Peace and conflict in Islam: An Analysis

Ishfaq Bashir[1*], Dr. K Raveendran[1]

[1*] Department of philosophy, Annamalai University Annamalainagar-608002, Tamil Nadu-India.

Abstract

Islam is the religion of tranquillity and serenity. It emphasizes, compassion, tolerance, and pertinence. Islam promotes a sense of loyalty to Allah and the equality of all human beings before him. A Muslim is someone who avoids causing harm to others with his speech and action, although many non-Muslims have never encountered a Muslim, they only heard about Islam association with violence. Islam is full of core beliefs that encourage peace and conflict resolution. The Quran and hadith place a high value on jihad, not terrorism. Quran is the book of ideology that wages an ideological struggle to win people's hearts and minds. Many individuals feel that the idea of Islamic reality depicted in the Quran and Hadith is drastically different from what they are. Islam is a contemporary, progressive, and enlightened faith as depicted in the Quran. Islam is nonviolent faith that despises 'Fassad'(violence). Islam was more than a simple collection of religious beliefs; it was a system of principles, ethics, and goals that applied to all areas of human existence. This study depended on the use and analysis of the authentic and authorized Islamic sources that constitute the source of epistemology. And will attempt to throw light on peace and conflict, its cause, and prevention.

Keywords: Peace, Nonviolence, Jihad, Quran, Islam

Corresponding Author: ishfaqbashir7@gmail.com

Introduction

Religion-related violence, civil unrest, and war endanger the lives of thousands of people all over the world. What methods can we take to address the global problem in the face of such conflict? What role do individuals have? Extremist terrorist organizations are increasingly using the name of God and religion as a pretext for the act of violence in a rising number of these conflicts. Terrorism is broad as an act that includes significant violence against a person, causes property damage, or endangers persons or the public and safety.[1].

Inherently peaceful Islam has been used as a vehicle for war and bloodshed by others, leaving many people with unfavorable opinions of the faith. Muslims, as well as non-Muslims, are troubled by the link of Islam with extremism, like the fact that those claiming to be Muslims are dishonoring the faith. The Quran emphasizes the importance of peace, love, and humility. These ideas are not exclusive to Islam. This research attempts to deradicalize those individuals who would use the name of Islam as a justification for violence and educate others who misunderstand this peaceful religion by analyzing the essential tenets of Islam via the teaching of the Quran.

Islam is the second-largest and youngest religion in the world.[2]. It is not a new religion, but a revised and enlarged edition of eternal Devine religion based on the unity of God(tauheed), the medium of prophets (Risalah), and the concept of the afterlife (Akhira). Islam shares these three fundamentals with the other living Abrahamic faith like Judaism and Christianity. This is explicit from the Qur'anic text itself:

"He *has created for you the same religion that he enjoined on Noah, that which we have given by inspiration to thee and that which we enjoined on the Ibrahim, Mosses, Jesus Christ."* [3]

At the same time, it is perhaps the most misjudged religion today. Some people believe that Islam is a religion only for Arabs. However, more than 80 percent of all Muslims belong to other ethnicities [4]. The Islamic religion is practiced by the people of various ethnic groups and nationalities, with followers living across the globe. Another common misunderstanding regarding Islam is that it encourages terrorism. Today's mass media tends to focus on violence and hatred. of an extreme minority rather than the message of love and peace that Islam's heart. Unfortunately, enough knowledge of the genuine Islamic religion is sometimes absent, leading people to adopt unfavorable stereotypes of Muslims. This research seeks to fill that knowledge void candidly. the fundamental Islamic doctrine does not encourage violence but rather strives to preserve the rights of all members of the society and to promote love and tolerance, justice and humility, and human rights are seen as the fundamental building blocks of Islamic theology.

The word Islam is an Arabic word for "***Slm***" which connotes peace. One of the attributes of Allah described in the Quran is '***As-salaam*** which means peace and security. In the Quran, divine guidance is linked to the path of peace.[5]. According to Islam paradise is the ideal human abode, and is thus called the 'home of peace'. It is also mentioned that the people of paradise will greet each other with the word 'salaam'(peace). [6]. The word Islam*(silm)* refers to making peace, being in a mutually peaceful environment, greetings, rescue, safety, being secure, finding solace, reaching salvation and well-being from danger, and being far from wrong. Though

Islam promises the ideal world of peace only in the hereafter, the efforts for establishing order in the human world bring great reward in the next world irrespective of the outcome of these efforts in this world. The Islamic notion of peace embraces all aspects of human existence, whether political, social, familial, or personal. Peace being man's primary concern, all faiths place a high value on it. However, the notion of peace in Islam must be explored in more depth since violence is usually associated with Islam in today's world. [7]

Based on all that is examined earlier, it could be maintained that Islam is a religion whose teachings are based on equality and freedom, and it seeks to help all mankind live in peace.

1. Peace in Islam

Islam places paramount importance on several principles and moral values, demonstrating that it is a religion of kindness to all and is committed to developing flawless human connections among all individuals, groups and peoples. Some of the most important concepts are discussed below.

As previously mentioned, the roots of the word "Islam" refer to the concept of peace. Violence and war have very little to do with Quranic teachings. Islam promotes peace in legislation, practice, and doctrine. One of the 99 names used by Muslims for God is "*as-salaam*" which means the source of peace in Arabic.[8]

"*He is god, in addition to whom there is nobody who is entitled to be worshiped, the king, the holiest, the source of peace and perfection"* **[**9**]** **(59:32 al Quran***)*

In the Quran, God invites Muslims to the ultimate abode of peace, Dar-ul-Salaam, as a reward for those who live by the will and teachings of God

"*Allah invites to the home of peace (Paradise*)." [10] (**10:25 Translation from the Quran**)

The idea of peace is deeply rooted in the daily life of Muslims, as evidenced by how they greet each other by saying "Asalamu alikum" means "peace be upon You" and in reply "**walikum asalam**" "peace be upon also You too". In Quran, Allah repeatedly commands all Muslims to seek peace and justice, and to be kind to humanity; we are all part of one family.

"*O you, who believe, enter all into complete peace and submission to God wholeheartedly"* *(***2: 208, Translation forms the Quran**)

As we know that we Muslims pray five times a day provides benefits of two things for a Muslim, individually and socially, firstly a Muslim pray or meditates for Inner peace and also socially connects with other Muslims in the mosque this clearly shows Islam prefers peace, not violence.

There are many verses in the Quran that prefer peace to war and forgiveness to hatred.[11]

This is evidenced by the fact that only some 60 verses out of 6,666 are related to war or jihad in the Quran which stresses self-defence not the violence of terrorism. Islam pretexts the holy Quran and the hadith of the Prophet (PBUH) are replete with instructions and exhortations for peace let's have a look at a few ayahs for Quran. below

S.no.	Chapter and verse no.	Translation form Quran
1	Al-Quran, 10:25	Allah calls to the home of peace [12]
2	Al-Quran, 2:224	Do not by your oath make a hindrance to your being righteous and observing your duty to Him and making peace among mankind. [13]
3	Al-Quran, 7:56	Disturb not the peace of the earth after the fair ordering thereof by God [14]
4	Al-Quran, 7:50	Do not mischief on earth [15]
5	Al-Quran 5:32	Killing one human being is akin to killing all mankind [16]
6.	Al Quran 21:107	We sent Thee (Muhammad PBUH) not, but as a mercy for all creatures [17]

The Prophet of Islam (PBUH) was a man of peace and reconciliation. He urged his companions to ask God for Peace. For the Prophets, the main Task was the communication of the divine message to the people and an atmosphere of peace and goodwill was essential to perform duty.

s.no.	Hadith no.	Translated from hadith books
1	Muslim 2593	God grants peace what he doesn't grant to violence [18]
2	Al-Tirmidhi	A Muslim is one from whose tongue and hands people are safe [19]
3	Al Tirmidhi	Do good to those who harm you [20]
4	Muslim 101,102	One who betrays, harms, or deceives a Muslim, is not of us. [21]
5	Bukhari, imam3,64,65	A Muslim is one from whose hand and tongue people are safe. A believer is one from whom people know that their wealth and lives are safe [22]

It becomes thus clear that Islam is primarily a religion of peace having nothing to do with violence. Or the violence prevalent in the contemporary world has no sanction from the Quran or the life of the prophet of Islam

Concept of Jihad

The term jihad has been associated, for many people especially in the western media and political discourse, with terrorism and extremism as well as other negative impressions and mental images. The word jihad is derived from the Arabic "***Juhud***" which means struggle, to strive, to strive to exert oneself to the utmost to achieve one's goal. therefore, in the Islamic sense, jihad means to struggle or strive in the way of Allah and to protect oneself from sins.[23]. Al farabi (874-950) a prominent philosopher wrote in his writing he maintained the difference between "***Jihad and War***" war is merely one type of jihad which is defined as military activity and according to him the ultimate meaning of jihad is an internal struggle with one's spirit between good and the evil [24]

The term Jihad is of two types

1. **Lesser Jihad**: A preoccupation with the military campaign of Muslim leaders for peace or a just cause; military action for defending Islam or the territory of a Muslim nation.
2. **Greater Jihad**. Has always been deeply personal. The internal struggle to purify the spirit and behave in a manner that reflects divine qualities-spiritual struggle against the evil in one's self.

Conflict and Its, Cause Resolution, and prevention.

1. Cause of conflict

The purpose of this section is to identify the character of the Islamic perspective in discussing the term conflict, its cause, and resolution.

The Islamic perspective on conflict is based on the foundation and source of conflict whether that is Individually socially or at the international level, and it is the occurrence or existence of a flaw or failure in relationships and harmony, as well as an imbalance between the three components of an individual's life (physical, mental, and moral components) also in the community (society, peoples, and countries) resulting from the disturbance or conflict in the public system in terms of the relationship and interactions of its elements, aims, and reasons or value and vision at all level of the individuals, families, societies, states, and the international community is all are involved. In other words, this flaw in harmony results from deviation in the system of values, ethics, and motives spiritual and morals, and the concepts, vision, behavior, and practices towards others (individuals or nations and communities) that lead to a conflict. For example, the flaw in the relations of harmony and balance mentioned above in the individual (decision maker or elite), leads to the dominance and control of the desires and negative motivations such as authoritarian lust for power, greed, and control over others or their resources. It might also lead the individual to become keen to misuse the mental and cognitive production without ethical controls to yoke science and knowledge and devote it to applying hostile power against humanity, or to serve the authoritarian lust for power in a way that may entail the use of technologically advanced armed forces as means of aggression, tyranny, and injustice.[25]

2. Resolution

It is well known that the issue of conflict resolution is the central point in attaining peace.

Now the question arises of how to resolve conflict? The researcher tried to answer this question that if an individual confirms the positive change and peace in his community and state is the result of change and reform of man himself or as a community, the Quran refers to that:

"*Verily Allah will not change the good condition of a people as long as they do not change their state of goodness themselves.*" (**Translation from Al Quran Ar-Raad 11**)

Generally, the Islamic perspective in conflict resolution based on finding a solution makes the issue here not about how to change power relations between the conflicting parties, but how to give each party its rights. The Islamic perspective makes the fundamental change in the role of a mediator in conflict resolution that has to do two things:

➤ To find out what and where the truth and the rights of the parties are.
➤ To work to achieve a settlement in addition to the principle of acceptance and satisfaction. Establishing justice in resolving the conflict is not optional in Islam but a duty as Islam rejects any settlement based on injustice to any of the parties in the conflict. Even if the parties accept such a resolution, the mediator who does not seek to achieve justice is a partner in oppression and its consequence

On the other hand, the methods and accepted means of the conflict resolution in contemporary international law used by the states and international organizations like political and diplomatic means (such as negotiation, mediation, and others), judicial and legal means (such as arbitration) or means of coercion and force (such as diplomatic and political sanctions or the use armed force and military intervention). The Islamic perspective intersects with these methods practiced by contemporary international organizations sanctioned by international legitimacy. Like a lot of these methods have been applied in Islamic history and experience; Islam acknowledges, accepts, and supports the exercise of these means for conflict resolution in principle, but may differ in practice according to the nature of the issue of conflict the nature of motivations and rationale behind the use of some of these means, and the order of their priorities [26]

The Islamic perspective considers peaceful means such as dialogue and negotiations as some of the most important methods of conflict resolution, as indicated by the Quranic verse;

"*repel the evil with one which is better (I,e Allah orders the faithful devotees to be patient at the time of rage, and to apology those who treat them badly) then verily he, between whom and you there was animosity,(will become) as though he was a close friend.*" (**fussilet 34**)

Also, in another verse of the Quran Allah says;

"*Call (mankind, O Muhammad) to the way of your lord (I,e Islam) with knowledge and fair preaching, and say with them in a way that is better*" (**Al Quran, Al nahl:125**)

3. Prevention

The Islamic system of civilization is based on a set of principles and values that effectively contribute to the prevention of conflicts. It is an early and mental and applicable state that was put forward by Islamic culture in the field of conflict and prevention and achieving peace and security. Islam in the field of conflict prevention is based on a set of principles that are on the individual, community, state, and international levels.[27]

1. Emphasizing Unity and solidarity and unity

Unity and solidarity are at the community level as well as between different nations and peoples. Several verses and hadiths stress unity and solidarity like

"And obey God (Allah) his messenger and do not dispute with one another let you lose courage and your strength departs and the patient. Surely Allah is with those who the patient (As sabrien)."

(Al Quran Anfal:46)

2. Address people gently and treat them justly

Many serious problems that take between individuals, and even between close family members are due to a lack of good communication instead of being polite they are using harsh and rude language. In this respect, it is worth noting that one important Islamic characteristic is good manners which contributes to good relationships between individuals and communities and addresses them politely and gently in situations on and respects them. Speaking to people politely and kindly is commanded in several Quranic verses.

"O you who believe; keep your duty to Allah and fear him, and speak always the right word" **(al Quran Al Ahzab verse 70)**

Allah almighty, addresses his messenger (PBUH) stressing the necessity of dealing with people kindly, and warning against the consequences of doing the opposite

"And by the mercy of Allah, you dealt with them gently, and had you been severe and harsh-heated, they would have broken away from about you" **(Al Quran 3:159)**

The goal of achieving justice is a core value of the Islamic system in various spheres of life. The Quran says:

"And that when you judge between people, you judge with justice." *(***Al Quran al Nisa:5***)*

"O you who believe; stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin" *(***Al Quran al Nisa:135***)*

This value is a source to achieve peace and security. And many "ayas" and "Hadiths" have confirmed the rejection of injustice and the Quran refers to the word justice and its derivatives more than 100 times and warns of injustice more than 200 times. History tells the story of the messenger of the Persian king "*Khosrov*" when he came looking for the second Muslim Khalif

"*Omer bn al Khitab" (the* head of the state then) found him asleep under a tree, without guards, so he said, "you ruled and you are just, so you were safe and therefore slept." This phrase summarises the relationship of justice to security and peace and its connection to the prevention of conflicts.

3. Seeking to apply the system of moral values and ethics

This plays a key role in the Islamic way of life and human upbring, with the relentless pursuit of its practice and application in human society in general, and the Islamic society in particular, whether in peace or war. The messenger of Allah (PBUH) has emphasized the moral dimension, as he said "I *was sent but to fulfill morals"*.[28]

And some of the Islamic morals values highlighted by the Islamic system that are associated with the prevention of conflicts and achieving peace are:

1. Emphasis on the values of mercy, forgiveness, and tolerance
2. Self-control
3. Being nice to others- "Religion (Islam) is how you treat people". - and   respect for others fulfilment of covenants and the commitment to contracts and agreements philanthropy, altruism, and helping others (Individuals, groups, or states)
4. Being patient with hurt
5. Doing what is beautiful in a perfect manner (Ihsan)

As well as other Islamic values that Islam is keen on bringing up people and communities, and promoting as a culture and practice among Muslims and non-Muslims.

4. Respecting and protecting human life and dignity.

Islam emphasizes the need to protect human life and dignity and to maintain them regardless of color, religion, race, or gender, as human life is a sacred issue in Islam, and the right to life is not to be overlooked unless this human being himself overlooks it for others and commit and aggression against other humans God Almighty Allah says:

"If anyone killed any person, not in retaliation of murder, or(and) to spread mischief in the land it would be if he killed all mankind, if anyone saved a life, it would be as if he saved a life of all mankind" **(Al Quran Al Maidah:32)**

And a famous saying of the second Caliph in Islam "Omar bin Al Khattab" about human freedom as he criticized the practice of the son of the Muslim ruler when he has unjustly slapped a Copt in Egypt "when having you enslaved people, they were born free "and ordered that the Copt slap him back. And this saying 1400 yrs. ago can be seen as the draft of the first universal declaration of human rights, and it stresses the need to respect and protect human rights, such as the right to life, liberty, knowledge, and decent living with others. Therefore, the violation of these rights is a vital source of conflict, and in contrast, the preservation and protection of these rights is an essential element to prevent conflicts.

5. Pluralism, Diversity, and Cooperation

Islam emphasizes the feature of pluralism and diversity in life, and that it is the creation of God for human beings and life, as indicated in Quran, Allah says:

> "*And if your Lord had so willed, He could surely have made mankind one nation or community (Ummah) following one religion i.e. Islam but they will not cease to disagree".* **(Hud:118)**

The Quran also indicates

"O Mankind, we have created you from male and a female, and made you into nations an"

(Al - Hujurat 49:13)

God did not create only one tribe, but rather a variety of peoples and human entities, he also created Pluralism in the human community, and made 'acquittance' and communication of its presence. Acquittance usually leads to understanding the other, it also eliminates "poor perception and understanding of the other." And thus, pluralism and diversity are characteristics of richly human life and are a necessity in human life at the same time. Islam's call for pluralism and diversity in human society is associated with it call mutual acceptance and recognition of the other on one hand, equality between people, regardless of their color, origin, race, and religion, and nurturing the relations of tolerance among the components 'of human community in general, especially the Islamic community, on the other. Hence there is no doubt that 'acquittance' 'acceptance' 'recognition' of the other, 'equality' and tolerance are essential components in the system of conflict prevention.

Islam calls for cooperation, not only as a necessity or need in human society, but as a part of the task of urbanization in human societies, and therefore, emphasizes positive cooperation in life and diverse human societies. What is in need is cooperation in doing good and not in evil and aggression Allah says:

> "*Help you one another in virtue, righteousness, and piety (Al-Birr and Al- Taqwa); but do not help another in sin and transgression. And fear Allah, verily, Allah is severe in punishment*" **(Al Quran Al- Maidah:2)**

Therefore, the cooperative approach in Islam is a way of life, and Muslims are required to be active givers and 'Positive' in human societies. This means it is necessary to exercise cooperative behavior and style in life., which means an early application of forms of conflict prevention, or conflict behavior, whether between individuals, groups or states, especially with the seven principles mentioned, that constitute a framework or environment needed to achieve cooperation.

Conclusion

The above-examined precepts of Islam could be claimed to be an irrefutable proof that Islam is keen on guaranteeing everybody all their rights, maintaining peace, and establishing good human relationships between all individuals and communities regardless of their race, gender, color, religion, social status, etc., on the other hand, the teaching of Islam examined earlier and many other ones could act as a convincing reply to those organization's and Movements who have committed and may intend to commit a terrorist act or resort to any other forms of violence unjustly on behalf of Islam, and also to anti-Islamic and Islamophobic practices and attitudes on the part of non-Muslims that it is a religion of mercy to all mankind. Aside from this, it is ought to be noted that what lies at the root of the criminal deeds of those who mistakenly claim to strive in the cause of Allah. And the major reason behind the anti-Islamic practices and attitudes of non-Muslims is Ignorance; both parties' ignorance of the essence of the true precepts of Islam, the religion whose messenger was sent as a mercy to all mankind (Rehmaten Lil Allammen). Therefore, Muslim and non-Muslim peoples should all collaborate to achieve a universal noble aim. This consists in fighting all the natural terrorism and the culture of death., mainly hatred, poverty, and ignorance; and enhancing all the moral values that help humanity lead a beatific life   all across the world factually a society cannot progress in the steam of chaos and disorder but the abundance of peace, harmony, and tranquillity

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