

**Exploring the Quranic Paradigms for the Advancement of Peace in Society:**

**A Theoretical Analysis**

**Dr. Hafiz Muhammad Saleem**

Assistant Professor, Faculty of Arabic and Islamic Studies, Mohi-ud-Din Islamic University, Nerian shareef, Azad Jammu and Kashmir

**Dr. Imtiaz Ahmed**

Associate Professor, Faculty of Social Sciences, Grand Asian University, Sialkot

**Dr. Muhammad Irfan**

Assistant Professor, Faculty of Social Sciences, Grand Asian University, Sialkot

**Dr. Anwarullah**

Lecturer, Department of Islamic Studies, University of Okara, Okara

**Dr. Syed Muhammad Shahid Tirmazi**

HOD, Department of Islamic Studies, Bahria University, Islamabad Campus

**Imran Ullah Khattak**

PhD Scholar at Allama Iqbal Open University Islamabad

**ABSTRACT**

*Since the advent of human civilization, peace has remained a fundamental need, yet millions of people have perished in violent and social conflicts. The advent of technology and capitalistic means, extremist minds, and intolerance emphasized the relevance and scope of peace research, particularly in post-colonial developing countries. The Holy Quran is referred to as the primary source of legislation, and no policy or practise may prevail against it. Islamic principles of peace are misunderstood even in Muslim societies due to a lack of knowledge and wrong interpretations. Today, violence, insecurity, and social conflicts have become core thematic research zones that arise from political, cultural, ethnic, racial, geographical, and religious conflicts. In contemporary times, most of the research has a western theoretical perspective and doesn't have a strong empirical base in the Islamic framework for peace and stability in society. This paper will explore the principles of peace from a Quranic perspective and highlight the framework of Islam to promote peace and tranquility in society. This study will provide Islamic texts on the promotion of peace and harmony. It will describe the shariah guidelines to reduce violence and social conflicts. The paper at hand will introduce new thematic zones for researchers and make some recommendations.*

**Keywords:** *Peace, Violence, Society, Islam, Quran*

**INTRODUCTION**

Peace is a realistic thing, and socio-economic prosperity will remain elusive unless violence and social conflicts are kept at the lowest level. Indeed, controlling violence and war is an uphill task. Islam is called the religion of peace, tolerance, and reconciliation. Research to understand the significance and framework of peace has generated substantial interest in human minds about the changing dynamics of war and peace in contemporary era. In contemporary debates on the roots of violence and conflicts and the role of the religion, it is significant to pursue the scripture or Qur'an. It holds verses about peace and reconciliation of conflicts but those on peace have been insufficiently taught. Islam is the second largest religion in the world.<sup>1</sup>The word "Islam" originates from the linguistic roots S-L-M in the Arabic language, which relate

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<sup>1</sup> Desilver, D., and D. Masci. "World's Muslim population more widespread than you might think. Pew Research Center." (2017).

to the concepts of safety, peace and wholeness.<sup>2</sup> Taken in a religious context, the word Islam means "voluntary submission to God".<sup>3</sup> Islam promotes peace in legislation, practice and doctrine. One of the 99 names used by Muslims for God is As-Salam, which means "the source of peace"<sup>4</sup> in Arabic.<sup>5</sup> The Quran contains many verses that support and encourage world peace by promoting the rights of people and forbidding violence against any creature. All acts that threaten to disturb social order and peace are highly condemned, and forbidden in the Quran.

"Verily, God commands justice, the doing of good purely for God's sake and giving help to relatives, and He forbids all indecent, shameful and evil deeds and injustice. He admonishes you that you may take heed." (16:90, Translation from the Quran)

Society refers to the collection of human beings as a whole, and each individual possesses both positive and negative characteristics. Because of the greater intelligence and characteristics of the human race, it has been decided that the human race should have priority over all other creatures. Because of the social needs of the human species, living in communal settings is essential. It is necessary for there to be peace in society, for every human being to be respected, for no one to oppress anyone else or usurp anyone else's rights, for everyone to work diligently toward development, and for everyone to make a contribution to society. Because every human being wants to be respected and have a place in society, which is not possible without peace and stability. Islam grants people the freedom to practise whatever religion they choose. The establishment of an ideal society in which people of different socioeconomic backgrounds, races, and genders are treated on an equal footing is a central tenet of Islam. Before the spread of Islam, society had neither honour nor protection. Islam instilled a sense of equality in its followers by teaching them the lessons of equality and justice and giving them a sense of equality themselves. In light of Islamic teachings, the actions that need to be taken to promote peace in society have been investigated in this study. Additionally, the obstacles that stand in the way of peace in society have been identified, and recommendations have been made for how they can be removed.

In contemporary sense, peace is understood simply as the the absence of violence in every form.<sup>6</sup> Peace is more than just the absence of conflict. It is also "the maintenance of an orderly and just society," orderly in that aggressors are protected from violence or extortion, and just in that the weak are protected from exploitation and abuse by the powerful.<sup>7</sup> In Arabic salaam is translated as peace and is considered as one of the holy names of God.<sup>8</sup>

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<sup>2</sup> Dictionary listing for Siin roots. Lane's Arabic-English Lexicon via [www.studyquran.co.uk](http://www.studyquran.co.uk) Reviewed on 2015-03-21.

<sup>3</sup> Lewis, Bernard Ellis, and Buntzie Ellis Churchill. *Islam: The religion and the people*. Pearson Prentice Hall, 2008.

<sup>4</sup> An-Nabulsi, M. Ratib. 2010. As-Salam is the Source of Peace – God's Attribute: As-Salam. <http://www.onislam.net> Reviewed on 2015-05-18

<sup>5</sup> The Names and Attributes of Allah. [www.whyislam.org](http://www.whyislam.org) Reviewed on 2015-05-18

<sup>6</sup> Galtung, Johan. *Peace by peaceful means: Peace and conflict, development and civilization*. Vol. 14. Sage, 1996.

<sup>7</sup> Howard, Michael. *Studies in war and peace*. Penguin Group, 1972.

<sup>8</sup> Naşr, Ḥusain. *The heart of Islam: enduring values for humanity*. HarperSanFrancisco, 2002.

## QURANIC INJUNCTIONS ON PEACE

Islam is a religion of peace. The Quran calls its way 'the paths of peace'

(يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ)<sup>9</sup>

By which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darknesses into the light, by His permission, and guides them to a straight path.

It describes reconciliation as the best policy as stated in the verse of the Holy Quran:

(وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصَلِّحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسَ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا)<sup>10</sup>

And if a woman fears from her husband contempt or evasion, there is no sin upon them if they make terms of settlement between them - and settlement is best. And present in [human] souls is stinginess. But if you do good and fear Allah - then indeed Allah is ever, with what you do, Acquainted.

The Quran states quite plainly that God abhors disturbance of the peace:

(وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ)<sup>11</sup>

And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allah does not like corruption.

It is abundantly obvious from the aforementioned three verses that Islam is a religion that promotes peace and safety, and individuals who adhere to the teachings of Islam should always be peace-loving. Both love and peace are emphasized in Islamic beliefs.

### Islamic teachings on the promotion of peace in society

All religion's fundamental teachings are founded on peace and tolerance; the Islamic teachings that suggest tolerance and peace are examined in the following section.

#### Respect the dignity of every human being

It is the basic right and protocol of every human being to be respected, the same important point is emphasized in the Holy Quran that clans and families are only for recognition, the most honorable is that which is given by Allah. Follows instructions.

(يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ)<sup>12</sup>

O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.

#### Selecting the most appropriate words and speaking softly when conversing with people.

The respect and protocol of a person are defined as follows: when speaking to someone, the style should be nice, the word choice should be good, and the voice should be low because no human likes communicating in a loud voice.

(وَلَا تَصْعَرَ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ)<sup>13</sup>

And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful. Similarly, in the same surah, in the next verse, it is said that the voice should be low when talking, because the donkey speaks loudly, a human should not speak loudly.

<sup>9</sup> Al-Quran, 5:16

<sup>10</sup> Al-Quran, 4:128

<sup>11</sup> Al-Quran, 2:205

<sup>12</sup> Al-Quran, 49:13

<sup>13</sup> Al-Quran, 34:18

(واقصد في مشيك واغضض من صوتك<sup>14</sup> إن أنكر الأصوات لصوت الحمير)

And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys."

### No human being should be despised or ridiculed

It is described in the Quran:

(يا أيها الذين آمنوا لا يسخر قوم من قوم عسى أن يكونوا خيرا منهم ولا نساء من نساء عسى أن يكن خيرا منهن<sup>15</sup> ولا تلمزوا أنفسكم ولا تنابزوا بالألقاب<sup>16</sup> بئس الاسم الفسوق بعد الإيمان<sup>16</sup> ومن لم يتب فأولئك هم الظالمون)

O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers.

In this verse, it is emphasized that no person should make fun of another person and no person should look down on another person. There is a big difference between mocking and mocking, joking is good, saying something that pleases people is considered good in Islam, but mocking is attacking one's honor and humiliating another person. Despising humanity or humiliating humanity Islam condemns such actions and words, in this verse it is forbidden to humiliate a human being in jest.

### Backbiting another individual should be avoided at all costs

There are numerous varieties of backbiting. Backbiting is defined as saying something in someone's absence or in a way that he does not want something said about him, such as the fact that a person is black. If one person tells another that he is low in stature, makes this person the topic of conversation, and discredits his creativity or any behavior with contempt, this is backbiting, which Islam prohibits. The act of pointing out a person's flaws is a form of backbiting. Now, whoever is listening should inform him that such-and-such was saying such and-such about you. It is known as backbiting. In Islam, this form of backbiting is severely forbidden. Backbiting is a grave sin since it frequently causes animosity and disorder in society. This Quran verse says that all kinds of gossip are wrong so that peace and love can rule in society.

(يا أيها الذين آمنوا اجتنبوا كثيرا من الظن إن بعض الظن إثم<sup>16</sup> ولا تجسسوا ولا يغتب بعضكم بعضا<sup>16</sup> أيحب أحدكم أن يأكل لحم أخيه ميتا فكرهتموه<sup>16</sup> واتقوا الله<sup>16</sup> إن الله تواب رحيم)

O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful.

In this verse, all kinds of bad thoughts are prohibited, because thoughts are made of words, if the thoughts are good, then only then there will be peace inside and outside of the person. This verse of the Holy Qur'an also teaches us not to spy, spying means to find someone's sin, to find someone's fault in order to defame him, to dishonor him. Spying is very bad. It is a sin. Islam has also forbidden that if someone is telling you about someone's faults, then it should be stopped and such things should not be said about someone. It should be noted that spying is prohibited in Islam when someone

<sup>14</sup> Al-Quran, 34:19

<sup>15</sup> Al-Quran, 49:11

<sup>16</sup> Al-Quran, 49:12

has a personal problem, but if a person can be harmful to society and others or is harming someone, then spying is mandatory. He goes to save others from his evil.

### **Everyone should be called by the name he likes to be called**

Allah Almighty Says in the Holy Quran:

(ولا تتابزوا بالألقاب<sup>17</sup> تنس الاسم الفسوق بعد الإيمان<sup>17</sup> ومن لم يتب فأولئك هم الظالمون)

And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers.

In this verse of the Qur'an, instructions are being given that when you call someone by name, call him by the name by which he wants to be called, because doing so promotes tolerance, love and peace.

### **Must be in the habit of forgiving and enduring**

It is human nature to forget and make mistakes. Humans make mistakes, so it is important to develop the habit of forgiveness and the habit of forgiving and asking for forgiveness.

(ولا يأتل أولو الفضل منكم والسعة أن يؤتوا أولي القربى والمساكين والمهاجرين في سبيل الله<sup>18</sup> وليصفحوا<sup>18</sup> إلا تحبون أن يغفر الله لكم<sup>18</sup> والله غفور رحيم)

And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allah, and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.

Similarly, the same subject has been explained in Surah Al-Imran of the Holy Quran.

(والعافين عن الناس<sup>19</sup> والله يحب المحسنين)

Who pardon the people - and Allah loves the doers of good.

In the above two verses, it is ordered to forgive. In fact, the society in which forgiveness and asking for forgiveness is developed, that society develops in moral values. In the western society, people have a habit of asking for forgiveness for this reason. This quality is very prominent in the western society which should be appreciated and we also need to strengthen this habit.

### **Amazing Benefits of Responding to Bad Behavior with Good Behavior**

See a very precious verse of the Holy Quran, by following which we can get amazing benefits. In the society, love will be replaced by hatred, peace and tranquility will be replaced by chaos, we only have to follow this verse. Allah's guarantee is that whoever defends bad behavior with good behavior, his mortal enemy will become a dear friend.

(ولا تستوي الحسنة ولا السيئة<sup>20</sup> ادفع بالتي هي أحسن فإذا الذي بينك وبينه عداوة كأنه ولي حميم)

And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend.

By following this Qur'anic verse in the present age, we can establish peace in the whole world.

<sup>17</sup> Al-Quran, 49:11

<sup>18</sup> Al-Quran, 24:22

<sup>19</sup> Al-Quran, 3:134

<sup>20</sup> Al-Quran, 41:34

### Allah loves those who control their anger and spend wealth on the poor

By studying a verse of the Qur'an, it can be understood which people Allah loves, that verse is as follows:

﴿الَّذِينَ يَنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾<sup>21</sup>

Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good.

It is in the nature of man to be angry, but Islam teaches that anger should be consumed. In this verse, the love of Allah is declared for those who spend their wealth on the needy, the poor and the poor, and those who spend their wealth in the time of anger. Allah loves those who control you. Uncontrollable anger is the main reason behind the chaos we see today. For the promotion of tolerance and peace in the society, it is necessary to control the emotions of anger.

### Hate is the greatest enemy of peace

Allah Almighty says in Surah Al- Maida :

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجَسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ﴾<sup>22</sup>

O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.

﴿إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ۗ فَهَلْ أَنْتُمْ مُنْتَهُونَ﴾<sup>23</sup>

Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?

In the above verses, it has been mentioned that the cause of hatred and hatred is the work of the devil, it is the work of the devil to instill hatred in humans, so we should avoid all kinds of hatred. It has been discussed in the arguments above that we are all the children of one mother and one father. So why should we hate each other? See below another verse of Surah Al-Nisa, in which it is said that you are all human beings. Man means the offspring of Adam, and from Adam, his wife and the mother of all human beings, Eve, was born.

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾<sup>24</sup>

O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.

### Quranic invitation to interfaith harmony

Inter-faith harmony can play a fundamental role in promoting peace in the society because religious sectarianism is the main cause of hatred and unrest in this world. The Quran is the biggest proponent of this theory.

Recite the verse:

<sup>21</sup> Al-Quran, 2:274

<sup>22</sup> Al-Quran, 5:90

<sup>23</sup> Al-Quran, 5:91

<sup>24</sup> Al-Quran, 4: 1

﴿ قل يا أهل الكتاب تعالوا إلى كلمة سواء بيننا وبينكم ألا نعبد إلا الله ولا نشرك به شيئا ولا يتخذ بعضنا بعضا أربابا من دون الله فإن تولوا فقولوا اشهدوا بأنا مسلمون﴾

Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah." But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him]."

This is the basic verse for interfaith harmony. In this verse, Ahle-eKitab means Christians and Jews. When the Christian scholars of Najran came to Muhammad, May Allah bless him and grant him peace, Allah Almighty revealed this verse and told the principle that whenever a religion is discussed, this principle should be kept in mind, that first of all, these issues should be considered. But both religions agree. This principle is very useful because if there is disagreement in the beginning, there can never be tolerance and peace.<sup>25</sup>

### **Obstacle to peace and its solution**

However, maintaining peace in our world continues to be challenging for a variety of reasons. Muslims and non-Muslims, both as individuals and as groups, continue to diverge from one another in a variety of political and non-political perspectives. If people refuse to accept these differences and instead insist that they be eliminated the moment they make their appearance, then there will undoubtedly be conflict. As a direct consequence of this, there will never be a time of peace on this planet. One recent example is the conflict that is still going on over Jerusalem. Jerusalem is a city that has been there for a very long time and has a rich history. It holds a special significance for the millions of people of different religious beliefs who see it as their own personal sacred place. In point of fact, Jerusalem is significant to the three primary Semitic religions—Judaism, Christianity, and Islam and serves as both a symbol and a wellspring of inspiration.

### **Jerusalem's dilemma and the optimal solution to it**

For Jews, it is a living reminder of their ancient grandeur, as well as the turning point in their national history. It is the site of their Savior's agony and triumph for Christians. For Muslims, it is the first stop on the prophet's mystical journey, as well as the location of one of Islam's most important shrines. As a result, it is a pilgrimage site for all three faiths and the third holiest place of devotion for Muslims. The difficulty now is how it can be freely accessible to anyone since it is a center of worship for all three religions. How can devotees of all three religions be able to satisfy their religious impulses there? Nowadays, we hear the slogan "Jerusalem is ours" all around us, indicating that different political parties want political supremacy for themselves. All three believe that they cannot worship God properly until they have governmental control over this precious city. If only those with political authority in the area were allowed to enter this sacred site, Jerusalem would be transformed from a place of peaceful prayer into a place of war. Because political power can only be wielded by one religious' group at a time, the other two, who are not in power, will be constantly opposed to it. As a result, an area that should be wonderfully "tranquil" will be forever rent by conflict and confrontation.

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<sup>25</sup> Al-Azhari, Pir Muhammad Karam Shah, Zia ul Quran, Zia-ul-Quran Publications: Lahore, 2010, v.1, P.217

As a result, not even the ruling class will be able to conduct religious rites in peace. This is a very practical and significant subject that needs to be seriously explored. I'd want to discuss Islam's viewpoint in this topic briefly here.

The first indirect reference to Jerusalem appears in the Quran. It says:

(سبحان الذي أسرى بعبده ليلاً من المسجد الحرام إلى المسجد الأقصى الذي باركنا حوله لنريه من آياتنا إنه هو السميع البصير)<sup>26</sup>

'Glory be to Him who made His Servant go by night from the Sacred Mosque to the distant Mosque, whose precincts We have blessed that we might show him some of Our Signs'.

We learn, however, from the Quran that in no part of the world can political power be wielded indefinitely by the same nation or group:

(وتلك الأيام نداولها بين الناس وليعلم الله الذين آمنوا ويتخذ منكم شهداء<sup>27</sup> والله لا يحب الظالمين)

And these days [of varying conditions] We alternate among the people so that Allah may make evident those who believe and [may] take to Himself from among you martyrs - and Allah does not like the wrongdoers.

Given that power changes hands from time to time between different communities, how are believers to worship at al-Masjid al-Aqsa? Whereas each Muslim has a natural desire to enter this mosque and prostrate himself before God as the Prophet Muhammad and the other Prophets did. This is a fact as confirmed by the above verse of the Holy Quran. That the government keeps changing, sometimes with someone, sometimes with someone else, so we have to promote respect and love for each other in the whole world. These are the teachings of Islam and other religions.

## THE POLICY OF PEACE IN ISLAM

According to the Quran, political power, by the very law of nature, cannot forever remain with one nation. In that case, if this act of worship is linked with the notion that a Muslim can receive God's blessings only when this land is under Muslim political rule, millions of Muslims would have had to bury this desire in their hearts and leave this world with this cherished desire unfulfilled. They would never have had, the unique experience of prostrating themselves before Almighty God at a place where Prophet Muhammad, along with all the Prophets, had prostrated himself before his Lord. What is the solution to this problem? The solution lies in this practice (Sunnah) of the Holy Prophet (peace and blessings of Allah be upon him): Separating worship from the political aspect. Believers of every religion have the freedom to worship. There is a right to follow religion. This would enable men of religion to solve the problem by applying what is called 'practical wisdom,' that is, to avoid the present problems and grasp the available opportunities. By following this process, they would be able to fulfill their cherished religious desire of which they have been denied unnecessarily so far. In the process, they would be able to avoid confrontational situations. Here are some examples of this sunnah of the Prophet.

### **Muhammad ( Peace Be Upon Him ) and his companions prayed facing the Kaaba while there were idols in the Kaaba.**

Prophet Muhammad emigrated from Mecca to Medina in July 622. For the first year and a half in Medina (i.e. till the end of 623) he and his companions prayed in the

<sup>26</sup> Al-Quran, 17:1

<sup>27</sup> Al-Quran, 3:140



direction of al-Bayt al-Maqdis in Jerusalem. At the beginning of 624, the faithful, were enjoined, by Quranic revelation, to face in the direction of the Sacred Ka'ba at Mecca to say their prayers described in Quran with these words:

﴿قد نرى تقلب وجهك في السماء فلنولينك قبلة ترضاها فول وجهك شطر المسجد الحرام وحيث ما كنتم فولوا وجوهكم شطره وإن الذين أوتوا الكتاب ليعلمون أنه الحق من ربهم وما الله بغافل عما يعملون﴾<sup>28</sup>

We have certainly seen the turning of your face, [O Muhammad], toward the heaven, and We will surely turn you to a *qiblah* with which you will be pleased. So turn your face toward al-Masjid al-Haram. And wherever you [believers] are, turn your faces toward it [in prayer]. Indeed, those who have been given the Scripture well know that it is the truth from their Lord. And Allah is not unaware of what they do.

When this injunction regarding the Qiblah (direction of prayer) was revealed, 360 idols were still in position in the *Ka'bah*, at that time a long-established centre of polytheism. The presence of these idols must certainly have made Muslims feel reluctant to face in the direction of the Ka'bah at prayer time. How could believers in monotheism turn their faces towards what was, in effect, a structure strongly associated with polytheism? It is significant that along with the change of Qiblah came the injunction to treat this problem as a matter requiring patience, and not to hesitate in facing the Ka'bah:

﴿يا أيها الذين آمنوا استعينوا بالصبر والصلاة إن الله مع الصابرين﴾<sup>29</sup>

“O believers, seek assistance in prayer. God is with those who are patient.”

#### Tolerance in the light of Quran:

﴿والعصر إن الإنسان لفي خسر إلا الذين آمنوا وعملوا الصالحات وتواصوا بالحق وتواصوا بالصبر﴾<sup>30</sup>

By time, (1) Indeed, mankind is in loss, (2) Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.

Tolerance is advised in these verses. It is a virtue in the same way that honesty and sincerity are. Tolerance is regarded as having eternal value. It is the path with the greatest chance of success. In any case, an intolerant man cannot be considered a full-fledged member of the human race. Naturally, there are many people who refuse to accept the principle of tolerance as eternal. This is because, when confronted with adversity, many people's desire for vengeance becomes overwhelming. Tolerance is essential because it is impossible for a man to remain calm when confronted with something that goes against his will. A sizable number of men aspire to be superheroes. A true superman, on the other hand, is able to demonstrate his super-tolerance even when confronted with extremely difficult circumstances.

To achieve oneness, all distinctions must be eliminated. This viewpoint, however, is unworkable for the simple reason that it is impractical. You may dislike the thorns that come with roses, but you cannot remove all of the thorns and completely kill them. Because removing one causes another to grow in its place. Even if you destroy all the rosebushes, other plants will sprout in their place, producing roses that will invariably be thorny. In the current state of affairs, roses can only be obtained by accepting the presence of thorns. Similarly, building a peaceful society requires cultivating and encouraging a spirit of tolerance for differences. Tolerating

<sup>28</sup> Al-Quran, 2:144

<sup>29</sup> Al-Quran, 2:153

<sup>30</sup> Al-Quran, 103:1-3

disruptions to the peace is essential for achieving it in life. There is nothing wrong with having opposing viewpoints. In reality, this is a positive trait with numerous advantages. Adopting a tolerance policy during a controversy or in the face of opposition is not a bad thing. It is without a doubt a positive step. Divergence of opinion is essential in the growth of the human psyche. Only after passing through the intellectual ringer does a fully formed personality emerge. Character development will halt if this mechanism fails in a human community. Nobody on this planet is perfect. If a man has some good qualities, he may be lacking in others.

### **A workable formula for interfaith harmony**

There are various types of communities. Then, given the various types of differences that separate them, consider how to bring them together in harmony. In accepting ideological differences, Islam's approach to the entire problem is much more realistic. After accepting these differences, it advocates a policy of tolerance and respect for one another in everyday interactions. This is on a parallel with the principle expressed in the English saying, 'Let's agree to disagree.' In this connection, one of the commands of the Quran is that:

﴿ لا إكراه في الدين قد تبين الرشد من الغي فمن يكفر بالطاغوت ويؤمن بالله فقد استمسك بالعروة الوثقى لا انفصام لها والله سميع عليم﴾<sup>31</sup>

There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So, whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.

At another place it declares that:

﴿لكم دينكم ولي دين﴾<sup>32</sup>

For you is your religion, and for me is my religion.

It was as a result of this commandment that, when Prophet Muhammad migrated to Medina, he issued a declaration reaffirming his acceptance of the religion of Muslims for the Muslims and the religion of Jews for the Jews.' In order to perpetuate the atmosphere of mutual harmony, the Quran commands the Muslims in their dealings with unbelievers not to 'revile (the idols) which they invoke besides God, lest in their ignorance they should spitefully revile God.' This principle formulated by Islam is best described not as religious harmony, but as harmony among religious people. This is a principle whose utility is a matter of historical record. It is evident that in the past as well as in the present, wherever religious harmony has existed, it has been based on unity despite differences, rather than on unity without differences. It is not based on agreeing to agree, but on agreeing to disagree.

### **CONCLUSION**

The major world religions claim that their education systems teach peace. However, some people say that in practice history and religious education were used to promote war rather than peace. It is stated that there will be no peace among the peoples of this

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<sup>31</sup> Al-Quran, 2:256

<sup>32</sup> Al-Quran, 109: 6

world without peace among the world religions.<sup>33</sup> The primary principle in Islam is peace. Islam emphasizes on peace in communication with all Muslim and non-Muslim people in a society, and encourages its adherents to avoid war and violence. Qur'an holds verses about peace, reconciliation of conflicts, and freedom but they have been insufficiently taught.<sup>34</sup> The first and cardinal principle of culture of peace is the acceptance of religious faith is optional. According to Islamic teachings, people are free to accept religious belief and their profess.

<sup>35</sup>(فمن شاء فليؤمن ومن شاء فليكفر)

Sectarianism is one of major issues of violence and extremist behavior in Pakistan. Pakistan is the world's largest country having Sunni Muslim population after Indonesia and the world's largest share of Shias after Iran.<sup>36</sup> This Islamic theory of peace culture is misused in some Islamic societies because of poor knowledge of Islamic teachings or due to wrong education.<sup>37</sup> Only those religious scholars should be contacted for explanation and interpretation of religious matters who have authority and credibility. Moreover, Self-accountability should be promoted among the religious scholars, religious institutions and organizations. All madrasa boards should introduce a justified introduction of other religious sects in their curricula to promote sectarian harmony. Islam's spiritual teachings and its related institutions should be revived and reformed to reform the society. The role of *mimbr-o-mehrab* should be made more vibrant and effective for social reformation.

## RECOMMENDATIONS

1. Quranic studies encourage peaceful society and forbids action or omission disrupting of peace.
2. Peaceful society is right of every individual rather than sect or caste.
3. Insulting nickname or other way is not allowed.
4. Only authentic scholars should be allowed to interpret the texts of shariah.
5. Pluralism in religious and political zones should be prevailed.
6. *Paigham-e-Pakistan* (The Message of Pakistan) should be adopted as National Narrative Counter to Violence, Extremist behaviors.
7. Dialogue and conversation should be practiced among communities.
8. Quranic textual message should be taught to youth.
9. Social and Political leadership should contribute to harmonize society.
10. Media should play positive and soft role in promotion of peace in society.

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<sup>33</sup> Gritsch, Eric W. "Christianity: Essence, History, and Future. By Hans Küng. Translated by John Bowden. New York: Continuum, 1995. xxvi+ 936 pp. \$44.50." *Church History* 65, no. 3 (1996): 564-565.

<sup>34</sup> <https://blogs.loc.gov/kluge/2016/08/the-idea-of-peace-in-the-quran/>

<sup>35</sup> Al-Quran, 18: 29

<sup>36</sup> Pew Research Center's Forum on Religion and Public Life, "Mapping the Global Muslim Population," October 2009, available at [www.pewforum.org/2009/10/07/mapping-the-global-muslim-population](http://www.pewforum.org/2009/10/07/mapping-the-global-muslim-population) (accessed September 19, 2014).

<sup>37</sup> Yazdani, Abbas. "The culture of peace and religious tolerance from an Islamic perspective." *Veritas* 47 (2020): 151-168.