

WESTERN SOCIETY IN THE PERSPECTIVE OF ISLAMIC SHARIA LAW

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Abstract

This research dealt with the Western society in the balance of Islamic law, and that each of the societies has its sources from which it derives its values, traditions and culture, as well as its thought through which it preserves its own natures. Therefore, the wise Sharia in societies took into account the natures and customs, and made them tight in judgments and disputes, and man is affected positively and negatively by the social environment in which he lives. If it was good, it produced a good person, and if it was corrupt, it produced a corrupt person.

Introduction

Praise be to God, Lord of the Worlds, and prayers and peace be upon the Imam of the prophets and messengers, the master of the first and the last, our master Muhammad (may God bless him and grant him peace) and upon his pure and pure family and his companions (may God be pleased with them). Blessed is the faithful and those who were guided by their guidance and followed their path and walked on their path until the Day of Judgment. The issue of Western society in the balance of Islamic Sharia is one of the important topics, as the focus of its study is the balance between Islamic society and Western society, due to the pluralism that Islamic society embraces in history and civilization, which is religious, sectarian, national, and tribal pluralism, and this pluralism makes the material worthy of study and tracking, and activating The legitimate vision in building societies in the Qur'an in general, and societies in positive ideas in particular. This research is limited to two demands. In the first requirement, I spoke about the position of the Islamic community towards Western society, and in the second requirement, I spoke about the position of the Islamic community towards beliefs.

1st Requirement

Position of Islamic Community Towards the Western Society

Since the dawn of its history, the Islamic society has come into contact with different societies, between a society dominated by a spiritual nature, and another dominated by a material nature, so it took from all societies what it saw as good and beneficial, added to it and was just in some of its concepts, and interacted with all these societies by taking and giving, and affecting and being affected. However, he did not raise the issue of defining the relationship between Islam and the West in contemporary Islamic thought, until the end of the seventeenth century AD, as it was the first indications of the collapse of the Ottoman Empire, as Muslims were facing great challenges at that time, and those challenges continued after the fall of the Caliphate, and increased

Quantitatively and qualitatively, as it made some of us stand in front of it bewildered, not knowing what to do, and with the continuous development and increasing growth of the economic, social, and political institutions of the contemporary Western society, as those systems that dominate these institutions have developed and grown out of principles and ethics that have sharpened the spiritual effectiveness of the owners of those societies in The stage of civilizational launch, and it continued to adjust itself with the change of concepts and ethics in societies that see that the essence of ethics is an unstable variable, as this invading thought is leaking out of the societies Contemporary, which is almost one of the most dangerous challenges facing the Islamic Ummah in its endeavors towards modern societies. Also, when the attack on the Islamic society intensified by its enemies, especially its youth, who are the soul of the nation, as the West is very keen to sow despair in the hearts of the Muslim youth, and corrupt the hearts of the nation in the hope that Muslims will surrender to the Western way of life, thus losing their identity and personality and melting into the furnace of internationalism and globalism. Thus, they lose the ability to self-existence, which Islam created for them fourteen centuries ago in order to be in the people of the world, and to make for humanity that noble model that people see in the darkness of despair, crisis, and rupture that society is going through today, then they did not They leave a field of Islamic thought without putting their poison in it, to divert it from its places in order to interpret the fixed values with the aim of justifying the corruption of the present societies, to defraud the texts of Sharia in order to justify the perverseness of contemporary life in the name of developing Islamic Sharia, and then there is an attempt to make subordination to the West in the field of education, Education and culture under the name of raising and modernizing the level of education, and the goal is to change Islamic values and components, and to introduce incoming Western values.

Thus, attempts are being made to penetrate the foundations of Islamic thought and distort it by creating new values and concepts, and some Muslims began to feel admiration for those Western societies, so Muslims had to define their position on those societies. The positions of Muslims varied, and they are as follows:

The first position: The passivity is for the Islamic world to reject these societies and what they brought about at all, and to take the position of the rebellious opponent, or the position of the deviant Mu'tazilite, not to quote anything from them and not allow the entry of science from the sciences in which the Europeans had superiority and specialization, and he does not benefit from the experiences of the West in the fields of Nature, chemistry, mathematics, and mechanics, and none of machines, crafts and devices are imported.

We find that this current, which considers the mind of the nation to be Mamluk Ottoman and dominates the conscience of a large section of the public, has withdrawn from the present to the past, asking the dead in matters of partial and secondary matters of the life of the living, and sufficing in public affairs by releasing incense to the sultans and its contributions to future studies that do not exceed Authorship in the torment of the graves.

The second position: Surrender and imitation, "the position of the imitator, the ardent believer, and the righteous young student who has not yet reached the age of discernment, which is for the Islamic world – or part of it – to accept this civilization with its basic beliefs, intellectual methods, materialistic philosophy, and economic and political systems, which arose These countries brewed in a remote environment and he is trying to apply them in this Islamic country as a whole."

This current is considered Western Greek, especially after the intensification of the current of awakening and Islamic awakening, which reveals its true face, approaching the trenches of enemies, and seeking to pour the

nation's present and future into the quagmire of dependence on Western societies.

The third position: the middle, and they are called the stream of revival and renewal. The sources from which the owners of this position started are:

The essential and pure principles of Islam, the Qur'anic rhetoric, the prophetic statement of the Holy Qur'an, the Prophet's Sunnah, the constants of the Islamic heritage, and starting from the nation's heritage as an energy that charges its children with legitimate pride that helps it to face contemporary challenges, accomplish its own civilizational project, and preserve the features and characteristics that represent the imprints It is fixed in the personality and civilization of this nation, especially what was a religion established by God, or a civilized spirit that distinguished this nation from other rich and ancient nations, and interaction with other societies and benefiting from them, without a tradition that distorts our social personality.

But this (Revival and Renewal Party) remained imprisoned by the elite that owned the reins of authenticity and modernity, and helped to imprison him in this context, and he was trapped and challenged by the two currents of Westernization and stagnation.

What becomes clear to me through the position of Islamic community towards Western society is that: Islam is not measured - as a religion, Sharia and morals - on the life practice of its children, because this practice is subject to individual whims and negative values related to the individual's style, environment, and social components, and therefore let us separate when we evaluate things Between Islam in theory and current application, especially that the spirit of Sharia - completely - is absent from many laws in Western countries. As for the high value of mercy, and the low value of equality and justice, this must be acknowledged that there are forms and practices of it, and this is due to the nature of some societies Western and Islamic tendencies in which tribalism and customary tendencies intensify at the expense of religious values, and some people exploit their positions and powers to cover up corruption and deviations, but they are individual phenomena and not general features, and they differ from one country to another, and each case is estimated according to its value, and is studied in light of its circumstances and social causes, even if we measure Matters on societies. Western societies that are civilly, materially and technically advanced have many flaws and negatives that gnaw at them, and challenge their civilizational message. There are great countries that raise the slogan of democracy. And human rights, and they practice internally the harshest cases of racial discrimination between whites and people of color, or between the original members of the community and the naturalized immigrants, and this is what they have in some laws issued against minorities and immigrants from Muslims and others, and it is also found in the daily social practices of the sons of advanced peoples, But it is useful to emphasize that we support every human, scientific and cultural effort that seeks to spread the cultures of love, compassion, participation, equality and justice, which are eternal, lofty human values, common to all human peoples.

Islam is distinguished by the fact that its Sharia supports these human values, and makes them within its legislative premises. Accordingly, these values do not become anything but a cultural luxury, or a social supplement, but rather it is a constant component of belief, religion, and the law derived from them. Islamic legislation is based on principles that make it a comprehensive general for all life events and facts related to man. Because it deals with humans, from a broad human standpoint, without customary, populist, or religious discrimination, and it also enhances the characteristics of humanity in thinking and action, and considers what surrounds it from the public and private environment influences, so it does not ignore them, but rather seeks to refine and adapt it for the sake of what is It is good for human beings, and human unity is one of the

principles that provide Islamic legislation in general with the spirit of brotherly interdependence among the people of all societies.

From the civilizational perspective, several civilizations have been established in various parts of the world, and all of them are based on several factors, most of which are human and material factors, and many of them have disintegrated and disappeared, then other civilizations emerged benefiting from previous civilizations, but all other civilizations were based on similar foundations and geographical factors, Or human, or material, then these civilizations perished, and their foundations fell, except for the civilization of Islam because its basis is not a human element that is affected by weakness and weariness, but its basis is faith, and it is still renewed and successively carried its flag for generations, and its tool for the Arabic language, the language of the Qur'an, and thanks to him it lived and destiny It can escape from being lost, because the belief does not wear out as long as there are those who believe in it.

2nd Requirement

Position of Islamic Community Regarding Beliefs

The issues of belief were the focus of the Holy Qur'an as the book of Islam, which bases the construction of the individual on the doctrine of monotheism, and from it all aspects of human activity, whether in the aspect of man's relationship with his Lord in worship, or man's relationship with people in transactions, morals, or man's relationship with the universe And contemplation, and the realization of the caliphate and the architecture through it, and whether the interest in monotheism, and its report in the form of telling of a confirmed truth, (Say, "He is Allah, the One. Allah, the Eternal. He begets not, nor was He begotten. And there is none comparable to Him."), (Your God is one God. There is no god but He, the Compassionate, the Merciful), or in the form of a statement understood by the mind, and believed by the seen reality, (And say, "Praise be to Allah, who has not begotten a child, nor has He a partner in sovereignty, nor has He an ally out of weakness, and proclaim His Greatness!").

The conception of Islam is independent of existence and life, a complete conception with distinct characteristics, and then emerges from it a subjective and independent approach to all life, with all its components and connections, and upon which a system with certain characteristics is based. Perceptions are in lateral contingent particles, but the origins from which these emanate from are different from all others known to mankind. down), meaning: "There were people among them who had the idea of believing in the Messenger, and the idea of believing in the Qur'an, and some of them actually believed, so it was God's justice to separate those who think about faith and those who insist on unbelief." What else, and which divides people according to its criterion, is basically the beliefs related to the Creator, Glory be to Him, who exists or does not exist? Is he worshiped alone or does he involve others in his worship with him? Who is he in himself and his attributes, or does he share some of that with some of his creatures? He sent messengers and revealed books that should be followed, or did people leave in vain? The first saying of all of this is the truth, and the second saying is falsehood, and the mediator between them, since what is after the truth except error, and everything that was necessary about the true belief is also true, whether its owner is a believer in the basic truth or a non-believer, and all that was necessary about the belief Falsehood is false, whether its owner believes in the fundamental falsehood, or does not believe, and Muslims are called to accept the truth even if a non-Muslim says it, and to deny falsehood even if a Muslim scholar says it; Because not accepting the truth, and rejecting it if it comes from the violator, is a reprehensible characteristic of the Jews, and those God Almighty and His

Messenger have commanded us to avoid their path and not imitate them. "We believe in what was revealed to us," and they deny what came afterward, although it is the truth, confirming what they have. Truth is the leading interlocutor of a Muslim, whoever he is who says it. Rejecting the truth and arrogance in accepting it from the other goes against the morals of Islam, which enjoins the believers, (O you who! Be upright to Allah, witnessing with justice. And let not hatred of any people believe prevent you from Acting justly. Adhere to justice, for that is nearer to piety. And remember Allah. Allah is informed of what you do), this is Islam's ruling on beliefs.

Conclusion

Praise be to God, whose grace good deeds are accomplished, and blessings and peace be upon His Prophet who was sent with clear verses, and upon all his family and companions

Western society in the balance of Islamic law is a picture of civilizations that extend into the depth of history. It is a collection that contains the beauty of building societies in the Holy Qur'an for the ease of application and normalization with it, and the Islamic religion urges the building of society and prevents and prohibits everything that weakens and weakens it. Society is one of the building blocks of the nation. The Islamic faith that God Almighty wants, and commanded to take care of it and build it in a sound building, according to the requirements of Sharia, and therefore a place was made for the society within the legal and positive constitution.

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