



Religious Guidance in Peace Building: Role of Islam in Global Peace Building and Consonance

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Religious Guidance in Peace Building: Role of Islam in Global Peace Building and Consonance

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Abstract

Peacebuilding and reconciliation are amalgamated into human basic instincts. The evolution of Human civilization, the reformers of different nations and sovereign states, and the genesis of peace assurance laws and jurisprudence by Global intellectuals depict the love and respect for humanity. In other words, Mankind wants to live in peace and allow others to spend their lives in accordance with love, appeasement, and fence mending so that global peace can be inculcated on this planet. Religion is a potent ingredient of social ethics and norms. Religion influences the process of peace-making by opting for two courses of action which are motivating religious entities to participate in the peacemaking process and using religious tactics that are engaged in peacemaking. This research paper aims to highlight the above-mentioned objectives that how a man is a peace-loving creature and if we peep into the history of humanity peace is closer to human nature than violence. Furthermore, it will be discussed in this paper how religion can be used as an integral constituent for the instigation of peace and truce in the world with special reference to the two tactics mentioned above. It will also be elucidated in this paper how Islam is an ambassador of peace and harmony for the entire humanity. It will elaborate on how the religion Islam proclaims as a peaceful religion not only for the followers of Islam but also for the entire community and examples will be given from the life of Prophet Muhammad P.B.U.H. Concluding to the topic will be chewed over what practical enactments can be opted to ensure global peace and tranquility. The research method used will be the Qualitative Archival method. Chicago Manual 2017 will be used for the writing of the paper.

Keywords: Religion, Peace Building, Islam, Global Peace.

Introduction

Peacebuilding and reconciliation are amalgamated into human basic instincts. The evolution of Human civilization, the reformers of different nations and sovereign states, and the genesis of peace assurance laws and jurisprudence by Global intellectuals depict the love and respect for humanity. In other words, Mankind wants to live in peace and allow others to spend their lives in accordance with love, appeasement, and fence mending so that global peace can be inculcated on this planet. The term "peace" has innumerable connotations. The word peace is defined in the following terms in the English Thesaurus

“Freedom from war and hostilities, a state or relation of concord and amity in international law, that condition of a nation not at war with another.”⁽¹⁾

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¹ Chisholm, Hugh, *Encyclopedia of Britannica*, (UK: Cambridge University Press, 1987), 17: 412.

Peace and Concord can also be defined as:

“Freedom From Fears, agitating passions, a state or relation of concord and amity.” (2)

Peacebuilding is also defined as:

A state of tranquillity or quiet; freedom from civil disturbance; a state of security or order within a community provided for by law or custom; specifically, absence or cessation of war; a state of reconciliation after strife or enmity, etc. (3)

Research Methodology

- * The Research Methodology used is the qualitative archival method for the collection of data.
- * Chicago Manual 2017 is used for references.

Research Questions

- * What is the Global Definition of Peace?
- * What is the concept of peace in different major Religions of the world?
- * What is the Role of Islam in Global Peace Building and Consonance?

Concept of Peace in Different Religions

Since the dawn and evolution of humanity, Peace has been a long-cherished dream of Mankind. The significance and scope of peace in the modern world have increased manifold. The concept of peace is prevalent in different religions and ethnicities. Whereas Ahimsa or non-violence forms a cardinal principle of almost all Aryan religions like Hinduism, Buddhism, and Jainism; the Semitic religions; Judaism, Christianity, and Islam share the basic concepts of peace. Religions usually incorporate a code of ethics that concerns the behavior of the individual, but men don't always live up to the standards they profess.

The Ideology of Peace in Judaism

The central concept in the religion of Judaism is peace and tranquility. The Hebrew word for peace is shalom which is derived from one of the names of God, meaning "complete" or "whole".(4) The ten commandments that were given to Jews in their holy book are to foster a good relationship with God and human beings so that peace can be established globally. According to the Jewish sages, the divine purpose of the revelations of the Torah is to establish peace on this planet.

"God announced to Jerusalem that they [Israel] will be redeemed only through peace." (5)

To the Israelites, peace was a social concept. It was visible and produced a harmonious relationship in the family in local society and between nations.(6)

The Ideology of Peace in Christianity

The word peace is elaborated in the holy book of Christianity in a dynamic and broad sense. In the history of the church, peace has been described as social and political reconciliation and the establishment of a just order. (7) It is mentioned in the Bible as

² Hasting, James Ed, *Encyclopedia of Religion*, (Newyork: Morrison and Gibbs Limited,1920),11: 234.

³ Smith, Stephenson.S Ed, *The New International Webster's Comprehensive Dictionary of the English Language, Deluxe Encyclopedic Edition* (Naples: Trident Press International, 2001),927

⁴ Birnbaum, Philip, *A Book of Jewish Concepts*, (New York: Hebrew Publishing Company,1975), p: 600.

⁵ Schwartz, S.R, *The Emergence of Jewish Scholarship in America*, (Hebrew Union USA: Publication of the Jewish Encyclopedia,1991),5:15.

⁶ Hasting, James Ed, *Encyclopedia of Religion*, (Newyork: Morrison and Gibbs Limited,1920),2:221.

⁷ Hasting, James Ed, *Encyclopedia of Religion*, (Newyork: Morrison and Gibbs Limited,1920),2:222.

“A believer should lead a fruitful life, and not just live for himself.” (8)

The Ideology of Peace in Hinduism

One of the ancient living Religions in the world is Hinduism. It is an example of a non-Semitic religion and was not founded by any Prophet. The main sculptures in Hinduism are Vedas, Upanishads, Bhagavad Gita, etc. By deeply analyzing the core teachings of Hinduism it is evident that the concept of peace prevails in their religion, and it can be attained by the accomplishment of inner peace. (9)

According to A Vedic Prayer:

“May there be peace in the heavens, Peace in the atmosphere, peace on earth, let there be coolness in water, healing in the herbs; And peace radiating from trees, let there be harmony in the planets, and in the stars, And perfection in eternal knowledge! May everything in the universe be at peace! Let peace always pervade everywhere! May I experience that peace with my own heart.” (10)

The Ideology of Peace in Buddhism

Buddhism at its core is a religion of peace and concord. Buddhism founded by Gautama Buddha is one of the Aryan religions. The Buddhist teachings comprised Nirvana. (11) An early Buddhist collection of verses on practice in everyday life, the Pali (Theravadin) Dhammapada, (the way of virtue) makes this abundantly clear. (12)

“Hatred is never appeased by hatred. Hatred is only appeased by Love (or, non-enmity). This is an eternal law.” (13)

The Ideology of Peace in Jainism

One of the living faiths in India is Jainism. In Jainism, the understanding and implementation of Ahimsā is more radical, and comprehensive than in any other religion. (14) In Jainism nonviolence is the highest religion they teach that nirvana is an indescribable and passionless state beyond this world at the circling of the universe. (15)

Islam as an ambassador Religion for Peace and Consonance

One of the youngest revealed religions in the world is Islam. It is not a new religion a revised and enlarged edition of divine religion based on the supremacy and unity of God, Prophethood as a medium of revelations, and belief in Akhirah as a day of resurrection and surveillance. The word Islam is derived from the Arabic word “**Silm**” which means Peace and harmony. One of the attributes of Allah is also defined as “**As Saalam**” which means peace and security. Though Islam promises the ideal world of peace only in the hereafter; the efforts for establishing order in the human world carry great rewards in the next

⁸ Gospel of Luke, (Newzealand: The Bible society 1990), 13:6-8.

⁹ Mohapatra, A.R, *Philosophy of Religions: An Approach to World Religions*, (India: Sterling Publishers Private limited), p 119- 152

¹⁰ Witzel, Micheal, *Vedas, and Upanishads the Blackwell Companion to Hinduism*, (New Jersey: Black Well Publishing 2003), p 77-92.

¹¹ Hasting, James Ed, *Encyclopedia of Religion*, (Newyork: Morrison and Gibbs Limited,1920),2:222.

¹² Jan Willis, "Buddhism and Peace," Faith in Peace Seminar, G6B People's Summit - Calgary, Alberta, Canada, accessed from www.g6bpeoplesummit.org.

¹³ Buddhharakkhita, Acharya Transls, *The Dhammapada the Buddha's Path of Wisdom*, (Srilanks: Buddhist Publication Society, 1996), p:92-95.

¹⁴ Moinuddin Ahmed, *Religions of All Mankind* (New Delhi: Kitab Bhawan,2016), p:65-139.

¹⁵ Hasting, James Ed, *Encyclopedia of Religion*, (Newyork: Morrison and Gibbs Limited,1920),2:223

world irrespective of the outcome of these efforts in this world. The Islamic concept of peace encompasses a whole range of human spheres may it be political, social, family, or personal life. Peace is the greatest concern of man; all religions attach much importance to it. (16)

Conceptualization of Peace in the Quran

The holy Quran is comprised of multiple verses which promote peace and calmness and prohibit wars, as the effects of wars are disastrous and cataclysmic. (17)

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ- (18)

“When the Believers came to you say: Peace be upon you. Your Lord has decreed upon Himself mercy.”

وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ، وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ- (19)

“Allah Calls to the home of Peace and guides to the righteous path whom he wants”.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ- (20)

“And cause not corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good.”

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ (21)

“Disturb not the peace of the earth after the fair ordering thereof by God.”

Conceptualization of Peace in the Hadith

Islamic primary texts the Holy Quran and the Hadith of the Prophet (PBUH) are replete with instructions and exhortations for peace.

Narrated 'Abdullah bin 'Amr: The Prophet said,

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ، قَالَ: "الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ- (22)

"A Muslim is the one who avoids harming Muslims with his tongue and hands"-

عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ، أَيُّ الْإِسْلَامِ أَفْضَلُ؟ قَالَ: "مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ- (23)

Narrated Abu Musa: Some people asked Allah's Apostle, Whose Islam is the best? i.e. (Who is a very good Muslim)? He replied One who avoids harming the Muslims with his tongue and hands.

عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ، قَالَ: "لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُجِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ- (24)

¹⁶ Anjum, Rafique Muhammad, Dr, *Concept of Peace in World's Major Religions: An Analysis*, American Express; *International Journal of Scientific and Research*, April 2017, Publications 7, no. 4).

¹⁷ Chisholm, Hugh, *Encyclopedia of Britannica*, (UK: Cambridge University Press,1987),17:412.

¹⁸ Al-Anaam, 6:54.

¹⁹ Al-Younus, 10:25.

²⁰ Al- Aara'f ,7:56.

²¹ Al- Aara'f ,7:85.

²² Muhammad ibn Ismail, Abu Abdullah, *Al-Jami' al-Sahih Al Bukhari, Chapter Al-Emaan*, (Egypt: Dar Tawq al-Najah, 1422 AH), Ḥadīth #: 10.

²³ Muhammad ibn Ismail, Abu Abdullah, *Al-Jami' al-Sahih Al Bukhari, Chapter Al-Eman*, (Egypt: Dar Tawq al-Najah, 1422 AH), Ḥadīth #: 11.

²⁴ Muhammad ibn Ismail, Abu Abdullah, *Al-Jami' al-Sahih Al Bukhari, Chapter Al Emaan*, (Egypt: Dar Tawq al-Najah, 1422 AH), Ḥadīth #: 13.

Narrated Anas: The Prophet said, none of you will have faith till he wishes for his (Muslim) brother what he likes for himself.

Prophet Muhammad P.B.U.H said,

"One, who betrays, harms, or deceives a Muslim, is not of us." (25)

How Islam Preaches Peace and Tranquility:

Islam inculcates peace in society through these practical methods.

- * Islam allows preaching and worshiping of Allah the Almighty alone and promotes love for both the believers and non-believers.
- * Islam is against terrorism and exploitation.
- * The sanctity of a Muslim's life is even more sacred than the sanctity of Kabah.
- * The Murder of the believer is an even worse transgression than the demolition of the whole universe. Prophet Muhammad P.B.U.H said,

قَالَ: لَزَوَالِ الدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ قَتْلِ رَجُلٍ مُسْلِمٍ. (26)

- * There is no coercion in Islam to accept the faith.
- * Islam Forbade the destruction of the temple houses of other religions and ethics. (27)

Sanctuary of Non-Believer's Life and Property in an Islamic State

The Islamic teachings and the life of our beloved Prophet P.B.U.H serve as an icon of peace for the entire community and globe. Islam not only safeguards the rights of Muslims but is also an ambassador religion for the protection of the rights of non-Muslims on this planet earth.

- * Allah the Almighty Forbade the entrance of a Muslim who kills a non-Muslim without any reason.

مَنْ قَتَلَ مُعَاهِدًا فِي غَيْرِ كُفْرِهِ، حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ. وَإِنْ رِيحَهَا تُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا. (28)

"Whoever kills a person who has a truce with the Muslims will never smell the fragrance of Paradise, though its fragrance can be found for a span of forty years".

- * Prohibition of Non-Muslim Diplomats Murder.

إِنِّي كُنْتُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ جَالِسًا إِذْ دَخَلَ هَذَا (عَبْدُ اللَّهِ بْنُ نُوَاحَةَ) وَرَجُلٌ وَافِدَيْنِ مِنْ عِنْدِ مُسَيْلَمَةَ. فَقَالَ لَهُمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: أَتَشْهَدَانِ أَنِّي رَسُولُ اللَّهِ؟ فَقَالَ لَهُ: نَشْهَدُ أَنَّ مُسَيْلَمَةَ رَسُولُ اللَّهِ، فَقَالَ: آمَنْتُ بِاللَّهِ وَرَسُولِهِ، لَوْ كُنْتُ قَاتِلًا وَافِدًا لَقَاتَلْتُكُمَا. (29)

"I was sitting with the Messenger of Allah, peace and blessings be upon him, when Abdullah ibn Nawaha and two men from the followers of Musaylimah came in. The Messenger of Allah, peace and blessings be upon him, said to them: 'Do you bear witness that I am the Messenger of Allah?' They said to him: 'We bear witness that Musaylimah is the Messenger of Allah.' He said: 'I believe in Allah and His Messengers. If I were to be a betrayer, I would have killed you both'".

²⁵ Ibn al-Hajjaj Muslim, *Sahih Muslim* (Beirut: Dar al-Jil), 2:194, Hadith #: 101,102.

²⁶ Abu Esa, Muhammad bin Esa, Tirmidhi, *Al Sunnan Al Trimidhi, Chapter the Book on Blood Money* (Jeddah: Darussalam, 2007), Vol 3, Hadith# 1395.

²⁷ Siddiqui, Abu Hamza Abdul Khaliq, *Islam ka Nizam e Aman Wa Salamti*, (Lahore: Darus salam Publishers).

²⁸ Nisai, Imam Ahmed, *Sunnan Al Nisaai, Chapter Al Kisamma*, (Karachi: Qadimi Kutub Khana), Vol# 1 Hadith# 474.

²⁹ Nisai, Imam Ahmed, *Sunnan Al Nisaai*, (Karachi: Qadimi Kutub Khana), Vol# 2, Hadith# 8475.

- * Prohibition of Non-Believers Children, Women and Elderly people Assassination.
وَلَا تَقْتُلُوا شَيْخًا قَانِيًا وَلَا طِفْلًا وَلَا صَغِيرًا وَلَا امْرَأَةً. (30)

"Do not kill an aged, weak, young, or woman".

- * Ban upon the violation of idolator's Assests.
وَنَهَى أَبُو بَكْرٍ الصِّدِّيقُ أَنْ يَقْطَعَ شَجَرًا مُثْمِرًا أَوْ يُخَرِّبَ عَامِرًا، وَعَمِلَ بِذَلِكَ الْمُسْلِمُونَ بَعْدَهُ. (31)
"Abu Bakr al-Siddiq (may Allah be pleased with him) prohibited cutting down a fruitful tree or destroying a building, and the Muslims acted upon this after him".

Pledges of The Prophet Muhammad P.B.U.H Are the Symbol of Global Peace

From the deep analysis of the Life history of Holy Prophet P.B.U.H, it is evident that his life is a staunch icon of promoting tranquility and harmony within the society. He made several pledges in his life to promote love, calmness, and feelings of affection among humanity. The main aims of these pledges are:

- * Protect the life and property of non-Muslims.
- * Provide military assistance to them so that they can cope with their enemies.
- * Provide all the basic human rights to them if they cooperate with the Muslims and avoid war with them.(32)

Pledges

- * Treaty of Medina (Meesaq e Madina).(33)
- * Treaty of Hudabiya.(34)
- * Treaty of St. Catherine.
- * Treaty of Khuzaa.
- * Treaty of Fidk.(35)

Recommendations to Implement Peace Globally

Peace can be fostered throughout the globe in the following ways,

- * Preaching and implementing the teachings of the Quran and Sunnah of the Prophet Muhammad P.B.U.H.
- * Steps should be taken for the eradication of extremist thoughts within the people.
- * Upgradation and changing of the curriculum to promote peace.

³⁰ Suleiman, Abu Dawood, *Al Sunnan Abu Dawood, Chapter Al Jihad*, (Jeddah: Darusallam Publishers), Vol#2, Hadith#2614.

³¹ Suleiman, Abu Dawood, *Al Sunnan Abu Dawood, Chapter Al Jihad*, (Jeddah: Darusallam Publishers), Vol#2, Hadith#2629.

³² Hameed Ullah, Muhammad, Dr, *The Political Life of Hazrat Muhammad P.B.U.H*, (Lahore: Nigarishat Publisher, 2013).

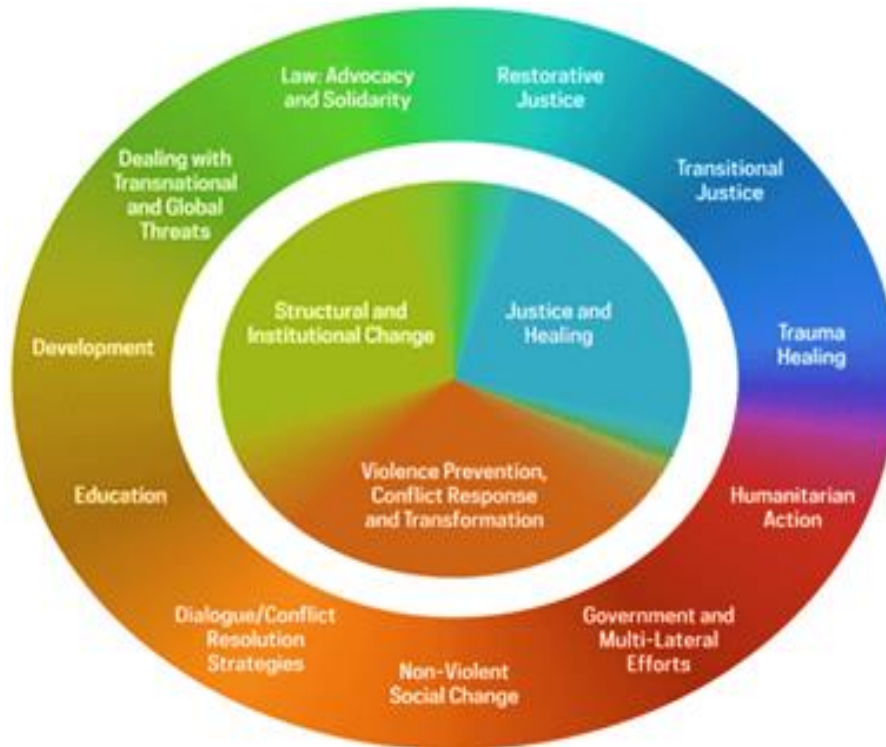
³³ Mabarik Puree, Safi ur Rehman, *Al Raheeq ul Makhtoom*, (Lahore: Al Maktaba Al Salfia,1995).

³⁴ Mabarik Puree, Safi ur Rehman, *Tajaliyat e Nabouwat*, (Lahore; Darus Salam Publishers, 2010).

³⁵ Shamim Hussain, Qadri, Syed, *Islamic State in the Light of Quran, and Sunnah*, (Journal of Philosophy Culture and Religion Vol 17, 2016).

- * Bold decisions against terrorism should be taken.
- * The difference between jihad and terrorism should be clearly explained especially to youngsters.
- * Interfaith and intra-faith dialogues should be carried out peacefully.
- * Political relationships and foreign policy should be founded on true Islamic teachings.
- * Involving Non-Muslims in the military assistance of the state to gain their trust and love.
- * Political Unity.
- * Inter-religious and intra-religious marriages can be a good catalyst to promote peace.
- * Protection of Religious Freedom and rights of Minorities.

Wheel of Peace



Conclusion

In conclusion, the role of Islam in global peace building and consonance is pivotal and multifaceted. By emphasizing principles of justice, compassion, and mutual respect, Islam provides a solid foundation for fostering peace and harmony among individuals, communities, and nations worldwide. The teachings of Islam promote dialogue, reconciliation, and conflict resolution through peaceful means, encouraging adherents to strive for the greater good and work towards the establishment of a just and equitable society. Furthermore, Islam advocates for the protection of human rights, dignity, and freedoms, regardless of differences in religion, ethnicity, or culture. It emphasizes the importance of tolerance, coexistence, and cooperation among diverse populations, fostering a sense of unity and solidarity among humanity. Moreover, Islamic teachings encourage active engagement in efforts to alleviate poverty, injustice, and suffering, thereby contributing to the creation of a more equitable and prosperous world for all. Through acts of charity, compassion, and social responsibility, Muslims can play a significant role in addressing global challenges and promoting sustainable development. Overall, Islam offers a comprehensive framework for promoting peace, justice, and harmony on a global scale. By adhering to its principles and values, individuals and societies can contribute to the creation of a more peaceful and prosperous world for present and future generations.