a result of the fact that he often works with suspicion and accusation, is a result of hearing what is right and wrong and is a result of unconscious emotions. When he is told that so and so says something against you, he suddenly gets angry, and the results are abnormal and harmful. This means that he does not live in peace with Allah, glorified and exalted be He, because Allah says:-

**But they do not know thereof. They follow but a guess, and verily, guess no substitute for the truth.**

وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ  
إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ  
الْحَقِّ شَيْئًا

Moreover, peace, love, and good faith do not live with the community. In addition, peace does not live with itself because it has not been subjected to balances and controls but has been subjected to emotions, and therefore, it may be away from the concept of social peace.

But if he considers these basic controls, he will approach social peace, live in a state of happiness, and rest, and have a sound foundation with positive and life-changing impulses.

Those who do not live in peace with Allah, glorified and exalted by He, will be far from the values and principles that emphasize one's humanity, the status of man, and the dignity of man. That who do not live in peace with the community and with good faith in the community cannot interact with it positively and believe every little and large is against them. And that who does not live in peace with himself is a complex human. A problematic man cannot live in harmony with others because an involved person generally does not pay attention to his negatives but turns to the disadvantages of others only.

Indeed, the infallible must have defects, but these defects are not the basis of the relationship between him and me. He has flaws, positives, and what is true.

Therefore, it is essential to turn to the positives and what is right and deal with others on that basis to live in a state of reassurance and happiness, which leads me to social peace with myself, through which I can get to the culture of social harmony with others.

What is required is that what we believe in should be practical and a work method for us.

## **Social peace between theory and practice**

The contradiction between the culture of social peace and external reality is a contradiction between theory and practice. However, let's move away from this contradiction and work for an approach to be indeed applied to life and external reality. We will be close to the culture of peace and gradual to the culture of social stability. For a theory not to remain at the level of thought and speech. It should be embodied externally.

There is a clear and strong condemnation of those who carry the theory and do not carry the application. It means maintaining a culture of social peace and does not carry the practice of social stability. There is a difference between the culture of social harmony and the rule of social peace.

What is required is not culture - (culture of social peace) – but it is necessary with culture as a prelude to practice. Therefore, the Holy Quran condemns the nation that claims faith, righteousness, and integrity. The demand is that one must stay with God and peace, which is one of the names of Allah, glorified and exalted be He, who wants all humanity to live in peace. This verse says:-

**O you who believe! Why do you say that which you do not do? Most Hateful it is with Allah that you say that which you do not do<sup>(1)</sup>**

أَمْ نُوَلِّمُ الَّذِينَ كَفَرُوا  
مَا لَا تَفْعَلُونَ كُبْرًا مَقْتًا عِنْدَ  
اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

Why?! As if the verse wants to say to these, for all people, especially those who claim faith, righteousness, and integrity and claim that they carry something of the divine culture, why do you say that which you do not do?

The verse begins: This is one of the things that Allah glorified and exalted be He, hate, but instead of the most things that He, glorified and exalted be He, hates. Thus it says:

**Most Hateful it is with Allah that you say that which you do not do.**

مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا  
تَفْعَلُونَ

Because Allah glorified and exalted be He, wanted the nation to live clarity, realism, and honesty with God and with the soul, and whoever lived truth with Allah glorified and exalted be He, and with the soul will live the truth with the community and with others, whatever those others are.

This can be called a disease, and this negative or this situation which is far from Allah glorified and exalted be He, far from faith and far from culture-is, the case of duality and the possibility of theory in a form and work in another one. This duality exists in the community, and it can happen more with some politicians and some who work in politics; they prepare and do not work, and they say and do not apply.

In addition, it happens with some specialists on the religious side who work for the interests of the rulers and for the interests of the states, including those who do so in their belief and those who do so for other purposes. Still, they all finally say that which they do not do.

And thus, you see, most people live in a state of unhappiness, discomfort, insecurity, and anxiety of all kinds, and every word and every behavior is imagined to be against him; why..?

Because he often speaks and does something else, he did not live with peace with Allah glorified and exalted by He, peace with himself and the community.

It is always necessary that man should focus very clearly on these three bases. When he focuses on these three bases, this is an end and a means, an end to please himself, an end to please his Lord, an end to translate his humanity, and an end to live a bit of happiness.

We believe there is no absolute happiness, but there is happiness, and there is joy mixed with pain that we can call pain accompanied by pleasure. These afflictions These bases

make a person feel what they can handle, such as that sense of joy and comfort. Thus he can achieve within it the culture of social peace. So far as he reaches within himself the culture and clarity of the principle of social peace, he will be able to show it to others and move from the culture of the concept of social peace to the culture of peaceful coexistence and how to deal with others.

## Social peace with others

In our estimation: Social peace is a theory and action practiced by a human within himself, and this is the meaning of the words of the Imam of Believers Ali bin Abi Talib (*peace be upon him*) when he says:

**“Take the evil out of your brother’s chest.”**

As if a question posed: How, O Imam of the believers?! The Imam answers:-

**“By taking it out of your chest.”**

Here, social peace can be achieved within man, so he should be clean and live in peace within himself. Thus he may be able to coexist with others and take away the evils from them.

Therefore, we say that the culture of social peace begins with a man within himself until he is integrated so that he is a human being. Then he can deliver it to others; thus, he ends by the basis and begins with what is constructed.

Working to reform the inside is the basis, and working with others is the construction. Whoever has a weak foundation cannot build anything, but those with a strong foundation can make what they want. So when one manages himself and lives with the culture of social peace with himself and with his inside, and when he controls himself to realize the theory and culture of social peace, he can reach the stage of construction and deal with others within the culture of peaceful coexistence.

**These are based on the following principles:-**

The first basis that must be a platform for peaceful coexistence: Is the principle of the unity of humanity, and no one is preferred to anyone - as the Hadith says - "All of you belong to Adam, and Adam is from dust." So why does a person think that he is better than others?

We always see that heavenly religion, in general, and great Islam, with its values, principles, teachings, rules, orders, intentions, and education for oneself, worked with all their mechanisms to push the pace of social peace.

Social peace must become an essential cultural factor. It should be the beginning of all other definitions. Social stability is not only against violence, war, or destruction because we believe that devastation and violence have several mechanisms and can be embodied in several forms. The employee who does not do his duty toward the citizens lives a kind of distance from social peace, and the employee who is the first to violate the law lives away from social harmony.

The law always preserves the rights of citizens, the rights of people, and the rights of people. This employee does not comply with his work time and comes late for work or gets out before the determined time without excuse. Still, as negligence in the rights of citizens, the rights of his country, and his nation, then this is the most evident sign of distance from social peace and the non-application of social stability.

The worker who works in a factory and does not exert his energies, abilities, and skills in the required manner means he has moved away from social peace. He is in a state of destruction.

Every human being who does not do his duty properly and does not do what is required from him is destroyed because time is precious, and when we do not fill it with what builds, then we serve it with what kills.

The case is also evident with the worker in a factory: when he is not dedicated to his work and does not benefit or invest all his abilities and skills in a promising industry and producing outstanding service to his country, his people, and his nation, then he is as if he were carrying a demolition ax to his community.

The teacher, in all educational stages, when he is not dedicated to his work, cannot become a carrier of social peace but carries the concept of social destruction.

The one who specializes in the religious aspect, when he does not feel his responsibility towards the nation and towards

others, when he does not do his best to correct the march of his community, and when he does not offer his religion properly, that moderate and human religion, he will be a member away from social peace. Therefore, there have been different forms of religious extremism and religious deviations in faith, saying, action, and behavior.

When he carries a religious message and turns to his interests rather than the interests of the community, he thus distances himself from social peace. When he tries to politicize religion, he distances himself from social peace. He distances himself from social peace when he carries a sectarian, doctrinal, or national culture.

When a politician puts his ego and the interest of his party, the appeal of his sect, the appeal of his sector, etc., above the interests of his country, community, and nation, he distances himself from social peace. Then he approaches the culture of social destruction and the culture of community dispersion.

This is in addition to all the existing social strata; the farmer at his farm and the seller at his shop, when cheating in the sale are considered a violent process, but specific violence. When a doctor is not dedicated to his work, it is a process of violence. Thus he is far from all concepts of social peace.

All other works and professions; when performed well with a conscience, are close to social peace, and when they are not served with conscience, self-accountability, and control, they will be destroyed

We believe that social peace is part of human rights, man as an individual and man as a community.

## Between Social Peace ... and Peaceful Coexistence

We regard the advice of Imam Ali Bin Abi Talib (*peace be upon him*), to his son Imam Al-Hassan, (*peace be upon him*), as a confirmation of the importance of inner social peace. It should be deeply rooted inside man for it to be applied in real life and for man to deal with other people through peaceful coexistence.

Peaceful coexistence means the actual, straight, and just type of coexistence that considers human rights regulations

Thus, the Imam (*peace be upon him*) wants social peace to be a social reality based on the principle of justice. When justice is the basis, we can achieve an equal community. Moreover, the closer we get to the concept and culture of social peace, the nearer we come to the idea and culture of justice. Furthermore, the stronger we embody the culture of social peace, the more able we will apply the concept of justice on both theoretical and practical basis.

Therefore, social peace is not required to be theoretical. In contrast, we want social peace to become a lifestyle and a way of dealing with people. There is no use of any constructive theory like the theory of social stability without practical application in real life and among community members.

No one argues that honesty is a good trait and that lying is wrong. We are not required to believe that honesty is a good trait; however, we must apply it in all aspects we need.

We are not required to believe that injustice is an evil matter theoretically. Conversely, we must apply this belief practically by avoiding it in all aspects of our life.

The same applies to the remaining theoretical concepts, on the top of which is social peace as a spring of many other ideas. Thus, the Imam (*peace be upon him*) wants man to embody and embrace this theory.

**There are four phases:**

**Phase One:** Knowledge.

**Phase Two:** after knowledge comes to the inner adaptation with it.

**Phase Three:** after adaptation comes embracement.

**Phase Four:** Interpreting it in his life and how he deals with the other. That is what Imam Ali directs and advises us to do.

This book will tackle the text of the advice Imam Ali Bin Abi Talib (*peace be upon him*) to his son Imam Al-Hassan, (*peace be upon him*), which proves the theory of social peace. Then, we will illustrate the parts of the advice hoping to be among those who embrace the culture of social peace and apply the principles of peaceful coexistence in all aspects of our life. He

is The All-Hearing and The Responsive.

**The text of the advice given by Imam Ali Bin Abi Talib  
(peace be upon him) to his son Imam Al-Hassan (peace be  
upon him)**

Imam Ali Imam Ali Bin Abi Talib says advising his son Imam  
Al-Hassan (peace be upon him):

*{O my son, make yourself a balance between you and the others. Thus, desire for others what you desire for yourself, and hate for others what you hate for yourself. Do not oppress, as you do not like to be crushed. Do good to others as you would like good to be done to you. Regard wrong for yourself, whatever you regard wrong for others. Accept that (treatment) from others that you would like others to accept from you. Do not talk about what you do not know, even though what you know is very little. Do not say what you do not like to be told to others. Know that self-admiration is contrary to propriety (of action) and calamity for the mind. So work hard and do not be so keen on money that will be taken after your death}*

## Social Peace...Lively Applied

The Emir of the believers, Imam Ali Bin Abi Talib (*peace be upon him*), says in the first section of his commandment to his son Imam Hasan, (*peace be upon him*):-

**O my son, make yourself a balance between you and the others**

The commandment may be directed to (his son) as the son is certainly the closest one, so Imam Ali (*peace be upon him*) says to his son:-

**I found your part of me, but even all of me,  
if something hurts you, it will hurt me**

But the Imam (*peace be upon him*) directed his commandment to all his followers, as they are all his sons, the prophet (peace and prayers be upon him) says to Ali, (*peace be upon him*):

### **O Ali, you and I are the fathers of this nation**

Then, all the people of this nation are sons of Ali (*peace be upon him*):

Imam Ali (*peace be upon him*) wants this theory –(the view of social peace)- to be clear so that the nation manages to know it, embrace it internally and believe in it until they apply it in their reality.

(Make yourself) means: you should be acknowledged the theory of social peace, and after that, you should apply it internally and get along with it.

When we want to instill any concept in ourselves, we must get along with it, reflect on it, and clarify it. After that, we should believe in it, and then we plan for our behavior, work, and concepts of our lives.

So, Imam Ali (*peace be upon him*) wants all the nation to:

### **O my son, make yourself a balance between you and the others**

When a man is a measure between himself and others, that means: the human self knows what is correct, understands the concept of social peace, embraces it, and believes in it. This self drives you while dealing with others within the regulations of this theory known, adopted, and considered by

the human self. And now, this theory should have a plan. This is the heart of the concept contained in the hadith of Prophet Muhammad (peace and prayers be upon him), which says:-

**O Ali, what you do not like for yourself, don't like for others, what you want for yourself, like for your friend; so, be impartial in your orders and be moderate in your judgment so that you will be appreciated in heaven and earth**

We would mention the following paragraph, which is the social peace question.

Prophet Muhammad, peace and prayers are upon him, wants to say to Ali, (*peace be upon him*), and indeed, Ali is infallible: (Ali is with the truth and the truth is with Ali, it goes with him wherever he goes), (Ali is with Qur'an, and Qur'an is with Ali), this commandment is directed to the entire nation, when the Prophet Muhammad says:-

**(O Ali, what you do not like for yourself, don't like for others, what you want for yourself, like for your friend; so, be impartial in your orders).**

He gives Ali the regulation, which is social peace, the theory of social stability and the necessity of applying it, so the Prophet says:- when you deal with others based on (what you

do not like for yourself, don't like for others, what you want for yourself, like for your friend): the result is (so, be impartial in your orders).

Here, we want to cite the saying (so, be impartial in your orders), which means: to apply the theory of social peace, which reflects the culture and the concept of justice, but practical justice, not theoretical justice.

**(so, be impartial in your orders):** your relationship with your brother should be based on (what you do not like for yourself, don't like for others, what you want for yourself, like for your friend) not based on personal matters, worldly matters, and sensuality, or other matters of this kind, but a humanitarian basis, and always the human cause is linked in one way or another with Allah who created man.

**O Ali, what you do not like for yourself, don't like for others, what you want for yourself, like for your friend; so, be impartial in your orders**

There is a level of justice in judgment. We mentioned previously that the theory of social peace is composed of groups. Man is supposed to start with it and then work to apply it and integrate with it, so the prophet Muhammad (peace and prayers be upon him) says:

**The first level is:-**

**Be fair in your judgment**

**The higher level is:-**

**Be accurate in your judgment**

If “be fair in your judgment” is an articulation issue, you give the right and judge with what is right “be fair in your judgment.”

Social peace necessitates a higher level. After understanding justice and where it is directed, we should act to deliver justice to others. We should work for people to have their rights and social peace applied so that we all live peacefully.

The community will act to give people their rights when there is transparent justice. When we translate social peace to some level of peaceful coexistence, there will not be a grudge as every human has taken his right.

There is a narration of Imam Ali (*peace be upon him*), the Amir of believers, that comes within the educational approach of man in his relationship with himself and how the correct and straight relationship with self leads to a proper and linear connection with the others.

The one who has not experienced something cannot afford

it to others, based on the **(an empty soul has nothing to give)** principle. He who is straightforward with himself shall be transparent with others.

This is why education always comes to the self first, to man as a human, and then comes to how to deal with the other.

We find the educational approach in the narrations of Imam Ali (*peace be upon him*), the Amir of believers, when he advises and guides his son, that implies guidance for all the believing nation and all the surrendering nation to Allah glorified and exalted be He. He starts at the first form, the human self, when he says:-

### **O my son, make yourself**

Therefore, you should first pay attention to yourself, instill what is right in yourself, and remove what is wrong. So you will manage to deal with others correctly and adequately.

The one who ignores the negative aspects and then will never manage to correct them concerning others will not be able to behave appropriately with the other, whether this other person is close or distant.

So, the Imam (*peace be upon him*) says:

**O my son, make yourself a balance**

That means you must first correct yourself and develop a proper approach to your relationship with the other. You cannot do that without correcting yourself first.

Indeed, the Imam (*peace be upon him*) is the disciple of the Qur'an, and the imam is the disciple of the great Prophet (*peace and prayers be upon him*), and he says:

**The Messenger of Allah taught me a thousand doors of science, and every door opens to thousand doors**

Imam Ali, the Amir of the believers (*peace be upon him*), was a very conscious man to the science of the prophet, to the narrations of the prophet, to the approach of the prophet, and the education of the prophet, *peace, and prayers be upon him*, that is why the prophet says:-

**O Ali, you are the conscious ear**

Therefore, we find that there is a commonality between this narration of Imam Ali (*peace be upon him*), in which he says:

**O my son, make yourself a balance between you and the others**

And the hadith of the prophet Muhammad ((peace and prayers be upon him) and his Household) and his Household, and as we mentioned that Ali, Peace is upon him is the disciple of the prophet peace, and prayers are upon him, in his approach, education, and evidence that says:

**The Messenger of Allah taught me a thousand doors of science, and every door opens to thousand doors**

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The prophet Muhammad ((peace and prayers be upon him) and his Household) says in his hadith:

**O Ali, what you do not like for yourself, don't like for others, what you want for yourself, like for your friend**

That means you should correct yourself at first, and then your attitude will be proper with the others, will not be self-centered, with no ego, and not limit the excellent or adequate deeds to certain people.

When you are not paying attention to yourself, (you) may not be able to ask for what it does not give to others, but it will always work so that what you give to others is better and more than what you require from others.

That is why we say that: the first measure is the education man provides to himself; after educating himself, he will manage to deal appropriately with others.

**O Ali, what you do not like for yourself, don't like for others, what you want for yourself, like for your friend**

There is a difference between the first sentence and the second one:-

The first sentence: (what you do not like for yourself, don't like for others)

The second sentence: (what you like for yourself, like for your friend)

As if the honored hadith wants to emphasize the concept of peaceful engagement with all people. There are two relationships between you and the other:

A relation of belonging to a heavenly religion. A link within all the divine messages.

### **A humanitarian relationship**

Imam Ali, the Amir of the believers (*peace be upon him*), mentioned these two relationships in his narration to Malik Al-Ashtar:

### **People are of two kinds: whether your brother in religion (heavenly religion) - or peer to you in the creation**

The relationship is based upon belonging to heavenly religion and believing in Allah or is based upon humanitarian basis, as mentioned in the honored hadith:-

### **You all are sons of Adam, and Adam is created of dust**

And how all sons of Adam are equal.

The Prophet (peace and prayers be upon him) emphasizes in the first sentence that:-

### **What you do not like for yourself, don't like for others**

Whoever this other is, whether he is (your brother in religion) or (peer to you in creation – humanitarian brotherhood), all the others.

The person who bears religious values should consistently deliver humanitarian values, and as a result, he will never hold a grudge or hatred toward any other. What he does not like for himself, he does not want for others. Others here may be any individual: whether he is one of the believers of your religion or another religion, whether he is one of the followers of your sect of doctrine or he is following another denomination or creed, whether he is one of your nationality and ethnic group or he is from other nationality or ethnic group, and whether he bears the same attitudes and goal or he bears other perspectives in different method image or culture, but he is human. Since then, we should respect him because Allah glorified and exalted He honored him.

What you do not like for yourself, you should not like for others, whoever these others are. We could call it (restraining the negative side). Just as I do not accept the negative side of me, I should not wish it nor give it to the other, whatever the other.

This is in the divine approach and in the education of Imam Ali, the Amir of the believers to the nation who is the disciple of the prophet Muhammad (peace and prayers be upon him and

his Household) who is at the highest level of practical peace, which leads to the peaceful engagement in a way that does not prioritize any individual over others. And if our doctrines, opinions, or any other thing is different between us, Allah is the only one entitled to account us for that.

How do I deal with him? I deal with him based on believing in Allah within the divine religions, on a humanitarian basis, as Allah glorified and exalted He honored man for being human. That is why the Prophet Muhammad ((peace and prayers be upon him) and his Household) and the mentor of Ali (*peace be upon him*) says:

**O Ali, what you do not like for yourself, don't like for others**

And then emphasize the humanitarian concept for others, whoever this other.

**What do you like for yourself, like for your friend**

The negative side means to dislike myself and others.

The positive side: represents all kinds and images of goodness, so what I like for myself, I should like for others.

And here, we come to two levels of relation:-

- a. Whether based on religion.
- b. Or based on humanity.

According to the narration of Imam Ali, the Amir of the believers (*peace be upon him*):-

**People are of two kinds: whether your brother in religion,  
or peer to you in the creation**

The relationship of brotherhood should be based on religion and the heavenly message, based on humanity. We repeatedly mentioned that all humans live in a state of faith and that the issue of trust is an innate matter. Even those called idolaters So, they believe in Allah, glorified and exalted be He, but it is a confused faith. And still, what you like for yourself, you should desire for your friends.

## The balance of divine justice With the Self and the Other

The religious education narrated by **the Prophet**, prayers and peace be upon him, and on the language of the Imam of Believers wants to let the man get rid of all kinds of selfishness, eradicate the culture of greed from its roots, and live with the principle of desire, to remain human and pure so that man may remain fruitful and generous.

When a person (hates for others what he hates for himself and loves for his brothers what he loves for himself) then he is fair in his judgment, and thus in the words of **the Prophet**, prayers, and peace be upon him, as he says:

**“You shall be fair in your judgment.”**

When the relationship between you and someone else is founded on a sound basis, this relationship will carry the concept and culture of justice, and that who does not take the culture of justice in dealing with himself cannot be just with others. Therefore, we see that a start should be from oneself, the place of the greatest jihad, to form social peace within the elements of life so that man could achieve peaceful coexistence.

**“You shall be fair in your judgment.”**

Judgment means to act. The highest degree of judgment is a decision, and the lowest degree of judgment is to work, and between them, there are different degrees because when you work with someone, it is the result of your understanding of a particular judgment between you and him, and in light of it you have acted with him in a certain way, so man should hate for others what he hates for himself, and love for his brothers what he loves for himself) then he is fair in his judgment, i.e., in his behavior with others.

Justice may be the result of treating others properly, as in the words of **the Prophet, prayers** and (*peace be upon him*):-

**“You shall be fair in your judgment.”**

This means that his behavior toward others reflects the state of justice within himself. This justice could be a psychological state only and a situation, not only a form of dealing with others but also a state of building man and a form of building a community. This is required for social peace by which we can reach peaceful coexistence, not as individuals but as a community.

This is why, after being fair in his judgment, he reaches the degree of influencing the community - not only in his dealings with the other - and is simplified in his justice. As the Prophet (peace and blessings of Allah be upon him) says:

**“O, Ali! What you hate for yourself shall be hated for others.  
What you love for yourself shall be loved for your brother,  
thus you are fair in your judgment and fair in your justice.”**

Your justice is that which you have lived and transferred to your community. Let us say: Be fair in your righteousness in a manner that does not store your justice in self, and you did not keep your justice when you deal with others as individuals but used what you have of justice to accustom yourself to it in your social relationship. Thus, it is practical for social peace to reach peaceful coexistence, and one can be fair in justice. It means that he is reasonable. It means that he has translated justice with all, not as individuals but as individuals and as communities.

In this case, this person translates the meaning of (hate for others as what he hates for himself and love for his brother as what he loves for himself, to be just with himself and with others to the extent that he is just with himself and with community, etc.) then that person is beloved for the people

of heaven, and has a great place with the people of heaven, as the Prophet (*peace be upon him*) and his family) said:

**“O, Ali! What you hate for yourself shall be hated for  
others.  
What you love for yourself shall be loved for your  
brother,  
thus, you are fair in your judgment and justice  
and beloved for the people of heaven.”**

Indeed, when referring to the people of heaven, we mean the divine and sacred presence, the prophets, their souls, and their families, the Imams, their souls, and their families. Martyrs who are alive by their Lord, their souls, their families, and the angels.

The result is that he is beloved by the people of heaven because he was fair with himself and with others. Therefore he is not unique for (the people of heaven and has a great place with them) but also for the people of the Earth, as **the Prophet**, prayers, and (*peace be upon him*), says:

**“O, Ali! What you hate for yourself shall be hated for others. What you love for yourself shall be loved for your brother, thus you are fair in your judgment and fair in your justice, and beloved for the people of heaven and precious for the people of Earth.”**

**There are indeed two things that we must mention briefly:-**

**1.The first thing** is that the person whom God loves, God will make humans love him, and many Hadiths and narrations evidence this.

**2.Second,** certain things and introductions have natural consequences, as whoever acts with others in the form we have mentioned. He will be loved by others, as they will bear love for him and carry affection for him as a result of his behavior and act with them, and as a result that he has hated for them that which he hated for himself and loved for them that which he loved for himself. Thus one can be balanced in how to deal with others. Therefore you should accept from others what you want others to take from you when coping with them, and you should avoid that which you want them to avoid when dealing with you. Then, your self will be the balance in your relationships and your actions with others.

In this way, we understand the dimensions of this blessed paragraph of Alawite education. It is within the teaching of the Imam of Believers to his son directly, to the Islamic nation,

and to the nation of faith, which includes all the sons of the heavenly religions and the nation of humanity in general, it is in how to deal with and how to act with others:

**“O, my son! Make yourself a balance between yourself and others.”**

**By divine education, you will  
stay a sound human**

Here, we return to the basic rule that you must be careful to raise yourself so that you can balance your relationship with others. Therefore he says:-

**“You shall be fair in your judgment.”**

That means that there should be sound education for yourself, as you should not let your ego or your selfishness overcome you in the way that you deal with others in a way you do not like with yourself and in the way that you want something for yourself and do not give to others. You grant to others what you do not want from them for yourself.

This is a dual state, a state of duality resulting from a feeling of human superiority over others.

But if he is just in his ruling, he will feel that he and others are equal, according to the **Messenger of Allah**, prayers and (*peace be upon him*):-

**“All of you belong to Adam, and Adam is from dust.”**

And He, prayers and (*peace be upon him*), says:-

**“The sons of Adam are as the teeth of a comb.”**

As the teeth of the comb have no difference between a tooth and another, it is the same for the sons of Adam; there is no difference between this and that.

You may think that some things are essential, and may another think they are crucial, but his account is not upon you but upon that who created him.

This is why we see the Imam of Believers give us a method of dealing with others. That approach or process must emanate from the soul, originating from the inside, stemming from the human feeling of having to deal well with the other and respect him.

Because a good deal with others is always the result of respect for others, and respect for others is the result of the recognition of his existence, humanity, rights, intellectual, cultural, and scientific freedom, and rooting the sense of human dignity. So he can deal with himself based on human

dignity and not on the fulfillment of the ego. Thus, he deals with others based on human dignity regardless of religions, doctrines, sects, nationalisms, and parties.

Attention to these human fragmentations means staying away from social behavior, which results from divergence in coexistence and dissonance in coexistence. One may reach a state of hostility in coexistence. That is, he is contrary to what is required from him, as we must live with the social peace culture

This is why the Imam emphasizes that one should be balanced and treat others the way he wants them to treat him.

Indeed, this issue needs self-education, self-discipline, and the cultivation of divine, human, sound, and faith cultures.

Because we believe that the divine and faith, without culture, cannot be practical in a constructive manner, and the human aspect cannot be fruitful as required.

This is why we always refer to the Prophet, prayers, and (*peace be upon him*) when he says that the self has to be the source of the greatest jihad because the minor jihad is the result of this jihad, which is the Jihad of the soul, and which is the greatest jihad. The more we remove the negatives from inside, affirm the positives and plant positive cultures, the more we can show that outside, the more we can influence, and the more we can move away from the culture of duality, the culture of contradiction between speech and action, and the culture of the dichotomy between inside and outside.

Some imagine that the Hadith that says:-

**“My Lord commanded me to comply with what people say, just as He commanded me to perform the obligatory duties.”**

They imagine that compliance here means duality but that the Hadith means that you shall respect others as they are, and this does not necessarily mean that you believe in what they believe in and think about what they think. There is no blame on you to say to him: (I have my own opinion and you have yours, and I have my thought and you have yours ) but you shall respect him, honor him, listen to him, and if he has a right, you shall support it. This is what is meant by compliance.

It does not mean the existence of duality, that inside is different from the outside, or that saying is different from action. Instead, it is an affirmation of the acceptance of the other as he is, whether he agreed with you in religion or not, whether he agreed with you in the doctrine or not. We always call our different principles (Islamic schools), whether you belong to the same Islamic school or two other schools, whether you belong to the same nationality or two different races, and so on.

So, our inside must be proper, and the self is closer to cleanliness and more comparable to sterilization, and then it

starts. Thus you can feel the other as you feel yourself. When you feel the other with the same degree of handling yourself, you love for him what you love for yourself and hate for him what you hate for yourself, and therefore you do not live with that state of duality.

The case of duality always means there is a problem within the psyche, so those who live the problem within the soul cannot correct their behavior outside. If he fixes it ostensibly, they will encounter dangerous pitfalls within themselves, and thus there is one Hadith of **the Prophet**, prayers, and (*peace be upon him*) that says to Ibn Masoud:

**“Do not be one of those who guide people to good and commands them to do good, while he overlooks doing good.”**

This one who lives in a state of duality speaks what is right and tries to bring people to the right, but he, in his work, does not do it correctly and does not apply what is required from him; as his words are in a certain way, while his career, his action, and his ethics are in another one.

Indeed, that who lives in duality cannot love for his brother what he loves for himself, nor can he hate for his brother what he hates for himself because he did not make a reconciliation between his inside and his outside, between his thought and

his theory, and between his work and his behavior.

There is a contradiction between the inside and outside, and there is a contradiction between thought and behavior. When he lives this contradiction, he cannot deal with others in the form he wants them to deal with him because he shows something and hides something else, so how can others deal with him, based on what he appears or on what hides?! Therefore he cannot reach a backbreaking work of peaceful coexistence with others.

Therefore, the statement emphasizes that one should be balanced. Balance cannot be achieved unless one walks in the path of safety, in the direction of integration, in the course of human spiritual growth, and unless the soul is in the way of achieving humanity. Achieving humanity is not by body, as every human being can be called a human. Still, there is a human, and there is humanity. A human means that material side. And Humanity means values.

Therefore, if a man wants his soul to be balanced in dealing with others to the point that he (hates for others what he hates for himself and loves for others what he loves for himself), we must then pay attention to the words of **Imam Amir of believers** to strive to apply them, so that this soul can be a balance to deal with others, and may accept others to deal with you, so let us see what **the Imam of Believers** says in this sentence:

**“Reap evil out of the breast of others by removing it from your chest –**

**from within you, from yourself.”**

A soul cannot be balanced to deal with others unless it is the soul that you have made. Taking away evil from yourself means doing that in the sense that the soul remains in its origin because evil is something strange to it. Evil is the result of family, environment, friendships, school environment, university environment, club environment, factory environment, farm environment, or the environment of a community in all its colors, all its layers, all its cultures, and at all levels of education. The self is affected by this infected environment.

Therefore, man always needs to remove evil from within him, to remove what has inflicted himself within the infected environment. When man works on that basis and works for (according to the Quranic expression) purifying his soul:-

**Indeed he succeeds and purifies himself. Indeed he fails and corrupts himself.<sup>(1)</sup>**

قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ  
خَابَ مَنْ دَسَّاهَا

And when one works for - and according to the Prophet's expression - self-accounting, as reported by the Messenger of Allah, prayers, and (*peace be upon him*):-

**“You shall account yourselves before you are accounted.”**

Then the soul will always be closer to purity, closer to integrity. Therefore his soul can be balanced in dealing with others.

On the other hand, an infected soul cannot be balanced in dealing with others because the first degree of soul infection is that one feels superior to others, and then he feels his ego. And one's ego has degrees and grades; the first degree is that one feels premium, and the last degree is the Pharaonic ego.

These are all kinds of dictatorship, Pharaoh was a dictator, and we did not see anyone stop him or say to him 'No,' so he went on until he could tell that:

**I am your Lord, most high.<sup>(1)</sup>**

أَنَا رَبُّكُمْ الْأَعْلَى

Today we see many political, religious, economic, or otherwise dictatorships live in our societies.

Therefore, we must permanently remove evil from our breasts. Then we can remove evil from the breasts of others and purify the breasts of others.

If my inside is not sound, I cannot deal with others with a pure soul, and I cannot work for the purity of the soul. A balance in dealing with others, loving them as you love yourself, hoping for them the good you want, and hating evil for them as you hate it for yourself is always the result of a sound soul. It is a result of a degree of the proper soul within him.

Because the issue of “loving for others what you love for yourself and hating for them what you hate for yourself” is an issue that cannot be one-sided. This issue must be two-sided. The initiator may be the strongest, but what is needed to confirm social peace and to achieve social harmony and peaceful coexistence is that this issue should be a common issue, should be the basis of dealing, should be the custom, and consequently should be the balance in social relations.

Therefore, I must be so; others should be that, the second, the third, the fourth, and so on. This can be of higher degrees and lower as the result of faith in the cause and man’s culture and knowledge. Culture always allows us to translate faith into action and what we believe into a method and behavior correctly and not wrongly.

Some belief in good things but mistranslate them because

This is why the Imam (*peace be upon him*) says:-

**“Reap evil out of the breast of others by removing it from your chest.”**

So that all parties are good parties whose souls can be balanced in dealing with others and that can bear values. If my chest, myself, and my inner do not carry evil, then it will make others not have sinned. If we, the two and then the three and then the four and then community as a whole, do not carry sin, then there is no problem. So, I will love others, and others will love me. If you love him and love me, I will certainly love for him what I love for myself and hate for him what I hate for myself.

Therefore, we always emphasize, in the moral and practical aspects of behavior, the need and importance of self-care and how it is the start, as I cannot love for others what I love for myself and hate for them what I hate for myself unless my soul has these specifications unless I live in clarity, and unless I am one of the deviators, as it is mentioned, and here is the deviation expressed by the Imam within this word, which is a kind of duality, where he (*peace be upon him*) says:-

**“One is completely a deviator if he advises people with what he does not follow, and warn them about what he does not avoid.”**

Because deviation means doing what he does not believe in, which is the meaning of duality, what he believes in is the opposite of his action, and what he believes in is something, and what he does is something else. Therefore, if one lives in a state of duality, he cannot control himself and cannot prevent others, and he cannot love himself if we assume that he loves others.

He who lives in a state of duality is always suffering with himself, and when living suffering with himself, this means he does not love himself, and there are some problems with himself, then he cannot love others. If he does not love himself, he will blame others a lot because of his lack of love for himself and lack of respect for himself, and his dissatisfaction with himself. The Imam reflects on this as he says this duality is a kind of deviation.

One time we say that this deviation is because a person lives it within himself. That is, what is inside is different from the outside. And another time, we say that this duality is considered worldly deviations so that the inside of that person may be different from his outside. And suppose he got the authority, the position, or anything else of the worldly life away from the religious values. In that case, he may not respond, as his inside does not believe in it. Still, his love for this worldly

life, his passion for his position, his love for money, and his love for other types of desires make him accept that. It is the deviation (i.e., duality) about which we talk. Their worldly life deviated from him, and so has his power, authority, and so has his money. Thus he cannot live in peace with himself. He cannot let himself be the balance to deal with others because he does not live in harmony with himself, so how can he live in peace with the souls of others?! And therefore, he will carry a degree of arrogance or hatred toward others. He cannot love for others what he loves for himself and cannot hate for others what he hates for himself because he lives that case of deviation.

Thus, the Imam (*peace be upon him*) says:-

**“One is completely a deviator if he advises people with what he does not follow, and warn them about what he does not avoid.”**

That means that person may say to people: ‘Do not be slaves to this worldly life, while he is a slave to this earthly life, either to money, to his position, or his authority.

**“...and warn them about what he does not avoid.”**

This kind of deviation is a psychological illness by which he cannot be with himself and the self to be balanced to deal with the other.

Therefore, when we want to apply the educational curriculum of the Imam to achieve a culture of social peace by which we reach peaceful coexistence, then we must not live in a state of deviation in all its meanings and must work to remove evil from our breasts and our souls. The Imam is trying to bring us closer to the issue of the lack of integrity of duality. This duality is that which corrupts the culture of social peace and distances us from peaceful coexistence when he says:

**“The one who is a preacher and the one who is preached are together like two persons; one is vigilant, and the other is asleep. Whoever wakes up from his sleep, ignorance, infractions, and disobedience can awake others.”**

The deviation is one meaning of the meanings of misguidance. The variation is the degree of corruption. The departure is the distance from God. The deviation is negligence. The deviation is the loss of religious values and human values. Variation means that either objective is not sound or lacks goals.

Both cases are considered to be deviations. Suppose one lives and seeks a lousy goal that means deviation. Or if he lives and seeks for (no purpose), that is a waste of his life, which means deviation.

For this, the Imam of Believers, in our dealings with others, wants to distance us from all kinds of deviation, which means non-objective in my relationship with the other.

That is why he says:-

**“One is completely a deviator if he advises people with what he does not follow, and warn them about what he does not avoid.”**

This means that he does not have a goal for his integration or a sound plan that confirms his relationship with Allah, glorified and exalted be He, and does not have a good objective that ensures his relationship with man, human value, human importance, and human community which is a result of the culture of social peace.

The Imam (*peace be upon him*) wants us to be a conscious nation living clearly with a goal, that is, how to deal with others and how a man can build himself, his family, his community,

his people, his nation, and humanity as a whole.

A person who does not live the goal is obscure and inflexible and reaches the degree that his existence and inexistence are the same.

What is required from the individual within the community is that he should have an effective presence, a productive presence, a benevolent presence, a good presence, and a constructive presence, but not an ineffective presence.

Thus he likens an ineffectual presence that does not have an objective in life to a dead man and how a dead person cannot offer something since his life is over and it is possible to provide something within it.

Life is a means for man to offer: Man must provide to his Lord and contribute to his humanity, and there is always a connection between offering to God and offering to others, as the one who submits to God must provide to others because man is the most significant value in existence. The one who wants to offer to God must provide the most excellent divine value in this universe to the successor of God, to whom God has built the universe.

Therefore, when he likens to the hadith that we have mentioned,

**“The one who is a preacher and the one who is preached are together like two persons; one is vigilant, and the other is asleep. Whoever wakes up from his sleep, ignorance,**

**infractions, and disobedience can awaken others.”**

When he likens the preacher and the one who is preached as one who is awake and the other is asleep, and when we compare the issue of deviation to sleep, which is minor death, as Prophet Muhammad, prayers and (*peace be upon him*), says;

**“I swear, you will die just as you sleep and will be resurrected just as you wake up”.**

This means that the person in a state of sleep is dead. He does not live for an objective except that one who is infallible, as his sleep (i.e., the sleep of that person who is infallible) is vigilance, as some people with great piety may reach that state. But the Imam wants us to be a reactive nation that interacts with one another and feels responsible to all its members as if it is a believing nation or a human nation.

Therefore, a person who is asleep lives in a state of inaction because he lives in a state of unconsciousness, and if there is no consciousness, then there is no awakening.

It is necessary for the nation's members not to live in a state of stagnation but to be vigilant because the deceased cannot awaken others. It is impossible to be asleep and then want to awaken others.

It is as if the Imam wanted us to reach the culture of social peace, leading us to peaceful coexistence, practical peaceful coexistence, and not theoretical one. When one speaks to others, preaches to others, tries to guide others, tries to reform others, and brings them to human concepts, while he is far from that within his behavior, this tender and this education are not practical.

Because the nation always wants an example to follow, it enjoys a theory in place. That is, some apply it. It wants concepts embodied on the ground, not just vague or abstract ideas.

The Imam urges us to be callers for social peace in all its forms, degrees, levels, and concepts because the relationship with God is always one of the most important bases of social peace. The love of God means the love of man, so it is the most important basis of social peace and the human feeling of divine control. It is the most critical and influential rule to social peace because man feels God is with him and is watching what he says and does with others. Therefore, there will be divine and human controls, and all divine controls are humanitarian controls.

This is why we always emphasize that faith influences the integration of a human within himself. Still, it has the most significant influence on the integration of the community.

In some research, we have talked about the man's death and the life of man (as we have just mentioned) - and deviation is just death, and sleep is just death.

There is also a life of the nation as a nation, of the people as a people, and there is the death of the nation and the people. The issue of social peace that results in peaceful coexistence is part of the nation's life; the lack of it means the nation's death, as is mentioned in more than a verse.

**There must be  
a Theory, Action, and Application.**

And thus, the Imam wants us to embody our love for others (to love for them what we love for ourselves and hate for them what we hate for ourselves), and that must be practical, not just restricted to words and saying to others: 'I love for you what I love for myself, where there is no application, and there is no external reality. There needs to be an outward action and practice; through this divine and human culture, we can build a community.

This is why the Imam warns us about being callers for social peace and peaceful co-existence only by our tongues. We should be callers within our behaviors and actions.

**“Just be silent callers for us.”**

Here comes the question:- How can that happen, O Imam Ali?

He says: They shall see your works, piety, diligence, righteousness, and sound. That is the faithful preacher.

This is the difference between the theoretical aspect and the practical aspect. This is the difference between theory and practice. If practice exists, man will be a man who loves God, is afraid of him, loves others, and offers good. The lack of practice means duality.

This is the exact meaning of the above Hadith:-

**“The one who is a preacher and the one who is preached are together like two persons; one is vigilant, and the other is asleep. Whoever wakes up from his sleep, ignorance, infractions, and disobedience can awake others.”**

Preaching is giving advice. Preaching is guiding others. Preaching is trying to reform others. Preaching is the cultivation of human concepts. Preaching is love for others, not showing superiority over others, or seeing oneself as more outstanding than others.

Therefore, the nation always needs a role model in everything, especially social matters, because social issues influence many human feelings, perceptions, and understanding of life and how to deal with others.

If a theory is not practiced, it will not be apparent to many and be believed to have other images or concepts. Still, if an approach is embodied within external practice or credibility, it

will be evident to the nation's sons.

So when we introduce a culture of social peace that results in peaceful coexistence, there must be theory, action, and application.

Therefore, we see the Imam emphasizes this concept which is the necessity of relating theory to practice, relating the idea to action, as we should avoid duality. This is why he tells the nation, after instructing them, not to be preachers before being preached and not to be callers only by tongues. Then he says to them, and the imam is swearing in this case, but why does he swear?

Because of the importance of this paragraph in the nation's life, so that all members of the nation pay attention to the significance of this saying, the Imam (*peace be upon him*) swears. At the same time, he is sincere and infallible and he. He Koran, and the Koran is with him, and he is with the right, and right is with him where he goes.

The Imam (*peace be upon him*) swears because the matter is significant and needs to be closely related to the nation and community. Therefore, we see that the Imam (*peace be upon him*) says:-

**“O, people! I swear by Allah.”**

He swears by **Allah**, by the word of the Majesty, and who swears?! It is Ali bin Abi Talib, whom the angels have called:-

**“No young man but Ali and no sword but Dhu Al-Faqqar.”**

He is one whom the angels have called him the day of his martyrdom:-

**“The pillars of guidance have been destroyed, and the most trustworthy handhold has been divided. Blessed Ali has been killed.”**

This is Ali, about whom the Messenger of Allah, prayers and (*peace be upon him*), has said:-

**“O, Ali! No one knows Allah but me and you, no one knows me but Allah and you, and no one know you but Allah and me.”**

This is Ali (*peace be upon him*), swears by Allah; why?

Because he wants the nation to be conscious, a nation that pays attention to what he says and to embody what he says. He (*peace be upon him*) says:-

**“O, people! I swear by Allah that I do not urge you to do something which is obedience to Allah unless I do it first, and I do not warn you about something which is disobedience to Allah unless I avoid it before you.”**

Heaven forbid if he disobeys Allah! He wants to emphasize the concept of a role model. He wants us, as a nation and as individuals, to have the idea of a role model and how whoever wants to be an excellent example of the nation must be the one who does what he orders others to do and avoid and warn others.

When we carry the culture of social peace that produces peaceful coexistence, we have to be interacting with it. We shall apply it to all aspects of our lives when dealing with one another, whatever others are, to reach a culture of social peace that results in peaceful coexistence.

But if a person lives the state of duality, that is, to say something and do something else, that means:

**First**, he does not believe in what he says, which is a lie because if he believes in what he says and wants to be sincere, he would practice what he says and translate what he says into action.

Therefore, he is a person who lives a state of duality, and that who lives the state of duality is unhappy on the one hand, and on the other, he will dig into many labyrinths because he wants to transfer these ideas, these views, and these cultures. But he shares them only by the tongue, not by action. It is as if he believes in himself, and his tragedy will be multiplied here.

So, whoever lives the state of duality that the Imam wants us to keep away from, is a miserable person and is described with a degree of lying and fallacy with the soul.

**Second**, that person shall not influence others, and no one shall listen to him or accept his advice in any form because the first thing others shall say; **(even if they do not say that by the tongue, they speak it by heart, for themselves or behind his back):** 'If what you call for is sound and correct, why did not you do it yourself?'

For example, one may call for social peace and carries a culture of hostility with others for religious differences, differences in sects, doctrines, nationality, ethnicity, and ideas or opinions.

If you transfer such a culture and call for it, why do not you embody that within your action with others? Therefore what you are calling for is invalid because you did not display it.

An issue may reach others, and others think about it, and they may prove it right, but that who spoke and did not apply will fall from the eyes of others and lose respect.

This word can reach others who will keep verifying it, and they may get its soundness after some time. But at the same time, he who has spoken the word about and advised him with this information shall fall in the eyes of others because he is far away from the action.

## Practical Social Peace

That is why social peace is always required to be practical social peace, not theoretical social peace.

We believe that practical social peace is based on conversing with others. We stress that conversation with the other should be founded on the concept of conversation that aims to know the other, not to change the other.

Holding a conversation to change the other always leads both parties to mazes. It might lead them to disagreement, and this disagreement might become hostility. However, on the one hand, holding a conversation to know the other always enhances the relationship between them and lets each party understand the other.

On the other hand, holding a conversation in that manner can reach common points through which work starts; work begins to serve the human interest and public interest. You may also pay attention to some weaknesses in the way you think, and the other person may pay attention to some shortcomings of his views and thoughts, and this only if the conversation with the idea of knowing the other is not changing him.

Thereupon, the conversation becomes a practical

conversation, not a theoretical one. This proper conversation is part of social peace because we cannot impose a community without disagreements and charge a community without different opinions and religions.

We believe that Imam Emir of the Believers (*peace be upon him*) urges the nation and all Muslims to be realistic models of social stability. He emphasizes, for them and others, that he was the first to apply social peace and didn't have the right to order others to do something he didn't use in his behavior through interaction with others, whoever the other is. He also didn't have the right to prohibit others from doing things he never banned. Allah, glorified and exalted be He, emphasizes the matter of social peace that produces peaceful coexistence when He says:-

**O you who believe! Enter ideally in Islam (by obeying all the rules and regulations of the Islamic religion, and follow not the footsteps of Shaitan (satan). Verily, he is to you a plain enemy.<sup>(1)</sup>**

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا  
فِي السَّلَامِ كَافَّةً وَلَا تَتَّبِعُوا  
خُطُواتِ الشَّيْطَانِ إِنَّهُ لَكُمْ  
عَدُوٌّ مُبِينٌ

The culture of social peace, which builds peaceful coexistence, is a part of our faith and our relation with Allah, glorified and exalted be He. That is why Allah, glorified and exalted be He, orders us all as believers; we believe that all

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1- Al-Baqarah Chapter, Verse 208

humans are believers, but some show their faith correctly through divine messages and the great Islam, which is the last of these messages. On the other hand, some people show their faith inappropriately, but all hold a thing and a part of faith. Therefore, the verse says:-

**O you who believe! Enter ideally in Islam (by obeying all the rules and regulations of the Islamic religion, and follow not the footsteps of Shaitan (satan). Verily, he is to you a plain enemy.**<sup>(1)</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا  
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خَطَوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ  
عَدُوٌّ مُبِينٌ

This verse means that all those who believe in Allah should enter into social peace and stay away from all that keeps them away from the culture and the principle of social peace.

Indeed, this Quranic verse addresses the Prophet, *prayers, and (peace be upon him)* and says:-

**And We have sent you (O Muhammad) not as a mercy for the Alamin (humanity, jinn, and all that exists).**<sup>(2)</sup>

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً  
لِّلْعَالَمِينَ

The Prophet (peace be upon him and his Household) has been sent as a mercy for all humanity. One of the meanings and parts of understanding is peace; Imam Ali ibn Abi Talib,

1-Al-Baqarah Chapter, Verse No, 208

2-Al-Anbiya' Chapter, Verse No. 107

the Emir of the Believers (*peace be upon him*), says:-

**O people, By Allah, I don't urge you to do obedience, unless I did it before you, and I don't prohibit you from doing a sin unless I deny myself before you[.**

Social peace is included in what he commands and says, "Love for your brother what you love for yourself, and hate for him what you hate for yourself." This is the highest level of social peace according to the Holy Verse:-

**O you who believe! Enter ideally in Islam (by obeying all the rules and regulations of the Islamic religion, and follow not the footsteps of Shaitan (satan). Verily, he is to you a plain enemy.<sup>(1)</sup>**

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا  
فِي السَّلَامِ كَافَّةً وَلَا تَتَّبِعُوا  
خُطُواتِ الشَّيْطَانِ إِنَّهُ لَكُمْ  
عَدُوٌّ مُبِينٌ

Indeed, the Holy Quran did not come to be theories and slogans, but the Holy Quran comes as an approach to the nation's life. Thus the Holy Quran should be practical, not theoretical. The first one who applied the Quran practically is the Noble Prophet Muhammad, *prayers and (peace be upon him)*. Then his brother, his son-in-law, his successor, his

1-Al-Baqarah Chapter, Verse No, 208

minister, and his executor Imam Ali ibn Abi Talib (*peace be upon him*) follow him.

That is why we have repeatedly stressed and emphasized that what is required is practical social peace, not theoretical social peace. As we also say, practical Islam is needed in the entire Islam, reasonable faith is necessary for the whole faith, and valuable humanity is required for the entire society. The one who cares about his homeland should have good nationalism. We also emphasize that social peace can be only within the culture of conversation. This is why we stressed the necessity of the practical discussion, not the theoretical one; it should be a helpful conversation and a daily life concept for the nation, not only the culture of holding a conversation.

The Imam (*peace be upon him*) sets some foundations for this culture to be fit for life.

At the same time, we believe that the source of human nature is righteousness, goodness, innocence, and purity. Still, we also think that the heart is always affected by the environment and society, the family, the school at all its scientific levels, and the community with all its facilities.

We believe that society always has good and evil, truth and falsehood, and right and wrong so it can be affected by the negative environmental aspects of culture. This is why we mentioned earlier the Imam (*peace be upon him*), saying:-

**Reap evil out of the chest of others by removing it from  
your chest**

That is, you should take the evil out of your chest to take the sin away from the trunk of others. Thus, a person should pay attention to his inner side and set the cornerstone to deal with others through social peace, paying attention to his insides and himself. There should be an apparent phenomenon to which he is committed in interaction with the other; this phenomenon is his virtual image with the other. Such a virtual idea with the other is supposed to indicate his attitude, his opinion about the other, and what he has inside for the other. The result should be social peace. So there is a big difference in how you see others, in how you look at them; there is a gloomy face and a hopeful face, a look of love and affection and a glimpse of anger and contempt.

## Keys of Humanitarian Interaction

The Imam (*peace be upon him*) wants us, as believers, to start first with our outer side through interaction with the other because this outer side has an indication of his inner side, an indication of what a human carries for the other, and an indication of what this man holds of culture in interaction with others. Therefore, there are main foundations for reaching culture of social peace. The first of these main foundations, as expressed by the Imam Emir of the believers, are:-

### Welcoming Face & Cheerfulness

We emphasized that how you receive and meet the other has a significant effect; the face may be gloomy or welcoming.

The Imam (*peace be upon him*) wants the basics of how to deal with others that lead you to social peace and peaceful coexistence: having a welcoming face. Others should not tease your face; it should not express the hidden meaning of negativity because this appears to the other at the beginning of the meeting through the features of the face. Thus the Imam (*peace be upon him*) emphasizes the necessity of cheerfulness.

Cheerfulness means that the face tells comfort in what he sees, the face reveals the absence of complexity around him, and the face tells the lack of psychological barriers with those who visit. These things are all necessary and fundamental in the principle of social peace, then after stressing the need for the cheerfulness of the face, he says:-

### **and cheerfulness**

Cheerfulness: means that the face doesn't express any obvious negative thing that others can understand from the beginning. Then the Imam (*peace be upon him*) doesn't want only the absence of a negative thing but also wants to have a positive side.

Thereupon, cheerfulness emphasizes that there is no negative side. However, cheerfulness underlines that there is a positive side. Cheerfulness means a kind of smile; cheerfulness means a merciful look, and cheerfulness implies the look that introspects some the love towards the other. To confirm the principle of peace and so that everybody can achieve a level of social peace, he should follow this first base which is having a welcoming face with the other and being happy with him.

Therefore, many of the Hadiths narrated by the Prophet (peace and prayers be upon him), and the Pure Imams, peace be upon them, emphasize that (Smisoftg at your brother's

face is worship). Some quotes say:- (it's a charity); the charity is a kind of worship to emphasize the necessity of reaching the goal without which a human cannot achieve the purpose of (love for others what he loves for himself and to hate for him what he hates for himself). So as the Imam Emir of the Believers (peace be upon him) said that a human should make himself a scale in his interaction with others; how would he feel if the other met him with a gloomy face?! What would be the results of such a meeting?! What would be the opposing sides of such a meeting? What would a human carry inside himself when the session is that way?! Would he feel happy? Would he feel comfortable? Would he think that the other respected him? Would he believe that the other loved him?! Would he feel that the other didn't hold hatred when he met him with a gloomy face?! Indeed, he would feel the opposite which doesn't make him feel comfortable or happy. Instead, he would feel strange.

Therefore, when he makes himself a scale in his interactions with the other, he should make sure that the other is like him; when he meets the other with a gloomy face, what he shall bear inside, the other shall also take the same inside him then this causes a distance between them. So to achieve social peace, which resulted in peaceful coexistence, the two parties should be a part of this culture.

Therefore, the foundation is cheerfulness; a human can always read others' faces. Even young people read older adults' faces. Then how would it be with adults among themselves?!

So the bases of interaction with others:-

1- First: welcoming face.

2- Second: cheerfulness

Cheerfulness is a positive feature of a face. There can be details from psychologists regarding cheerfulness and the elements of a welcoming look. It's nice that a human pays attention to these features and examines and reads them. But I say: the most obvious is when the face is calm, and the eyes are not stared and are not wide open. Instead, they should look light, and there should be a smile, even a simple one. Therefore, it's narrated that:-

**The Prophet (peace be upon him and his Household) has never been seen but smiling**

This is exaltedness. Why?!

-Because he is the supreme example of social peace, because he was sent as a mercy to the worlds, because it is the gift from the Lord of the planets to humanity, the Prophet (peace be upon him and his Household) says:-

**I'm the gifted grace**

Thus, he is the most excellent model of peace; he weeps for those who cursed, insulted, and hit him with stones, then he prays for them. When there were prisoners, and he heard their moaning, he felt the pain of listening to them. Why?!

Because He, *prayers and (peace be upon him)*, as well as Ali (*peace be upon him*), are a model of human justice, Islam, the Quran, and the right. They don't have any hostility in their chests, even to their enemies, but rather, they behave hostilely towards their thoughts and their opinions as they cause corruption of humans and sin in society. We don't say that it's hostility to ideas. However, they cannot see the right side of them. So the Prophet and Imam Ali don't hold any hatred and enmity toward anyone, whoever he is or from any components he is.

Imam Ali (*peace be upon him*) describes the believers with specific features. One of the most important characteristics is the welcoming face, the smile, and interaction with the other in the manner he mentioned and in a significant way.

Therefore, it is always necessary to ensure that within the great school of Islam, within the divine faith principle and within the commandments of the great Prophet (*prayers and peace be upon him*), within the school of Ali bin Abi Talib, (*peace be upon him*), we should emphasize that the basis for the application of social peace is, first, the welcoming face, secondly, cheerfulness.

Accordingly, we believe social peace cannot be achieved without cheerfulness. Without a constant or occasional smile, social peace cannot be achieved. Some telegrams should be consistent between humanity; these regular and continuous telegrams, which are more significant than all languages, are welcoming faces and cheerfulness. Such telegram, understood by all, is not a word or a cipher but reality. This reality is the basis of social peace leading to peaceful coexistence.

3-Third: after welcoming face and cheerfulness, the word, which is a part of social peace and the base of social peace and the beginning of social peace as well as the end of social peace, comes. This word is peace in all languages and all images.

In Islam, it has a phrase and a sentence expressed by (peace be upon you). Still, it's okay that a human greets within all customs because you are required to describe what you have inside yourself of loving the other and having no hatred towards him in all ways, by the traditions of all religions and the rules of all nationalisms. It's okay to greet in peace of Islam if you are a Muslim or in any other expression that indicates the peace phrase, peace word, and the peace meaning. It also expresses a verbal expression of welcoming faces and cheerfulness.

Peace, therefore, is a fundamental matter in the lives of people and the life of nations. This is the peace that leads us to social peace. This peace leads us to peaceful coexistence; when you meet the other with a welcoming face and cheerfulness and start with the word of peace, then as if you

love one another, no hatred.

So, welcoming faces and cheerfulness with others are the primary keys to social peace that always produces peaceful coexistence.

We always see, especially in third-world communities, that society has crises. These crises make society members in trouble in their appearance, their features, the words they say, and the situation inside themselves. When a person is in a state of crisis, he gets angry with the other quickly, or he may not respond to him.

Therefore, the human message holder should be initiated with the other. He should also assume that everyone he meets is in a state of crisis then he deals with him accordingly. If a human thought that, cheerfulness would undoubtedly be a fundamental issue because that other person whom all people meet or most people meet are, like him, in a state of crisis. Such a state of emergency affects his facial features or may affect his insides.

When two people meet one another, each one of them is in a state of crisis; indeed, the general status shall not be expected, although each of them doesn't have any evil in his heart towards the other, and there is no problem. However, the same state (state of crisis) causes pain if it's with both parties. Because neither of them properly understands the other, he thinks that when the other is not happy, in a state of crisis, or the form of a frown, a human imagines. At the same time, the Evil always whispers that the other intended to do

so, whereas both are not designed.

The teachings of Islam and the Prophet (peace be upon him and his Household) are displayed through the sayings of Imam Ali (*peace be upon him*) concerning social stability. We see the importance of this feature in society. One must love the other what he loves for himself and hate for the other what he hates for himself, and every member of the community has to work to remove the evil from the other's chest by removing it from his chest.

Furthermore, a human cannot impose on the other to have a welcoming face and not set on the other to be happy. Instead, he can put himself. Thus, he should start to be cheerful and comfortable; as much as he is bright and sunny, he shall realize the importance of facial features by being cheerful or smiling at others.

That is why two people often meet together, but neither has cheerfulness on his face or cheerfulness. Still, if one of them begins to be cheerful or happy with the other, the other is quickly affected by him meeting him with a welcoming face and a smile, the same way he did.

On the other hand, if both of them stay as they are, then the lack of cheerfulness and cheerfulness shall gradually become assumptions, many of which are wrong and may become unreal concepts that each one holds towards the other.

As a result, each party has an unreal image of the other's relationship with him and his relationship with the other, negatively affecting the culture and the principle of social peace.

Everyone who wants to work for social peace and let the community reach peaceful coexistence must have a welcoming face and cheerfulness. Moreover, the people of specialization say: (a smile always indicates healthy, and a welcoming look is more viable on the health side and adequately uses the facial muscles. On the other hand, a human uses his gloomy face, which has no smile, inappropriately).

Furthermore, the lack of cheerfulness and the lack of cheerfulness affect the human himself; it indicates the state of sorrow and the state of affliction, unlike welcoming face and cheerfulness, whereas they suggest these concepts to a human with a level of comfort, peace, and cheerfulness, as the Imam, (peace be upon him), expressed. Welcoming face and cheerfulness are always achieved by paying attention to Allah's blessings; by good faith and the proper relation of a human with Allah, glorified and exalted be He.

The fact of having a gloomy face and the lack of cheerfulness comes as a result of complaining about some issues; there is no life that is free of complaining, but there are many blessings on the other hand. That is why we always emphasize the necessity that a human pays attention to the divine blessings and mentions Allah's blessings upon him, implicit and explicit benefits of all kinds. When a human says religious messages, noting them gives him a kind of cheerfulness, peace, and

comfort because:-

**First:** it includes remembrance of Allah.

**Second:** it includes remembrance of the blessings.

Both are from reasons of cheerfulness, peace, and comfort.

Therefore, we emphasize that he who wants to commit to the key to social peace with the base of social peace, which is a welcoming face and cheerfulness, should never forget Allah's countless blessings.

We believe that if the human does so, he should not only have a welcoming face and be happy but also smile constantly and laugh without guffaw. Then what he has inside shall be delivered to others.

A result that needs to be reached is that the base of social peace is a welcoming face and cheerfulness. A welcoming face and cheerfulness is the key to a social consensus leading to peaceful coexistence.

The Imam (*peace be upon him*) says:-

**welcoming face, cheerfulness, gifts, making good, and offers Greetings are causes for being loved by the creatures**

After welcoming face and cheerfulness to the other:-

(gifts) come.

Gifts give the other a kind word, give him prayers, and it may give him a present. The Prophet, *blessings and (peace be upon him)*, said:-

### **Exchange presents, you shall love one another**

As if the Imam (*peace be upon him*) set a base for social peace and made a key for it: a welcoming face and cheerfulness. After that, he wanted to have more practical words. Therefore, he emphasizes Gifts after welcoming face and cheerfulness, whether it gives him knowledge, abstract issues, or concrete external issues or gives him a simple thing or a great thing. But one of the bases of social peace and peaceful coexistence is Gifts.

How much do you like to hear nice words, quiet advice, or a physical gift, even if it is a pencil, etc.?

Gifts always have a significant impact on the hearts of community members. We should perform good deeds along with Gifts; society is most beautiful and kind to one another.

**Doing goodness** is a minor level of duty.

One of the best levels of doing good is to act friendly to others. Doing a duty is to do what you are responsible for with the other; the beginning of this responsibility is not to hurt him, then see what you can present to the other and how you can do it, especially if the different needs you.

This is not a kind of favor, but it is the charity produced by the word (be charitable). The Holy Quran always considers him, who does his duty, as generous.

Therefore, he should understand his responsibility towards others and understand (All of you are guardians and are responsible for your wards). This is what the Imam (peace be upon him) means by doing goodness; as you like the other to be righteous with you, try to be honest with him, as you want the other to be charitable to you, try to be generous to him. Cheerfulness and nice words certainly they shall be solid bases for social peace and social solidarity as a result of the absence of classism by emphasizing the concept of (you all belong to Adam and Adam is from dust), as well as highlighting the idea of (There is no virtue of an Arab over a foreigner and neither white skin over black skin, except by doing goodness.)

**Doing goodness** means protection, not only from sins but also from what looks down upon a human. That is why The Imam (*peace be upon him*) says:-

**(Cheerfulness, cheerfulness, Gifts, and doing goodness)** As if Gifts are more general than the moral side and the physical external side.

**Doing goodness** is more likely to be physical and external such as doing his business or helping with a duty such as pleasing the other. The deeds of doing worth are many but different according to what a man needs; you believe that the man in dire need to so-and-so deed because he always believes that his condition is one of the most important, the greatest, and the best deeds. Then the Imam (*peace be upon him*):-

### **(Offering Greeting)**

There are norms in society, many of which distance us from social peace and consequently distance us from peaceful coexistence. For example, these norms require that as long as the other is younger, he should start with peace, or I think, whether right or wrong, he has less knowledge than I or I pay attention to social concerns. Therefore, I say he should start with peace.

The Imam (*peace be upon him*) says:-

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### **(Offering Greeting)**

As if he wants to say not to pay attention to these concerns, there is a social word that is familiar to most people says: (Peace is for Allah). So we should always start to greet others for the sake of Allah and Allah, and we should not pay attention to these social controls, many of which are not correct. The Imam, (*peace be upon him*), (Offering Greeting).

Meaning: give more greetings.

“Giving” means to do more. Imam Ja‘far ibn Muḥammad al-Sadiq narrated that he was walking with his companions, and when a river or a tree separated them, they met again when they passed the barrier. He started greeting them with Salam. In the same manner, the Imam wants us to give a greeting.

The meaning of the word (offering to greet) is not only in peace; the Imam (*peace be upon him*) was able to say (giving peace), but he wanted what more than peace is (offering to greet) that means to greet the other, and the word (to greet him) has more than the meaning of peace.

Sometimes peace itself is boring, but if it is along with cheerfulness, cheerfulness, and a friendly word, in addition

to saying a few words, which include prayers or a wish, in that manner, he would be one of those who give a greeting.

On the other hand, there are talebearers everywhere, and every time, those talebearers are hosts of the Devil. So, many society members can be hosts of the Devil between themselves. Thereupon, the Imam (*peace be upon him*) wants us to clarify what's inside the other when we meet him through cheerfulness, Gifts, goodness, and offering a greeting. When you shake hands warmly with the other along with saying some prayers and a friendly word, then he shall say that what he heard from certain talebearers is not correct; that is clear now whereas he greets me with a welcoming face, says nice words and prays for me, but if what I heard is right, he would greet me casually. However, since he greeted me, this means that what I heard about him is not correct; this shall reconcile the members of the society.

Therefore, the Imam Emir of the Believers, Ali bin Abi Talib (*peace be upon him*), shows us the bases of cooperation with others and the grounds of social harmony, which is several interactions between a human and others. That's why we constantly affirm that the result shall be peaceful coexistence. Peaceful coexistence cannot be achieved only by the human alone, but he should be with a group of people.

Thereupon, he emphasizes these foundations so that you can love the other and the other loves you so that you can deal with the other as you love the other to deal with you, so he emphasizes the foundations that must be adopted in his relationship with the other.

The Imam (*peace be upon him*) starts with the issue of welcoming face and cheerfulness. After that, he discusses practical problems associated with moral issues; cheerfulness is a moral issue, and although it has an outer side, it's a moral issue. Cheerfulness is a moral issue, but the Imam (*peace be upon him*) wanted to teach the people the moral side and practical impact of this act. So he combined a welcoming face and cheerfulness with gifts and all kinds of good, whether moral or physical.

Then he emphasized the matter of greeting; many people emphasize the importance of greeting, and they compete with the others, which of them starts with a greeting. The divine teaching for the nation and individual within the believer nation emphasizes that the one who begins with a greeting is the best.

It's beautiful regarding the greeting issue that it's recommended to start with a greeting, but it's obligatory to reply. As if legislation wanted to emphasize a particular culture: the one who starts greeting you with peace, peace is cheerfulness. Peace is love, peace is good, peace means that he wants to tell you: "I don't hold only good in my heart to you; Whoever deals with you in this way, then you must respond to his peace, that is, to meet him in peace, the same as his peace. He cannot be the one who carries the purity inside himself to you while you bear the hatred to him. Islam does not accept the believer to have such characteristics; when he greets you and begins with peace and welcome, you must respond to him. As long as he began, it means he is the best; he explained what is in his heart and expressed his insides to you.

So you, the believer human who works for humanity, religious values, and social peace, must respond to his peace with peace.

This is why the Imam (*peace be upon him*) emphasizes the greeting, and when he highlights the greeting, he does not want us to live in a state of duality; when I begin to greet the other and start with peace, it must be accurate and realistic.

As if he wanted to say:- It makes no sense to be hateful to the other, whoever the other, even if you have a different opinion from him. This does not mean to be hostile to him or to be his enemy, you disagree with him on a particular idea, but that does not mean to live duality inside yourself or not to start with peace. You are not an enemy to him, but if you differ from him in an opinion, a principle, or an idea, you can talk to him while respecting his opinion, but this does not lead you to hostility.

Therefore, the Imam (*peace be upon him*) emphasizes that it's always required to start greeting others with Salam. As mentioned earlier, the Prophet, *prayers and peace be upon him*, and the pure Imams, *peace be upon them*, were walking with their companions, and a palm tree separated them, and they began to greet them with Salam.

The Imam (*peace be upon him*) gives us the reason for these introductions: (cheerfulness, cheerfulness, Gifts, doing good, and greeting). He gives us the reasons for these basic concepts and says: (are causes for being loved by the creatures).

One of the most important reasons for social peace is love between members of society, the lack of hostility among members of the community, the lack of hatred among members, and the lack of aggression among members. Hate comes from charge, and charge comes from attack, so hostility does not always carry objectivity.

As we have said, fighting an idea we do not believe in is possible, but why do we attack a human being? These introductions are the foundations for human beings to reach social peace and love with the rest of society.

As these introductions are the result of love, the Imam (*peace be upon him*) also emphasizes that the meaning of cheerfulness leads to love. This is why he says in another quote:

### **Keep being cheerful because it's the reason for love**

There is cheerfulness and cheerfulness; cheerfulness is facial expressions on the face, cheerfulness is a sign of satisfaction, cheerfulness is the meaning of submitting, and cheerfulness is a concept of modesty. Cheerfulness is higher; cheerfulness means having a smile and saying words relevant to your appearance. So, it can be said: meet me with a smile.

There is an external matter on the face associated with words that translate this external matter. The Imam (*peace be upon him*) emphasizes the issue of cheerfulness and that it leads

to affection, which is a higher level than love because love is the opposite of hostility and hatred. I invoke the protection of Allah. According to nature, you should exchange love with the other, otherwise is against the heart, but affection is an additional issue.

The Imam (*peace be upon him*) wants to lead us to a higher level of love among ourselves, not only to avoid attacking others but also to have affection between me and others. One can ask a question: Why?!

The answer is: love is not always enough to cooperate, build a community, and build a nation, but individuals within the community are required to reach the level of cooperation, and they cannot reach the level of collaboration without affection. So, the Imam (*peace be upon him*) leads the nation into integrative ranks to get the social consensus that produces peaceful coexistence. So he says:

***Keep being cheerful because it's the reason for love***

I mean, people of the nation shall cooperate when we emphasize affection between them, I shall love for the other precisely what I love for myself, and I shall hate for him what I hate for myself. Then I'll be able to make myself the scale in interactions and accept exchanges with others. Thus we understand that cheerfulness is the reason for affection.

## The tongue is a Main Tool for Social Peace

After the Imam (*peace be upon him*) had confirmed that the soul should be balanced regarding the treatment of a man with others and accepting the treatment of others with him, he stressed certain foundations - (as we have shown) - including the joy, gifts exchange, doing the right and cheerfulness. After that, he (*peace be upon him*) confirmed an essential issue in our lives and our treatments with others, as it needs some training, have more attention. Sometimes it needs some taming, and I think these straightforward for those who believe in the need to reach a culture of Social

Yes, for those who never focus on this goal, it could be not easy, but whoever believes in this goal will find it easy. The Imam commands us to understand the necessity and importance of confirming love between us and the other, as you love for others what you love for yourself and hate for others what you hate for yourself. He says:- The most important thing that leads you to this degree is: (soft speech), good speech, choosing gentle and kind words, whether you are commencing the talk with the others or when you respond to them. Here, we have two cases:

**The first case,** The natural state for your cooperation with the other. In this case, everyone has to choose the best, the most beautiful, quietest, and most sociable words, and he should select the words showing the nicest meanings, as long as he believes in social peace.

**Second case:** regarding your reaction. The other person may speak to you or act with you in a behavior manner that could make you angry, or he could talk to you with words that irritate you. Is it required to reply with a loud voice?

If you believe in the necessity and importance of social peace and reaching a peaceful coexistence with others, you must control your nerves and answer him with a soft tongue. Speaking softly always is original. If there is no reason for anger, you are required to use soft speech, as you are human; however, the ability of the human to control his behavior could be shown when the other hears his angry words.

Therefore, Al-Imam, (*peace be upon him*) confirms that soft speech is a fundamental issue in the relationship between people. For the individual's relation with the other person, there may be a misunderstanding of a particular reality; he may live in an abnormal circumstance. He is required to control the situation by using good speech, as Allah says:-

**And to excuse those who mistreat them) then verily he, between whom and you there was enmity, (shall become) as though he was a close friend.<sup>(1)</sup>**

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا  
الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ  
حَمِيمٌ

(And to excuse those who mistreat them) means kind words. If you use kind words in your talks with your enemy, he shall be a close friend.

Certainly, this is not  $1 + 1 = 2$ . We do not know what the sediments are in the other. Sometimes there are no sediments, so the results are normal, and sometimes there are sediments, perceptions, and fantasies in the other. , But if there were no deposits, always the kind word is the lady's attitude, which changes the scenario completely.

Therefore, Imam emphasizes the necessity and importance of kind words, and he says (*peace be upon him*):-

### **Try always to say kind words and to offering greetings**

Indeed, peace before the speech, but (*peace be upon him*) made the soft speech because it includes peace and presents the whole over the part. So, a quiet address is, to begin with, offering peace. One quiet of speech is to provide stability as long as the goal is social peace, so these elements of access to social stability.

Accordingly, the Imam (*peace be upon him*) confirms that good speech and spreading peace shall increase your lovers. He (*peace be upon him*) says:-

**Your lovers shall increase**

When many devotees mean we have confirmed the first degree of non-hatred, non-hatred, non-gully, I mean the work of the credibility of the words of the Imam (*peace be upon him*), which we said earlier:-

***Reap evil out of the chest of others by  
removing it from your chest***

If you showed him that you don't have any evil inside you for him and reasonably talked with him and tried to spread peace, this situation shall be your main reason to give up (if you have any evil in your chest). It is required to remove it from his chest. Accordingly, evil removal means love. Therefore Imam says:-

***Train your tongue on soft speech and offering a greeting,  
therefore your lovers shall increase, and your enemies shall  
decrease***

The existence of two trends: the trend of goodness and the trend of evil, is a necessary matter in life, and life cannot be all good, so it is a divine life, and everyone knows that our lives are not holy life, then there must be reasonable, and there must be evil or part of evil, This is why the Imam says:

***Your lovers shall increase, and your enemies shall decrease***

It means they shall never have the end because it is good and evil.

Second, he may have an excuse for some of what he hates. It is possible that some of the things that are not valid, incorrect from your words, have come from your work. They are wrong, and especially if he has a degree of righteousness, faith, or something alike, we have to carry it on validity for a while, as the talk says:-

**Forgive your brother seventy times, and if he fails to show his reasons, consider he has one**

If all the reasons and arguments are finished, it is possible to create a clear idea about him.

But Imam (*peace be upon him*) wants to say: The whole society cannot be suitable or all mercy or all peace. There must be good. There must be evil. There must be a divine line. There must be a complete devilish line with something of the devil, in which a part of Satan or a percentage of the devil.

So, Imam (*peace be upon him*) says for the non-complex, many loved, others if they are not complicated, shall increase in love, a lot of passions, but if some of them are some of the mental diseases, from the insides, the Imam expresses them:-

**Your lovers shall increase, and your enemies shall decrease**

Thus, we see that Imam Ali (*peace be upon him*) confirms the necessity of good wording in dealing with an order to reach social peace. This emphasizes the word soft speech and how the human being is required to train himself on the issue of soft speech and always pay attention to the manner of his words. He always turns to the verbal vocabulary of his words and selects them, and tries to select the words that indicate softness.

Softness is understood against nerve speech. Soft is the word choice, and quietly put, to live this man with the other person in peace.

It is not enough to choose a beautiful word. We must choose a quiet and beautiful word and put this word calmly, in a non-jerky way. This word, the first degree of the kind word that would have a positive effect on the same other, Have a positive influence in the same other does not have a negative impact.

We must always explore all our energies and capabilities to apply the proper approach to reaching social peace. This goal can be achieved easily through the methodology of Islam, the Quran, the Prophet, and Imam Ali.

As if the Imam (*peace be upon him*) wanted to say: If you are honest with yourself and want to others as you wish for yourself, and even love for others what you love for yourself, and hate for others what you hate for yourself.

As we have shown, soft speech is the choice of the word and putting it quietly, choosing the beautiful expression and putting it quietly - (and we mean quietly means away from the spasm) - then if the human tongue back on Soft speech as the Imam wants when he says:

**Train your language on soft speech and offer to greet  
Therefore, your lovers shall increase, and your enemies  
shall decrease**

The results shall also be positive, as we have taken a step toward social peace, which results in peaceful coexistence. Therefore he says:

**Your lovers shall increase, and your enemies shall  
decrease**

It means we will reach a peaceful coexistence where all people coexist, and each one loves the other what he loves himself. Therefore Imam says

### **Your lovers shall increase**

When someone loves you, he wishes for you what he wants. One must abide by the curriculum of social peace and within the curriculum of Islamic education faith, which came on the tongue of Imam Amir of believers (*peace be upon him*) when he says in his educational curriculum:

***O my son, make yourself a balance between you and the others, so love for others what you love for yourself, and hate for them what you hate for yourself***

As a result of the commitment and the acclimation of the tongue to Soft speech, and indeed, the word (try to use good address) meaning: be careful with your language, for your words, for your sentences, for the word and its meanings. Anyone wants to follow the path of love for the other and the love of the other. He shall always care for his words; therefore, this Imam, the Amir of the Believers who is infallible and who

is always with the Holy Quran and the Quran with him, who is with the right, and the freedom with him, says:

### **I wish I had a neck like a camel's neck**

We may ask Imam Ali about the reason.

As if he says: To reflect on the word that I utter and articulate. That is why the Imam (*peace be upon him*) says:

### **Train you tongue**

It means be careful with your words, do not rush to speak, train yourself, and teach your tongue

Therefore, the first degree of good speech is soft speech.

To continue the path of social peace, one may find a higher degree: the sweetness of speech.

Soft is the opposite of spasm, beyond: the question of the sweetness of the tongue, and when the Imam says (tongue) means speech, considering that speech is the result of tongue movement, then when he says:

### **He who says sweet words, his brothers shall increase**

That is, sweeten his words and speech

Sweetness - as we have seen - is a higher degree of softness. Suffering always means lengthening speech, choosing kind words upon hearing the interview, and subtlety in the sense of the heart.

Therefore, we can say that the soft versus the cramping, the sweetness begins to beautify the word, and the more the word is worded, the more favorable it shall be on the other. Just as you want to hear from the other the soft word first and second, whenever you use a new term with the other, confirm the truth of the rule that you want to apply in your way to social peace and that you love him what you love for yourself, and hate him what you hate for yourself.

Just as you feel happy talking to each other with sweet, beautiful words, so when you speak to him, try and try your best to choose the kind words in which you are adorable.

The most important meaning of sweetness is comfort, satisfaction, and a bit of happiness. And this person, when drinking water, if the water is lovely pure purity, he says: (freshwater), and feel great joy when drinking this water, feel comfortable, feel the scalp.

This means that the human group (especially the believer) always needs mutual accommodation. I have to hear the other word, as I want to hear from the other the word that satisfies me, as I like the word that pleases me. The word that pleases him, as I want him to the word that brings him and me closer, so I must give him the word that brings me closer to him.

In our discretion, the issue of sweetness to speak is a matter of tenderness to say and choose the beautiful quiet word that falls in the same listener the occurrence of happiness, the event of rest.

All this is for the Imam (*peace be upon him*) to teach us how to confirm this big word: to love what I love for myself and to hate for others what I hate for myself.

We often speak this word, but are we aware of the dimensions of this word?! Many convey this word, but does it translate and apply its meanings?! From its beginning (fluency of the face and human beings and the gift and the righteousness and to make the greeting and the vulnerability until we get to Soft speech), so we get to (the sweetness of the tongue?!

Then, always after the soft speech, and according to what we understand from the school of the Imam of the believers, the required is the sweetness of the tongue, and this is why he says:

**He who says sweet words, his brothers shall increase**

It means to create fraternized society embodying love among its members

## Social Peace

### More Friends and Fewer Enemies

We see within this sequence that begins with soft speech, and then the sweetness of the tongue, and then peaceful with the other, and this forms the third gradient, which says:

***He whose language is sweet, his lovers shall increase and his enemies shall decrease***

The words “**He whose tongue is sweet**” has many degrees and levels

The first degree is to exchange peace

Peace here must be both practical and practical. Consensus is clear to say to him: Peace be upon you, peace be upon you. Indeed, as mentioned in the hadiths and narrations, the question of peace cleanses the souls among them.

The practical aspect: is what the Imam referred to at the beginning of our research on the necessity of fluency of the face, human beings, gifts, and righteousness.

So, when I want to translate the concept of peace with the other and translate a word (He whose tongue is sweet), I translate it first: to start with peace and verbal, and that the face of my face calls for peace, calls for love, as I want to meet me in this manner.

The next grade is to talk to him - "after peace" - with words that give him wishes that I wish him to wish me this second degree.

Third degree: If it was, and each one of us does not know the state and psychological of those who shall meet him and send him if he is in a particular psychological state, I do not know her and did not give me what I desire, whether it is not soft speech and sweet tongue, The Imam wants to say: If this situation is so, and he behaves as a result of an order, I do not know him, an internal matter in himself, an external order, required within the meaning of (He whose tongue is sweet) here I do not take on his behavior first.

Secondly, I do not meet this behavior with similar behavior. Still, I keep what I am in terms of the words of speech, the sweetness of the tongue, the fluency of the face and the human being, and how much it happened and agreed that if I met him in this manner, he would change direction.

The result is peace of people. The Imam intends to achieve social stability, which results in peaceful coexistence.

One someone lives in an exceptional situation. This person's pain must spread among all people so that they feel his agony. This shows the high morale of the society that believes in God.

The fourth degree: which we understand from the (He): If the negative side of the other has external credibility, and we mean external credibility means to speak some words - (can) - bothered me, or spoke some words that expressed his lack of interest in me or not take care of me Or do not respect me, is he a non-friend or a non-believer? When I speak not of the other but speak for myself, and impose that the other is also the one who speaks for himself, the Imam (*peace be upon him*), says to us:

***He whose tongue is sweet?***

This is the Imam (*peace be upon him*), who is part of the school of the Quran and is the Quran of the Quran (Ali with the Qur'an and the Qur'an with Ali). He who acted with me is sure to be ignorant. He does not know the meaning and necessity of proper behavior, which should be between him and me. Him, then he is a bit naive, and the Koran says:

**And when the foolish address them (with bad words), they reply with mild words of gentleness<sup>(1)</sup>**

وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا  
سَلَامًا

The Imam (*peace be upon him*), who is studying the Holy Quran, says:

### ***He whose tongue is sweet?***

We are required not to deal with him similarly. If I dealt with him similarly, I would be away from the Imam's school, the Imam's path, and the Imam who wants to lead me to social peace, to peaceful coexistence.

Indeed, we have mentioned the most transparent and most straightforward pagans, and there are other, broader and larger pits in which things can enter, but are always required, to be peaceful with each other means not to be hostile to each other.

The softness of speech means: To choose the kind word that gives happiness to the other, the pacific (He whose tongue is sweet) means away from all kinds of hostility to the other, so that does not carry hatred to the other be the natural result (has more friends and fewer enemies) and social peace is

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1-Al-Furqan Chapter, Verse 63

the phrase About a large number of friends and the lack of enemies, and this is what the Imam of the believers, (*peace be upon him*), wants from us.

We continue with the Imam of the Believers (*peace be upon him*), in confirming dimensions, how man must love his brother what he loves for himself and that he hates what he hates for himself, and within the Imams school of the believing nation, for the nation of humanity, to reach a culture of social peace and that it becomes the basis in interacting with each other, whatever this is the other, and he said:-

***He whose tongue is sweet shall have more friends and fewer enemies***

In tradition, “hadith” mentioned before by us (*peace be upon him*), says:-

***Train your tongue on soft speech and offer a greeting  
Therefore, your lovers shall increase, and your enemies shall decrease***

He confirmed the importance of soft words and the necessity of a sweet tongue; therefore, he (*peace be upon him*) said:-

***He whose tongue is sweet shall have more friends***

Here we emphasize a fundamental issue: the issue of peace for the people, and the manifestation of the first peaceful means for the people: Offering greetings to them, and always (he who interacts peacefully with people) means not carrying hostility to them, I mean, do not bear hatred against them.

This confirms what we have said, that if the individual wants to remove the evil from the chest of others, it must be removed first from his chest. Here also emphasizes the Imam must be those who want to reach the principle of social peace and must adhere to the direction with others: to move away from all kinds of hostility with others or hate them.

Some see it as hostile in its actions. Some see it as unbalanced. Therefore are those who see it as assaulting others, either intentionally or unintentionally. These weaknesses are always the result of not raising man for himself and not recommending man to himself.

The soul is the origin of the love of others. In nature, humans are sociable. Sociability leads to the love of others as part of one's instinct.

The issue of enmity with others and showing hostility is a matter other than the original, and it is the result of environmental shortcomings, but not addressed by the human to correct and evaluate them, and did not work to restore himself to the integrity and nature and its goodness.

Therefore, due to being influenced by certain cultures around him, the development of particular circumstances is that of an enemy, or at the least reckless. He does not carry a state of peace with the other if he does not carry hostility and bear the tension towards the other.

Some people act deliberately or unintentionally, and at times due to a particular culture and environment, it is always gradually not to treat others or behave appropriately with others. These are things that cause the separation of man from his brother.

Therefore, to reach the degrees of social peace and reach a humanitarian level, because social peace and human culture are interrelated, there is no social peace without a human civilization, and we cannot achieve human culture without social peace.

So, when we want to reach social peace - (and what the Imam, (*peace be upon him*), wants us to do) - the basis of our behavior with others must be: peaceful with him, and that is why he says:

**He whose tongue is sweet shall have more friends and fewer enemies**

He (*peace be upon him*) said in holy hadith:-

***The Muslim is the one whom people are safeguarded from his tongue and hand***

Here the Imam (*peace be upon him*) gives us a broader picture: of the one who interacts peacefully with people in everything, in his thinking: trying to greet people that is the meaning:-

***Consider your brother that he is always right***

And in saying: trying to meet people, and this is what (*peace be upon him*) of the need for soft speech and the sweetness of the tongue

In his work, too, he must treat the people, meaning he does not behave in a manner that he understands to be hostile to the other, or to be arrogant towards the other, or to be

arrogant towards the other, or to control the other or similar things.

This is why it is always necessary to emphasize peace with people. If we affirm peace with people - and that is what is required - then it shall be beautiful results in our human journey and stunning results in our arrival of social peace.

When he is with others, he acts in a peaceful culture with people and does not act with aggression, aggression, or arrogance. If this is the beginning, the result shall be many friends, and the meaning of the many friends is: as you treat the other, the other shall treat you.

We are saying in these matters is the origin, but for every exception and anomaly, the original so. And indeed, each of the community members is affected by the environment and influenced by his culture and influenced by the environment and is affected by background, which is inevitable. Still, the general rule is: If you love them well, they shall love you good, and if evil hates them, they shall also hate your sin, so the Imam says:

**He whose tongue is sweet shall have more friends and fewer enemies**

More friends versus fewer enemies

Because it is always logical, but - (not all society is rational) - if you do not carry hostility to anyone, why does the other have you?! There are psychological diseases that vary, as the Imam (*peace be upon him*) says in some of his sayings:

### **Avoid evil from whom you have done him good**

For what reason? Because of a psychological illness and a feeling of inferiority, he meets you without charity when you do him well. Still, when we speak of human education for himself and to reach the principle of social peace, we assume the absence of these exceptions, but they exist and impose themselves.

### **He who establishes peace with people shall have more friends and fewer enemies**

Always hostility needs to be reasoned logically. If this man with the other is peaceful to him, seemingly gentle in his heart, tongue, and actions, then why is the other his enemy?! It is not logical to be the result is hostility from the other.

This does not mean that no societal diseases change these

results. Still, with no such conditions, the result shall be: as long as you act with the other non-hostility, it is assumed that he is working with you without hostility, and then your friends increase and fewer enemies.

Therefore the Imam (*peace be upon him*), after his sayings,

**He who establishes peace with people shall have more friends and fewer enemies**

He (*peace be upon him*) says:-

**Considering the feelings of others is of the best characteristics**

It means to do the best in your life for your life now and after death is (the best characteristic) because the management of others needs to raise self, managed Others need to be tame to the soul. This Imam does not say: "To do the best in your life for your life now and after death," or "those who have given you" or "those who have helped you." But this is what we say:

***Of the best characteristics***

This means that one of the highest qualities of man is considering others' feelings. How (the whole explanation is the fear of Allah), which is on the self-side, and how he makes Allah the balance is the measure of all His actions and actions.

On the social side, part of his relationship with the other, politeness shall be the head of reason because you are working to crystallize a march for social peace.

It is possible that some people did not understand you, but the Imam (*peace be upon him*) says:-

### **The top reason is to consider the feelings of people**

You must continue so that they gradually know and correct what is inside you. You do not necessarily have to reach it, but the education of the Imam wants to be the basis for interacting with others: politeness, attention, and attention.

I say:- that the management of several pictures, it is not proper to consider that the so-called politeness today is courtesy, but politeness is good speech. Medication is suitable to work with the other if he needs it, even if he does not. It is a demonstration of a religious school in the education of man for himself, a demonstration of the school of Muhammad and the family of Muhammad (*peace and blessings be upon them*) in the education of man for himself. It does not deal with the

other in the light of what others are interacting with.

This requires a degree of self-denial, a degree of self-education, who recommends it, and how it is living a sense of the need to apply the proper approach, even if the other does not use with him, and therefore became (the head of reason). At the same time likely gradually affects the other.

Always the most important things that led us to love others and love us which is the words of the Imam (*peace be upon him*) -

***to love for the other what you love for yourself,  
and to hate for him what you hate for yourself***

There is softness in the tongue between them. There is peace between the people between them. There is a dialogue between the people between them, and there is, as the Imam (*peace be upon him*) mentions:-

**The best speech is one that good behavior decorates**

The Imam (*peace be upon him*) wants all of us to act with others within rules, within principles, on the one hand.

On the other hand, we act with others to reach goals, not to a personal issue, not to an individual purpose, not to a time frame, but to building a human being, building a family, building society, and building a nation.

Because all these names and names are the ones that reached social peace, the nation cannot live, the social stability without the society living, the society cannot live social life without the families. The family cannot live in social peace without the For the purpose, for the purpose, that life must be a message, to get away from all the absurd images, to achieve something from the words of Allah (Almighty):

**Did you think we had created you in play (without any purpose) and that you would not be brought back to us?<sup>(1)</sup>**

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا  
وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

The meaning of life is a message, and always when we say a message means there is a goal. When we say a message means we have to live for a particular purpose, and this confirms that the best speech must be in order or according to the text:

**The best lesson is one that good behavior decorates**

Therefore, the first meaning of this sentence is that man lives in his performance, purpose, and purpose.

The second meaning is to talk to the other with kind words, but without reducing yourself, there is humility, and there is a reduction wing, and there is soft, but with those who deserve it, and that is why the Almighty says:

**And be kind and humble to the believers who follow you.<sup>(1)</sup>** وَأَخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

Humility is required, from humility to people raised by Allah, but in return, arrogance on arrogant worship, and this Imam (*peace be upon him*), says:-

### **The best speech is one that good behavior decorates**

This means your behavior with the other and your orbit to the other do not reach your humiliation for yourself. One of us is not entitled to humiliate him.

The meaning of (best speech) is the talk you speak with others. It must be clear words understood by everyone, clearly understood by talking with him. Clear terms do not accept more than the face is clear to him. Speech, when carrying looks, can be carried by the other - Especially if within himself and himself some weaknesses and mental illness) - can be carried on what you mean.

Thus, the Imam of the Believers, Ali bin Abi Talib (*peace be upon him*), intercedes with us in his upbringing, in his curriculum, in his shall, and in his obedience to be integrated with us. As much as we - as individuals - combine, we can work to integrate our family, society, people, and nation. Our humanity as far as we integrate, we achieve something of our humanity.

Humanity has many grades, such as those achieved by the degree to which we earnestly and sincerely intend to complete their parts to fulfill their concepts.

We have attained our humanity every time we achieve one of its vocabularies. When we are affectionate toward our society, we have committed our bond to Allah, *glorified and exalted be He*. In other words, we have reached the reason to find us, we have achieved the goal of building the universe and the human being, and we have completed the correlation between man and the other person, on the one hand, the Other. As we integrate into our humanity, we achieve the divine goals of our existence and with our shall.

We are not required to fulfill the divine shall globally and be like the angels, but we must achieve the divine shall, we shall, and our conviction to establish a just society.

Because when we are forced to do something, we have opportunities to circumvent what we were forced to do, but when we achieve what we want to achieve, believe in, and believe in its goals and objectives, then we shall have a solid motivation to achieve it.

Because we - as the Imam wants us to - feel the divine presence surrounding us permanently, sensing the divine presence closer to us than the vein that transforms between one and his heart, which surrounds us from all sides.

We sense this holy divine presence from which powerful emanations emanate for our fortification, which strengthens us and affirms the supreme religious human faith in us as prophet Mohammed, *prayers and (peace be upon him)*, ordered us, we can achieve our humanity and conduct our existence. It is the path of society and social peace.

There is no healthy and decent life without social peace.

A life of dignity is found only in peace. This is why our Lord has commanded us to make peace. This makes our life devoted to Allah, *glorified and exalted be He*. This method helps us achieve our humanity to move away from the life of the jungle, the life (of existence for the more robust), and life (the death for the weak).

There are always religious values on the tongue of the Prophet (peace be upon him and his Household), sacred values in our holy Quran, spiritual values in the heavenly religions, religious values given by the master of guardians and the master of the plagues and Imam Imams Ali bin Abi Talib, (*peace be upon him*).

The values of Allah, *glorified and exalted be He*, and human values are always the same as social peace. We cannot reach other matters unless we start with them. We cannot be a harmonious family. If we were not in harmony with ourselves, we could be a peaceful family. Social and not family are incompatible. Today, many families of families are incompatible because the whims took it, torn parties, corrupted by ambitions, and destroyed by ignorance.

Ignorance here refers to the lack of values. Ignorance means failing to practice social peace, which is the basis of all other life vocabularies. Still, ignorance of the primary origin of the person who is his relationship with Allah, *glorified and exalted be He*, who must be the beginning and the end.

Because the nation - or some of our communities - has no single social peace in their life.

Because it is always against social peace, it means hostility, tell hatred, mean envy, meaning backbiting, meaning gossip, mean meanness, mean indecency, mean sedition. And any society can be on its feet carrying these cultures, and this vocabulary of life has ?!

Indeed, he shall be a frustrated person. Indeed, he shall be a low people, and indeed, he shall be a people away from Allah, from human values, and from the ability to build society.

Neither a healthy nor healthy society is far from Allah, glorified and exalted by He. Neither a healthy community nor a healthy society apart from the human values Allah glorified and exalted is what He and all its religions wanted. All of them came for human sake and to establish a secure and happy life for man.

That is why I say this: social peace is the basis for building - not only humans - but for building society, building nation, and building peoples as a whole, and there is no building for man, family, or community without social peace.

The opposite of social peace is the destruction of society, the destruction not only of weapons (although one of the most important causes of destruction) - but the destruction of deviant cultures, human dignity, and the destruction of non-objective life. That does not make life valuable and essential. That is destruction in all kinds and all its forms.

The opposite of social peace is the destruction of society, the destruction not only of weapons (although one of the most important causes of destruction) - but the destruction of deviant cultures, human dignity, and the destruction of non-objective life. That does not make life valuable and vital. That is the destruction of all kinds and in all its forms.

It is not for this creation, and not for this, but he wanted to be so. As Imam (*peace be upon him*) of the Faithful says in some of his sayings, he says:

### Don't be flunkey

The meaning of (flunkey) is to live without purpose. Meaning (flunkey): to give no weight or our life, did not make life valuable, did not make life (the place of work without account), and that there is an afterlife (version without work). This man, who does not live objectively in this life and accepts to live a life of absurdity in this world, continuously falls for false ideas. He does not have any plans in life. And it is, therefore, not to create, but to destroy, not a positive but a negative, does not live an integrative life but a downward life. These may be the ones who meant the verse when you say:

**They are only like cattle-nay, they are even farther astray from the path (i.e. even worse than cattle).<sup>(1)</sup>**

إِنَّهُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا

Because the cattle have no reason, and they have no law, and therefore do not live the goal, then the person who has a reason and has a law must live the plan, and pain responds to all of this is the path.

Imam al-Believers Ali bin Abi Talib (*peace be upon him*) wants to take our hands to the degrees of divine life, equal to human life. Therefore, in many of his commandments, many of his sermons emphasize the importance of this life and that it is an opportunity. He says (*peace be upon him*), and so we look back to ten years ago like yesterday, and look back to twenty years ago like yesterday, and so on.

It is possible to look at our childhood and our children as closely as we have and live it as we lived yesterday and our day, so life passes through the clouds, so man must work to build himself, to form himself.

(The composition of the soul) is not in the traditional sense today. Today they say: We want to be ourselves and make for this (the end justifies the means), doing everything for what he believes to be a reason to be himself, whether halal (permissible) or haram (forbidden), right or And not at the expense of his people, at the cost of his community, at the cost of his people, his country, his country, his religion, his faith, based on: aims justify means.

**Who has created me, and it is He Who guides me. And it is He Who feeds me and gives me to drink.<sup>(1)</sup>**

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ  
وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ

When a person speaks to him, his answer is: “I want to be myself and secure my future.” Allah is great. What does it teach you about your future, how much your life is, and how many years are you? You stay for a year, two years, a month, two months, a day, two days, an hour, two hours, a minute, two minutes, a moment, or two moments? This is contrary to faith in Allah, “Who has created me, and it is He Who guides me

Allah has commanded us at the same time to seek and commanded us to work, and he who does not work does not eat, must work, and must strive for action, must learn to work, and make the work of worship, and even the most extraordinary acts of worship and honor, Others say:-

**And every nation has its appointed term; when their term comes, neither can they delay it nor advance it an hour (or a moment).<sup>(2)</sup>**

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ  
أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً  
وَلَا يَسْتَقْدِمُونَ

1-Ash-Shuara Chapter, Verses 78-79

2-Al-Araf Chapter, Verse 34

But from the grace of Allah, *glorified and exalted be He*, that we do not know our death time, so we keep working, and we keep giving and keep offering, and this Prophet (peace be upon him and his Household)says:

**Enjoy your life as if you shall live forever and work for your judgment day as if you are going to die tomorrow**

Hope is a fundamental issue in human life, and optimism is a question that comes beyond hope at the top of all our cultures and concepts. There is no culture without hope, no work without hope, no positive interaction with life and time within the relationship with Allah, *glorified and exalted by He*, and within the relationship with a man and the relationship with society and the relationship with the universe, without optimism.

Therefore, we see that some concepts turn, instead of working for the formation of himself, with sound foundations, which is the safest and is the safest, the best. The most tender, which confirms his bond's relationship with Allah, is glorified and exalted by *He*. And emphasizes his relationship with the other human being, being a factor in the principle of the end justifying the means, which are all types of hostility to others, the types of infringement on the rights of others. He walked this road not following the right path, and the result of his relationship with Allah *glorified and exalted be He*.He departs

from human values and works for them to be valuable to himself, which is one of the most significant drawbacks in our communities.

Yes, he takes the basic rules of the curriculum of the Creator from the curriculum of the component, the divine curriculum, and adapts these basic rules provided that they do not depart from their spirit and concept, and purpose, according to the circumstances and place, time, culture and society.

And that is why we see that the Imam, the Amir of the Believers, gives us the rules to walk clearly to the Temple of a divine, divine, supreme, humane human for clear goals. Therefore, he instructs us, advises us, and guides us. This is the most crucial element of social peace. It informs us of the sweetness of the tongue. The tongue should not be too heavy. The language should not be dry with others. Instead, use your tongue with sweetness, with good. , With Soft's words, laminate your tongue with the other Yen, do not thicken it.

Always soft and sweet leave positive results in the hearts of others, contrary to arrogance and intensity that no adverse effects on the hearts of others, and those who work for social peace must work for the positive results, not the adverse effects, and that says:

**He whose tongue is sweet shall have more friends**

Social peace is not imposed because if it is based on a law without man's belief in his individuality, man shall seek opportunities and all possibilities to circumvent it. , And this is what we see in some of our members or some of our communities.

But if social peace is the only one that man believes in, lives within him, and knows him as a necessity, he is not a necessity for himself, but for himself and all others, family, society, people, nation, and humanity as a whole. And reassurance of others, his rest is the rest of others, and this Imam (*peace be upon him*), emphasizes the culture of social peace:-

### **He who interacts with people peacefully**

It means those who lived and believed in the culture of social peace.

On the other hand, whoever believes in a cause shall put forth all his energies and abilities for it, and he does not come out of it as a supplementary or additional word, or he is forced or forced to do so. Instead, his work emanates from within him, from his reality, from his faith in his cause.

**He whose tongue is sweet, his lovers shall increase and his enemies shall decrease**

He wants the Imam (*peace be upon him*) to say: Whoever has lived in the social peace shall reach a society of brotherhood, and that is why he has many friends, and certainly when there are many friends, the enemies are lessened, and indeed the social peace and peace with others is something of others.

### **Wisdom leads to Social Peace**

The issue of social peace is related to reason, and the wise man is that who can let the meaning of social peace be the basis of his start.

Who is that wise man? He is that one who uses his relationship with Allah (glorified and exalted be He ) with his reason and uses his defense in his relationship with Allah, glorified and exalted be He. When he uses his reasoning in his relationship with Allah, blessed and holy be He, he shall interact with his nature. When these three meet: faith, motivation, and spirit, and when they are all coordinated according to the level of Each; First: Faith, Second: Reason, and Third: Nature, the result shall undoubtedly be seeking social peace, that is the reason, and this reason is the basis of the process and culture of social stability.

That is why we always see those who make tribulations, those who do problems, those who divide, and those who do images of hatred among the people of society. Those people lack culture and do not use their reasons until they reach a cause.

According to the methodology of Imam Ali (*peace be upon him*), who depicts, in all ways of life, the School of Islam and represents the Prophet's approach, the Prophet's Sunnah, the Prophet's words, and the deeds of the Prophet (*peace be upon him* and his Household) the Imam, (*peace be upon him*), practically depicts the Quranic school that came for building man, building society and building the nation. The basis of creating a human community and nation is social peace.

Therefore, there is an Islamic assertion as a whole, a Quranic, Muhammadi, and Alawi assertion concerning the issue of social peace. The best words are the words of Allah, glorified and exalted be He, who commands, first, everyone and says:-

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**O you who believe! Enter perfectly in Islam (by obeying all the rules and regulations of the Islamic religion ) and follow not the footsteps of Shaitan (Satan) .Verily ,he is to you a plain enemy**

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا  
فِي السَّلَامِ كَافَّةً وَلَا تَتَّبِعُوا  
خُطُواتِ الشَّيْطَانِ إِنَّهُ  
لَكُمْ عَدُوٌّ مُبِينٌ

Now we are not talking about the verse, but we mention it as proof, and in another position, Allah, glorified and exalted be He, says:-

**O you who believe! When you go to (fight ) in the Cause of Allah, verify ( the truth), and say not to anyone who greets you ( by embracing Islam): “ You are not a believer “; seeking the perishable goods of the worldly life. There are much more profits and booties with Allah. Even as he is now, so were you yourselves before Allah conferred on you His Favours ( i.e., guided you to Islam ). Therefore, be cautious in discrimination. Allah is Ever Well-Acquainted with what you do.<sup>(1)</sup>**

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا  
صَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَبَيَّنُوا  
وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ  
السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ  
عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ  
اللَّهِ مَغَانِمٌ كَثِيرَةٌ كَذَلِكَ  
كُنْتُمْ مِّن قَبْلُ فَمَنَّ اللَّهُ  
عَلَيْكُمْ فَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا  
تَعْمَلُونَ خَبِيرٌ

Here it means: If one shows peace to you, do not say to him that you are not peaceful, as offering peace to the other is a worshipping Allah, glorified and exalted be He, and a kind of well-treatment with the other.

He always tries to portray the nation's social peace curriculum and how to use the meanings of life to reach the goal of social peace by which the happiness of the individual, the joy of the family, the pleasure of society, the satisfaction of the people, the enjoyment of the nation, and the happiness of humanity can occur.

This is why the Imam of Believers, Ali bin Abi Talib (*peace be upon him*), made us a series of meanings to reach this end and reach this goal, and he emphasizes the subject of reason. We have shown that reason is the result of faith, motivation, and nature, that they produce sense when interacting with one another.

If the subject of the reason is an end and a goal, then we must activate faith, activate cause, and activate nature, and after the activation of these three elements, there must be twinning and there must be coordinating them. That is, I have to use my reason in what I believe in, and must use my motivation to discover my nature, then I shall improve and develop, and then I shall do it, in addition to my attention to the bases of faith that I knew within my reason.

Therefore, reason must be a goal to follow the right path that leads us to the intended purpose: social peace.

Of course, the reason is a goal, and a means because if one has a cause, he has a lot of good. Therefore, it is a goal, it is an end in itself, and it is a means, as it can lead us to the right path of social peace, and therefore, the Quranic verse commands the nation:

**Invite to the way of your Lord ...<sup>(1)</sup> |**

ادْعُ إِلَى سَبِيلِ رَبِّكَ...

With what?

**...with reason<sup>(2)</sup> |**

...بِالْحِكْمَةِ

Why?...

Because it leads to social peace, be wise in your invitation to Allah, glorified and exalted by He. Use your faith, reason, and nature, as access to cause always needs to be programmed. Access to reason requires a system to invest trust properly and activate the reason properly. It also needs to regard and start nature correctly.

Therefore, it is an end, and it is a means. It needs planning and a system, and sometimes you must put stages for the situation to get to what you want.

When faith, reason, and nature come together, man can put this program in place and put his steps in stages until he reaches the goal of social peace.

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1-Al-Nahl Chapter, Verse 125

2-Al-Nahl Chapter, Verse 125

## Clarity of speech achieves social peace

Within the concept of access to reason that leads us to social peace, the Imam of Believers, Ali Ibn Abi Talib (*peace be upon him*), says:-

### **The best speech is one that good behavior decorates**

There are a lot of talks, but valuable words are few. Useful phrases are not much. There are permissible words, and there are words, some of which are permissible and some are not, and there is what is forbidden.

What forbidden words are lying, backbiting, slander, blasphemy, swearing by Allah to assert a lie, etc.

The words that may be both prohibitive and not prohibitive by Islam: There are some phrases in which words are good, but they may be accompanied by false words, accompanied by cheating, or accompanied by a mistaken idea that may be prohibitive, that is, words may be mixed with this and that. Allah, glorified and exalted be He, says:-

**And (there are) others who have acknowledged their sins, they have mixed a righteous deed with another evil. Perhaps Allah shall turn to them in forgiveness. Indeed Allah is Oft-Forgiving, Most Merciful.<sup>(1)</sup>**

وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ  
خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ  
سَيِّئًا عَسَىٰ اللَّهُ أَن يَتُوبَ  
عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

There is permissible talk: That is harmless. Yes, if this good talk is said with the intention and purpose of entertaining the other and of pleasing the heart of the other, it can be part of worshipping that shall reward you and recompenses in the Hereafter.

There is good talk: This good speech is a result of reason, and Allah says,-

**See you not how Allah sets forth a parable? A kind word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e., very high). Giving its fruit at all times, by the Leave of its Lord, and Allah sets forth parables for humanity in the order they remember.<sup>(2)</sup>**

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا  
كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ  
أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي  
السَّمَاءِ تُؤْتِي أُكْلَهَا كُلَّ حِينٍ  
بِإِذْنِ رَبِّهَا

1-Al-Tawbah Chapter, Verse 102

2-Ibrahim Chapter, Verses 24-25

Faith met with reason and nature and thus produced that goodly word “whose root is firmly fixed, and its branches (reach) to the sky (i.e., very high) . Giving its fruit”, that is, its goodness “by the Leave of its Lord at all times.”

This kind of word needs a system in terms of purpose, a system in terms of purpose, and a system in terms of intent and reaching the goal. It is as if the issue of seriousness and objectivity in man’s life has multiple images; one of the most severe and objective images in human life is his words. Therefore, the term (there is no god but Allah and Muhammad is the Messenger of Allah), which is just words, means faith, and it means Islam.

In contrast, its opposite is deviation.

Thus, we see small and short words that are a reason for building an individual, a family, a society, and a nation, as well as small and harsh words that may destroy a person, the destruction of a family, and the destruction of a society, people, nation and humanity.

That is why Allah, *glorified and exalted be He*, says:-

**(Remember) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left (to note his actions). Not a word does he or (she) utter, but there is a watcher by him ready (to record it).<sup>(1)</sup>**

إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ  
وَعَنِ الشِّمَالِ قَعِيدٌ مَا يَلْفِظُ  
مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

Some that have been reported:-

***“If you guarantee to keep your tongue, I shall guarantee your paradise.”***

***“If you guarantee to keep your tongue organ, I shall guarantee your paradise.”***

On the downside, Hadith says:-

***“What else pushes people into Fire (Hell) but the yields of their tongues.”***

Therefore, reason is always required when we speak until we reach the goal which is social peace, and which is a divine command:

**O you who believe! Enter ideally in Islam (by obeying all the rules and regulations of the Islamic religion ) and follow not the footsteps of Shaitan (Satan). Verily, he is to you a plain enemy.<sup>(1)</sup>**

اَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا  
فِي السَّلَامِ كَافَّةً وَلَا تَتَّبِعُوا  
خَطْوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ  
عَدُوٌّ مُّبِينٌ

When we want to enter and reach this social peace, we must have a system of access to this social peace, which was described by the Imam of Believers, Ali bin Abi Talib (*peace be upon him*), as the best speech.

**(The best speech)** was not nonsense.

**(The best address)** is not permissible speech in which man speaks to spend time, not for a real purpose.

**(The best speech)** is not a speech that combines kind words with bad ones.

**(The best speech)** is not the forbidden speech that destroys, but (the best speech) is the speech that builds, it is the kind word, this kind word which is (the best speech), must be

planned by human and to which he must pay attention.

The first command to plan this good and valid word is to take care of the word, not to rush to say it. Carefulness when speaking always corrects and makes a man more attentive to what he says, and thus the Imam, Imam Ali (*peace be upon him*), says:-

**“Oh, I wish I had a neck like a camel’s neck.”**

So as not to rush saying words, taking care when speaking is always the reason for the goodness of the word. Making haste with talking could be a reason for the lack of validity of the term.

Therefore, the Imam (*peace be upon him*) says:-

**“The best speech is... “**

This is required of us as a nation, as followers of Imam Ali, as followers of the humanistic approach, and Imam Ali is the symbol of humanity, character of justice, the symbol of equality, and the symbol of human rights. Thus, he says:

**“The best speech is that which is characterized by good behavior.”**

He wants to say that you should plan for your speech, and you should not joke a lot about what you say because if you fool a lot about what you say, that shall cause enmity between you and the other and cause problems and differences, not purposely. We are required to strive for social peace and not strive for social destruction, as he says:-

**“The best speech is that which is characterized by good behavior.”**

Another issue in this commandment is the need to work to achieve social peace. The (best speech) is required, which can be achieved by good order. So there is a good start and a goal, and between the right start and the destination are planning and purpose. Also, there is a critical issue: speech must not be ambiguous. One must choose clear words, explicit words, and words that are far from ambiguity and complexity, and by selecting words that are clear in meaning, one should be far from words that bear more than one face.

Because words that are unclear and bear more than one face can be interpreted by the listener or the other, whoever he is, unlike the speaker intended.

We must work towards reaching social and not corrupt what is between you and me. When I speak to the other, when I send him a message, when I address him, and when I write a book, my speech must be (if I am sincere in my goal, which is social peace) clear. My words are to be clear to the point of not bearing two sides so as not to let the other imagine and understand that I mean something other than what I have intended or to let him guess the negative side of a word. In contrast, I mean the positive side, and while I mean love, peace, mercy, and brotherhood. Thus, I must choose clear words for my goals and purposes, as I shall not pick words that can bear more than one side, more than one face, and more than meaning. This is on the one hand.

On the other hand, when I want to speak with the best words of good order, I must say words that all people can understand.

Because when a word comes out for not a specific person and not for a certain level of science. When you speak, when you talk, when you preach, when you write, and when you send a message. But if it is a general message and not a letter addressed to a particular person by which you want to convey an attitude, an idea, or an opinion.

All these things are not specific to those who hear or read them. You must choose the best speech, determine the word that is clear at all levels so as not to be misunderstood, and maintain the clarity required. We should not speak in a way that only some people can understand. There is a difference in specialized scientific issues, the vocabulary of which specialists cannot understand. Still, we are not in the field of science, but in a social aspect, and thus it was called (social peace). To confirm the peaceful social culture, this peaceful culture that puts your thoughts to reach them must be clear ideas that do not bear two sides; first and Second. But these ideas must be understood by all levels and all classes.

Social peace is required in all fields of life. It must be present in all levels of science and degrees, so everyone must understand when you want to reach the goal of social peace. Thus, Imam Ali (*peace be upon him*) says:-

**“The best speech is that which is characterized by good behavior, and which is understood by the private and the public.”**

A word that is not understood is the opposite of reason, a term that some understand and others do not is the opposite of reason. In the field of access to social peace, a word that carries more than one meaning is the opposite of reason, and so on.

Therefore, we must always emphasize that social peace results from the best of speech, and The best address should be of reason and taken from reason, which (as we have illustrated) combines faith, motivation, and nature. The best speech is a clear and not confusing speech, and this (best speech) can be understood by all levels, the private and the public.

What is meant by private is certain scientific degrees.

And the public is all scientific levels or who can read.

In some cases, vague speech is what causes problems among people. We are required to reach no issues among people and to reach the goal of social peace, that is, to move away from the vague words that bear more than one face and draw people to gossip, leading them to discrimination which distances them from social peace.

We always emphasize that Imam Ali (may Allah bless him) gives the message of Islam, gives the message of the Qur'an, and gives the message of the first teacher of his and of the Islamic nation, who is the Prophet (peace and blessings of Allah be upon him). He, therefore, emphasizes that one's speech shall be unambiguous.

Some write or speak words like talismans that need to be clarified. It would help if you dismantled the comments. In our estimation, this is possible in scientific books because there are specific terms in which there is particular programming that needs to be studied and cannot be read without a

teacher. Even in scientific books, the phrase should be modern and transparent and be understood by someone who has something of culture, science, and knowledge.

When I want to write or speak about philosophy, I shall not limit myself to the philosophical words of those concerned with philosophy. Then this shall not be too useful. And that who carries a message shall convey the meaning that he wants to get to the other in easy words, whether in Philosophy, Islamic jurisprudence, the science of Islamic principles, or the rest of other sciences.

The Imam stresses that the best speech, which is characterized by behavior, must be understood and known by the private and the public for two main reasons:

**First:** because the goal of the speech is to deliver information to provide a message, if it is unclear and incomprehensible to the listener, then it shall not reach, which is contrary to the goal required.

**Second:** A phrase or talk, if it is ambiguous, can be understood in another meaning that is contrary to what is intended, and instead of conveying a correct and sound piece of information that can build the other, it shall be delivered to him as a wrong piece of information, a piece that is not sound.

**The motive is sound:** It is Allah, *glorified and exalted be He*. The goal is practical: It is building man. Between motivation and goal: It is a sound teaching, which is always required to get to the best speech.

Therefore, if the speech is forwarded to certain classes, it is supposed for one to pay attention to that class and its level and culture. The talk shall be suitable to the level of listeners to be close to them and so that they may be close to him, and the closer he shall be to them and the closer they shall be to them, the more they shall understand him and be closer to practice what is said to them.

This is why the Imam emphasizes, within the best speech approach, that the best speech needs to be understood by the public and the private, transparent, and programmed to convey a message.

## Live models of social peace

We shall observe the Hadith of the Prophet, prayers, and (*peace be upon him*):

**“We, prophets, are commanded to speak to people according to their reasons.”**

This is within the best speech, within programming in speech, within planning in speech, within what is understood by the private and the public, and within the importance of adaptation with people.

Because if I want to work with the principle of adaptation with people, I have to speak to the other with what he understands because that is respect for him, which is a kind of appreciation of him. I, as a speaker, shall not show the other that speaks about things above what he understands and higher than his level, as this is as if the speaker wants to show the other that he understands better than him or with a higher degree than him.

This adaptation is necessary for communicating with one another, giving the devil to the other, guiding the other, conveying the message to the other, and sharing knowledge with the other at all levels.

There is a side to be pointed out briefly; that adaptation is the cause of love, or transformation means love. This is what the listener shall feel with the speaker, and that shall reflect on the listener, that is, he shall judge the speaker brings him, love when he talks to him and advises him, so that he may love him, love good for him, love happiness for him, and love reassurance for him.

The word 'adaptation' means loving one another because if a person does not love the other, he shall not tolerate him. If he takes him, that means that he loves him and feels responsible for him, and when he lets him, the meaning of tolerance is adaptation.

Thus he shall be able to communicate the information to the other in kind words, clear words, and the other shall feel that he loves him, and here the other senses his love for him in practice. We have in the Hadiths of the Prophet (*peace be upon him*) and his family):-

**“If you love the other, tell him “I love you” as this increases affection between you.”**

That is by saying. It is by action, and the recipient always reads the speaker; he reads his face, eyes, and style of speech, which shall be reflected in the listener's or the recipient's impressions and attitudes about the speaker.

So, within adaptation, it is the delivery of information, and transformation means that the listener shall feel that you love him, and as much as he thinks that, he shall be affected by your words and be influenced by your talk. He shall change his reality if there is a negative reality he lives

It is always known that people who love others are at higher levels to carry the message. The higher their ranks are, the more they love the other because the prophets are at the highest degree to take note. They are the first link between Allah and man, and they are the first link between heaven and earth.

Therefore, He, prayers and (*peace be upon him*), says:-

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**“We, prophets, are commanded to speak to people according to their reasons.”**

This is where the concept of adaptation comes into play, as well as the idea of the best speech characterized by good behavior and understood by the public and the private. It means that when you speak, you shall pay attention to the level of listeners, to listeners’ culture, and says to listeners’ education, and you shall speak to them.

Some speak with the other and speak words understood by the listener but do not raise their level and speak with him in all clarity, which is contrary to the approach of the message and contrary to the holder of the note.

When a message holder speaks with the other, he always wants to correct him and wants to raise; raise his level and his degree, and he wants to increase his knowledge and support his piety, his morals, and his knowledge.

As for speaking with the other only with what he understands without adding to him, there is no point in doing so. When this is the case, if he speaks with the words the listener knows, he does not add anything to him.

When someone speaks to the other, he must add something to him, correct his life course, and reduce his mistakes. We are all sinners and commit mistakes except only the infallible. Peace be upon them.

But to speak of what the other knows, as we see some speakers do, the listener comes out without achieving anything.

If the speaker has a message and a goal, he must add to the listener. If he has a purpose, the listener should learn more and better.

Thus, the Hadith says:-

***“We, prophets, are commanded to speak to people according to their reasons.”***

So that people may understand his talk. And I also say: This divine command for people, which is to talk to people according to their reasons, is to make them absorb what is displayed. But speaking words and sentences that are unclear to them cannot be understood, which is contrary to what is required.

It is required to offer advice, knowledge, and a piece of information (whatever it is), and it should be sound, purposeful, and understood by the listener in a way that adds to his life.

This is the perfect reason we have mentioned, that is, to talk to the other with words he does not understand, as this is the opposite of reason. Basis always depends on three pillars: (faith, motivation, and nature). It depends on these bases and produces words that the listener or the recipient must understand. Thus he says:-

***“..according to their reasons.”***

He means as much as they can absorb.

That is why there are negative images in society. When he listens to the words of a speaker, but not to the extent of his reason, he shall come out and say: I did not understand what he was talking about, or - (as the public says: he was philosophizing (-but why does he say that?

Because he has not spoken at the level of his reason, he has not noticed if what he intends has been understood privately or publicly. It is as if he has been speaking to a specific class or science level.

Thus, the presence of multiple levels of science, so the listener comes out with an improper outcome. And the speaker shall come out with an incorrect result because he could not deliver his message to those who want.

But if he pays attention to “The best speech is that which is characterized by good order, and which is understood by the private and the public.” this is within the concept of adaptation with people, and it is within reason.

As long as we mention reason again, we shall emphasize two things within reason:-

**The first thing** is that the speaker must speak with others about what benefits them and what they are living now more than others.

There are many issues that the nation is experiencing, and there are many pros and cons for the nation as a society, as individuals, and as people. It is always wise to speak about

the real things they live in (as individuals, families, and communities). The more he chooses what the nation lives in, the more the nation shall interact with him, unlike talking about things from the past, as things are likely to fall.

Those who want to build should always talk about the present rather than the past or the future. The more he corrects the negatives of the present, the more he corrects the negative aspects of history if there are negatives, and the more he speaks of remedying the present, the more he builds a sound future.

Therefore, talking about the actual reality attracts the listener and affects him. This is within the excellent speech. It is characterized by good order, understood by the private and the public, and within reason, we want to emphasize. A speaker shall choose things, points, and themes that exist in society in the condition that they are positive to be crystallized explained, and given their bases for their goals to be programmed because some live the truth but do not know the proper commands and do not know the right goals.

If they are negative, then he should work on clarifying it to society so that the listener may come out with a toll, a life toll, and he may feel that he has benefited them in his day, in his week, in his month, in his year, and his age. He shall think that he has helped them in his relationships with his neighbors, his connections in the market, when he buys, when he sells, or in his relationships with his school, with the professor, with his colleague, and in his relationship with his department, with the auditor, with his manager, and so on.

Things of life are always influential if they are put forward correctly and if they are put forward in the best speech characterized by good order and understood by the private and the public.

This is the first sense of reason, which is to say what is required for society and what society lives, and one shall not speak of things far from the social reality.

**The second thing:** is that his talk shall be programmed and close to listeners.

Thus, his speech shall be of the best qualities, one of her best characteristics. Man possesses specific attributes, some of which are good, and others are negative; some may not be programmed, and others may not be polished, but he is always the one who wants to talk to others if he assembles within his speech the conditions of the best speech which is characterized by good order and which is understood by the private and the public. If it was within reason, then it is the best. Thus, he shall not only convey what he correctly intends to the other but also teach him, whether he feels that or not, how to speak if the other wants to.

## **Adaptation in a divine form**

When we have mentioned that reason depends on the three bases that are; faith, motivation, and nature, we see there is a new Hadith that is similar to this meaning, and which says:-

**“The core of reason after faith is an adaptation with people, without overlooking the right..”**

Here, the combination of reason, faith, and nature, because one of the things Allah, glorified and exalted be He, has granted man loves the other. This is known in sociology that one is social by nature, which means he was born with the love of the other and cannot live without the other, and being unable to live without the other means he wants him. He loves him. He needs him and demands his existence with him.

This is why we shall emphasize the need for a reason to speak with one another and to adapt with the other, provided that you do not leave your right. All of us must convey the correct information to the other with love and adaptation, but not at the expense of truth. Thus disobeying the parents is one of the most forbidden issues but in the case of

**But if they (both) strive with you to make you join in worship with Me others you do not know, then obey them not; but behave with them in the world kindly.<sup>(1)</sup>**

وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ  
بِٰ مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا  
تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا  
مَعْرُوفًا

We shall then adapt with people when we talk to them, but not at the expense of truth, as we say it, but we shall not attack them if they stay away from it. Yes, we shall reject only the idea if it moves away from the truth. We shall objectively leave it. So, we are working on getting closer to him so that he may be closer to us until we correct what is inside him and until we fix the idea carried by him because if he does not feel your love for him, he shall not take from you to fix his thoughts.

Thus it is required to adapt with the other, and reason is also necessary for dealing with the other, and it is required to deliver information according to listeners' causes, but on the

Thus Islam leads us to social peace in terms of thought and theory. The Prophet (may Allah bless him and his family) leads us to social accord with a Sunnah and as a role model. The Holy Quran teaches us to social peace approach. Imam Ali (*peace be upon him*) leads us to social peace as considered a life method

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1-Luqman Chapter, Verse 15

For this, he emphasizes the need for science and social peace to be a method of life. The need to gradually apply social peace results in giving and translating the need to educate ourselves with social stability. We can teach others to use it.

It is as if Islam within its Quran and its Sunnah, and within the education of Imam Ali (may Allah bless him), and of the pure Imams (peace be upon them), and of the faithful companions working for the embodiment of this culture into reality. Negativity and weakness in communities are always the inabilities to embody the culture into reality, as we see some communities carry good cultures but have not been able to display them in real life.

Indeed, in our there are reasons. This results from either a weak relationship with Allah (glorified and exalted be He) or not using logic as required and not using it systematically, logically, objectively, and scientifically. Indeed, if it is used objectively, systematically, and logically it must be scientific.

It is the result of a lack of respect for nature. In our estimation, communities, as far as they have religious clarity, can embody the culture into action and external reality because there shall be an intrinsic motive, a motive from within. If communities use their reason properly, there shall be a more substantial degree of belief in action. When a person's faith in the need to act externally is more robust, he shall be closer to its actual embodiment.

There is always a pro rata, as far as your reason is aware of the necessity of this culture, this meaning, or this subject, or this theory, your belief shall, as a result of your judgment of reason, urges you to embody that externally.

Thus, by the extent of faith, man can bring the theory into reality, and as far as he attaches himself to reason, he shall be able to embody the idea into reality. As far as he sticks his soul to nature, as nature is a human characteristic, and as far as he shows his humanity within his inside, he shall be able to offer it outside.

Therefore, the communities that have not been able to reflect the theory of social peace, while they believe in them, theoretically, is, in our estimation, a result of the weakness of these three or one of them.

Because these three pillars and foundations are needed so that man can apply theory into action, some of these foundations may be weaker than the second, but the dual basis is higher in its degree.

The three of them can have a ratio of 60-70, but if one is less than 50, the second needs to be (80-90), and so on with the third.

Therefore, it is always required to embody the theory into external reality, so Islam wants, the Qur'an wants, and so the Prophet, *prayers, and (peace be upon him)* wants. Imam Ali *(peace be upon him)* also teaches us that, as he says:-

***“The best speech is that which is characterized by good behavior, and which is understood by the private and the public”.***

That order combines three elements within it: The relationship of man with Allah, the use of reason, and the response to his nature.

That who does not use his reason has no order in his speech, so does that who does not respond to his nature, and so does that who does not have a good relationship with Allah. Thus the result of that order is the ability to embody a theory into real action and to embody the culture of social peace into a life issue, not a theoretical or entertaining issue that some talk about or the whole society.

And within the necessity of activating these three bases, the Imam of Believers, Ali bin Abi Talib says:-

***“The core of reason after faith is an adaptation with people,”***

The reason is one reason, and it is in everyone. This reason which Allah placed in man after he completed his image with the best idea, as stated in Allah’s Hadith:-

***“And when Allah has created reason, he let it talk, then***

**He said: “approach, and then it approached. Then Allah said: Go. Thus it went away, and then He said:” I swear by my Glory and Majesty that I have not created a thing that is more beloved to Me than you, and I have not completed you except for those whom I love. You are the one I shall command, the one I shall warn, the one I shall punish, and the one I shall repay”.**

So, it exists in all people but differs from one to another. The more he learns, the more he uses his reason, and the more he can benefit from his cause.

The reason leads man to the degrees of faith and the degrees of the purity of his nature and his inside. This reason has degrees according to one’s education, according to his use of reason to reach a certain degree of faith, and using the motivation to get a certain degree of purity, clarity, and refinement of nature.

Thus, the Imam (*peace be upon him*) says:-

**“The core of reason after faith is an adaptation with people,”**

That means the ignorant’s use of his reason is always limited,

and this is one of the characteristics of the ignorant fanaticism of his opinion. One characteristic of the innocent is that he does not accept the idea of others. He sees the nonexistence of the other.

But the more he learns, the more he opens his reason to all the human meanings that shall lead to social peace, and thus the Imam says:-

**“The core of reason after faith is an adaptation with people,”**

Adaptation is within the culture of social peace. It is not hypocrisy. It does not mean being double-sided. Adaptation does not represent duality. Adaptation does not mean fluctuation in opinion. Adaptation does not signify acceptance of falsehood. But it means that when you disagree with any thought:-

**First:** Do not bear hostility to the person; take hostility, dissatisfaction, or dissatisfaction to the idea itself.

Secondly: You shall have the ability to dialogue while respecting the other opinion. This is expressed by the Quran as (arguing in a way that is better). Allah, glorified and exalted be He, says:

**And discuss with them in a better way.”<sup>(1)</sup>**

بِالَّتِي هِيَ أَحْسَنُ وَجَادِلُهُمْ

Arguing in a better way means cultivating dialogue. It implies a polite conversation. It means a discussion with respect for the other opinion, and this is within the culture of adaptation with the other, that adaptation that leads to social peace.

Because we cannot say that the whole society has one opinion, one thought, one doctrine, or one approach, but we need to cross ideas.

Thus, the Imam emphasizes the need to use reason and that mature reason is the tool that acts with others with complete adaptation. It respects the difference of opinions and does not force the other to accept his own opinion, and thus one can reach social peace.

Many of the negative aspects of our society result from our lack of understanding of social peace, our lack of practice of social peace, and the non-translation of the culture of social peace into actions.

Whoever has a degree of reason and uses his sense shall reach the need to apply the meaning of the culture of social peace to an external reality, and he has the bases of this (as we have shown) :

This is why the Imam says:-

**“The core of reason after faith is an adaptation with people,”**

The Imam (*peace be upon him*) then emphasizes a critical issue, an issue that is not only social but is worship, in which there is no human aspect, but there is a religious aspect in it, and that is why he says:-

**“The core of reason after faith is an adaptation with people,”**

This is the owner of a mature reason.

And this one who has a mature reason qualified to call for good and to warn against evils, as this is worship, and this worship must complete the introductions to get to it, as not everyone can call for good and to warn against evils, and thus causing a social rift among the ranks of the nation, among the ranks of society, and among the levels of the one people, why?!

Because he did not know how to call for good and warn against evils, this is either because he does not know how to call for interest and warn against evils or that his saying contravenes his action, as he may call for interest and warn

against evils. In contrast, he does not practice that in his real life.

This means there is an imbalance in how he thinks and learns. That is why he did not have the core reason that led him to adaptation that leads him to social peace, and that lets him respect his opinion and respects the opinion of others to the extent that if he wants to call for good and warn against evils, then he knows how to advise others and guide them, and how to call for interest and warn against evils.

Indeed, the issue of calling for good and warning about evils is not the command of a person but rather the command of Allah, the power of the Lord of the worlds.

A person who wants to carry the divine command to the other must bear the power with the delivery method. He should not take the order without paying for the mode of delivery, and the process of delivery (as we have shown) -should always be with reason, based on:-

**Invite to the way of your Lord  
with reason and fair preaching,  
and argue with them in a better  
way<sup>(1)</sup>**

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ  
وَالْمَوْعِظَةِ الْحَسَنَةِ

The method of carrying this message is the dialogue in a

better way. The process of having this message is as follows:-

**And by the Mercy of Allah, you dealt with them gently. And had you (Muhammad) been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him)<sup>(1)</sup>**

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ  
لَهُمْ وَلَوْ كُنْتَ فَظًا غَلِيظًا  
الْقَلْبَ لَانْفَضُّوا مِنْ حَوْلِكَ  
فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ  
وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا  
عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ  
يُحِبُّ الْمُتَوَكِّلِينَ

That is why we see the Imam (*peace be upon him*) say that “the core of reason is an adaptation with people.” then, he links the issue of the core of reason, which is an adaptation, with an essential task in our community. If this task is done correctly, it shall bring us closer to Allah. If done wrongly, it shall alienate them.

The greatest tragedy is if the person who calls for good and warns about evils is in duality, as he may do that while not practicing.

But if “the core of reason is an adaptation with people,” and if he applies that adaptation, the core of reason is that which is with faith and instinct, which is the reason. If he uses the foundations of logic, his call for good and the divine command

and interest shall be an excellent invitation, a compelling invitation, a good call, and a positive one that builds man, the family, society, and the nation.

This is why the Imam (*peace be upon him*) says:-

**“The core of reason is an adaptation with people, and the people of good deeds in this worldly life are the people of good deeds in the Hereafter.”**

There may be another face in this blessed statement: (the people of good deeds in this worldly life) means people are doing good deeds.

Calling for good is one of the deeds of interest in this world. This can involve the concept of charity with the other and

Service and charity offered to the other are both under one sense, but the degree of service is higher than the degree of charity. The degree of charity is that when he works for the service of the other, he imagines that he has done good deeds with him. The concept of service is that when he offers a service the others, he feels it is his duty, and if he does not, he shall blame himself. He does charity with the other until he relaxes until is reassured until he performs his commitment towards the other, whether within the first meaning or within the second meaning, which both lead to social peace. The two

are the result of a good reason that can give, able to submit, and able to change. When we say:

**“The core of reason is an adaptation with people, and the people of good deeds in this worldly life are the people of good deeds in the Hereafter.”**

Here, they may be either people of good in this worldly life, and they shall have a great place in the Hereafter.

Or that ‘the people of good’ means doing good, and according to the extent of man’s relationship with Allah, glorified and exalted be He. According to educating himself, he shall turn to his work, which is considered a charity or a service to others, as if it is obligatory. If Allah does not require it, thus he imposes it on himself.

Who lives the state of doing good deeds in the world, especially in the case of offering services to the other, and who considers that this is one of his duties and his responsibilities in the life of the world towards the other person, on the basis:

**“All of you are a shepherd, and all of you are responsible for his flock.”**

This man who lives this culture and this work in this life shall have a great place in the Hereafter because this world is just

working without accounting, and the Hereafter is accounting without working.

Yes, a human being in this life is the one who holds himself accountable, and it is narrated in the Hadith:-

**“Account yourselves before you shall be accounted.”**

And before this, Allah, glorified and exalted be He, says:-

**“O you who believe! Fear Allah and keep your duty to Him .And let every person look to what he has sent forth for tomorrow.”<sup>(1)</sup>**

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا  
اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ  
لِغَدٍّ وَاتَّقُوا اللَّهَ

The Imam (*peace be upon him*) continues to teach us how to deal with others, to deal with people, and how man, who is required to make himself a balance in his dealings with the other, and how loves for the other that which he loves for himself, and how he hates for the other what he hates for himself.

It is lovely to have the divine approach, the approach of

Islam and the approach of the Quran, the process of prophecy, and the approach of the Imam of Believers that represents the divine line. It is as if he wants to strengthen one's self-pity and to make a human a judge for himself unless he has intense self-pity, and unless he has a good relationship with Allah, glorified and exalted be He, which is a permanent relationship. The culture of faith that produces a culture of respect for others is permanent and not fragmented or discrete. A discrete culture always has fragmentation in practice. Today it is possible to call that discrete culture a culture of inattention because inattention interrupts permanence. Therefore, it is always necessary to be there a permanent culture of faith so that we can have a permanent human culture and the inside can always be alive and feel the importance of life.

This is why the issue of adaptation has to do with reason and that the more a person is rational, the more he is adapted to the other. Transformation is in the sense of good dealing with others within specific controls. These controls must be reasonable and reasonably considers two aspects:-

**The first aspect** is the religious aspect within the divine commands and prohibitions and presents them properly.

**The second aspect:** Is the custom that must be observed in how to deal with the other. There are valid norms, and some businesses are not good. Some of the proper means must be taken into consideration and must be observed and paid attention to. And thus he says:-

**“The core of reason is an adaptation with people.”**

That means dealing with the other as you want him to deal with you, and this deal is of good, good in its religious and traditional sense. There are a lot of customs approved by Islam, and even there were some of the pre-Islamic precepts approved by Islam, and thus, the Prophet (peace be upon him and his Household) says:-

**“I was sent to complete good morals.”**

And there were ethics and customs, and they were responsible for the messages, the last and the most honored of which was the message of the Prophet (peace be upon him and his Household), says in Great Islam. His message was to complete what the previous prophets had begun and the morals they were calling for, which were just customs.

Therefore, “the core of reason” means the activation of a custom, the activation of good, and that (the people of good deeds in this world) shall have a great place in the Hereafter.

And the other aspect is that (the people of good deeds in this world) is a practical side, and (the people of good deeds in the Hereafter) is a matter of theory in terms of status. Who was known in this world as doing good shall have in the Hereafter a special rate? This special status is called (People of

good deeds)- as the Hereafter does not need to do good as it is in this world.

Thus we can know and understand this aspect of the Imam's saying in his approach and education of our minds as Muslims, our minds as believers, and our minds as humans.

And for what we have shown in the concept of "the core of reason is an adaptation, and the people of good deeds in this world are the people of good deeds in the Hereafter," and we have previously shown that one the types of sound are to speak with people as they understand. To the extent of their minds, their level, to talk with people in beloved words, beautiful words, polite terms, and decent words, as you want others to speak with you, who has a message always chooses the best ways to convey this message, the best methods to convey this message.

Thus, the Hadith says:-

**"We, prophets, are commanded to speak to people according to their minds."**

It embodies the concept that "the core of reason is an adaptation with people." It means the practice of the culture of good. The prophets own the highest degrees of taking responsibility. Therefore they are the highest degrees in

carrying this culture, the culture of adaptation with the other, talking with them about what they understand and absorb, and pronouncing words understood by the public and the private in a way that causes their happiness and their comfort.

We must pay attention to some negative aspects of the wrong concept of good. The false idea of evil, thus the saying, was” The core of mindfulness is an adaptation with people, and the people of good deeds in this worldly life are the people of good deeds in the Hereafter. “but is that one who claims good is calling for Allah ?! Is he encouraging others to work well?

In some communities, we see that some claim good deeds while they do not know good deeds, and some call for good deeds while they are far from the good deeds. It has been reported in some Hadiths that the necessary conditions must be available for those who carry good deeds and call for good deeds are three.

Indeed, these are not all the conditions, but three were mentioned in this saying. It might be said in other phrases or states, as many of the Hadiths and blessed stories are the result of a specific situation or question, so the Hadith or the story was according to that particular situation or answer to a specific question. Thus, it was unnecessary to mention what is required from those who hold good deeds and call for it. In this Hadith or this story

## Conditions that are a must

We see in this blessed saying:-

**-“No one calls for good deeds and warns against evil deeds unless he is three; Having knowledge of good deeds and practicing it ... Kind when he calls for good deeds .... Kind when he warns against evil deeds.”**

**The first condition:** is that one should have knowledge of good deeds and practice it. What knowledge means

Many pretend while speaking, and some claim, but what is required from that who wants to be a holder of the message of good when dealing with the other is that he should know good. That is, he should learn about it from those who are specialized in sound, then he should practice it because if he learns about good without practice, then he is one of those who do wrong, that is, one of the absentminded who is far away from Allah glorified and exalted be He.

Thus, he should practice good with himself and apply it within his action, as this is the meaning of the narratives that say:-

**“Be silent callers for us.”**

Therefore, how come, O man, you will not accept the other

to invite you to good deeds while he is not known, and you will not receive it while he does not practice it.

It is the same when you remind the other to do good as you shall know of it. Not only that, but also you shall practice it, and by this, you have achieved the first condition of holding a message of good deeds.

**The second condition:-**

**“Kind when he calls for good deeds.”**

**The third condition:-**

**“Kind when he warns against evil deeds.”**

It is as if the blessed saying emphasizes that your call for good does not mean being authoritative when dealing with others. It does not mean you should use a hostile manner when you invite them to good, but what is required is that you shall advise, urge, and direct them with the motivation of your love for them. Therefore, you shall be kind to them when advising them. If you are a holder of the message of good, you are then a holder of a divine note, which means you love Allah, and that who love Allah should love human beings.

We shall, then, say again that the motivation for doing good

deeds should be your love for the other. If your motivation is your love for him, you shall be kind when advising.

That means you shall let him love good deeds, and you shall facilitate good deeds for him. Do not be harsh-hearted when you advise him with good deeds, but you shall be sensitive, kind, loving, and affectionate.

As what is required is, and this is the second condition, that you shall be kind when calling for good deeds, it is also needed, and this is the third condition, to be kind when warning about evil.

Now we shall return to the principal balance, which is your soul, as you refuse the other to advise you harshly even if it is reasonable and refuse him to warn you about something even if it is evil. You shall also kindly deal with the other if you want to guide him to good. If you warn him about the evil, you shall kindly convey that. This is a crucial and fundamental issue within the religious aspect and the side of dealing with the other, which means the social part. Holders of a particular message are always characterized by kindness. Thus, as we have mentioned, "We, prophets, are commanded to address people according to their minds." That is one meaning of kindness. That is, you shall be easy with the other and efficiently convey your message.

**“No one calls for good deeds and warns against evil deeds unless he is three; Having knowledge of good deeds and practicing it ... Kind when he calls for good deeds .... Kind when he warns against evil deeds.”**

Therefore, this is a guide for the nation, especially for those responsible for holding a message, reporting, encouraging, advising, and guiding the nation to the Cause of Allah, glorified and exalted be He. This divine guidance is directed to the whole nation, especially those holding a message. The Prophet (peace be upon him and his Household) says:-

**“Be easy and do not be hard, and reassure and do not alienate.”**

It means what is required - (which is of the core of reason, one of the elements of wisdom, which is faith, logic, and instinct, and that is the basis of what you talk about) is you shall urge the other in his way to Allah, glorified and exalted be He, to righteousness, to divine concepts, to the divine and humanitarian ideas with making things easier for him, and not making them more challenging.

What is required is not to make the path to Allah glorified and exalted be He, a bumpy road in front of others and a track full of obstacles, thorns, and hardships.

*Social Peace*