Islam: A Religion Of Peace

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Abstract

The entire universe has a culture of peace. There are many objects in the cosmos, including stars, planets, and galaxies. All of these celestial objects are moving, including the sun, the moon, and the planets as well as the stars and the moon. God's Word has been preserved in the Quran, while Prophet Muhammad's life and times are documented in the Sunnah. Both are essential because they inform man of the reason for his existence and introduce him to God's Creation Plan. In the Quran, all the fundamental principles of spirituality, ethics, and peaceful behaviour are spelt out in detail. The Quran places a strong emphasis on character development through self-examination and conforming to God's will. It does not call upon the believer to use violence against others or to cause their destruction wherever.

Keywords: Religion, Peace, Islam, Prophet Muhammad, Quran**.**

Introduction

The Quran is a book that the Prophet Muhammad received directly from God. Over the course of 23 years, it was revealed to the Prophet through Angel Gabriel.[i] The Prophet Muhammad was in Makkah when the first section of the Qur'an was revealed in 610 AD. The final section was revealed in 632, while the Prophet was in Madinah, after which various verses continued to be frequently disclosed. The Quran contains 114 chapters, both lengthy and concise. There are around 6600 verses.[ii] Under the direction of the angel Gabriel, through whom God revealed the Quran.

Peace – Leads to Social Development

Restoring normalcy is the basic goal of peace because it is necessary for success in all endeavours. We must therefore put peace-making first and foremost. The challenge is that societal harmony maintenance is a bilateral issue. A society is always composed of several groupings. The acceptance of the peace plan by all sides is a sine qua non-requirement for there to be peace.

What perspective can then be agreed upon by all social groups? The best method to have peace in society is status quoism. In other words, striving to alter the current situation may lead to violence, while accepting it leads to harmony. The applicable formula in this situation might be expressed using idealism in terms of personal peace and pragmatism

in terms of social peace. There is no other formula that can be used in this circumstance. The soil is like peace. Without soil, a tree cannot exist. Similar to this, peace is necessary for social growth.

Resources can be utilized for the benefit of humanity but not for exploitation. Although you are free to seek nonviolent action, using force is not acceptable. Nature can be utilised, but only if you maintain its equilibrium; you must never upset the balance of the natural world. One may use nuclear energy for non-nuclear purposes, but you are not allowed to make nuclear weapons. One has the freedom to practise love and compassion, but one should not use the freedom to succumb to bigotry and intolerance. The physical demands are satiated but not at the expense of the spirit. In conclusion, if you share your life with others rather than eradicating them, you can live it freely.

Religion of Peace

Islam, which derives from the Arabic word silm, means "peace." 'Peace is Islam,' says a tradition of the Prophet of Islam.[iii] This indicates that one of Islam's prerequisites is peace. Similar to this, a hadith claims that a Muslim is someone from whose mouth and hands people are secure. As-Salam, which is Arabic for "peace and security," is one of the characteristics of God that is mentioned in the Quran. In other words, peace is an expression of God's Being. God is, in fact, Great.[iv] . The paths of peace are likened to divine guidance in the Quran. (5:16)

Islam views Paradise as the best place for people to live and refers to it as the "Home of Peace." (10:25) Additionally, it is believed that the inhabitants of Paradise will wish one another peace, this suggests that the social structure of the inhabitants of Paradise will be based on peace. Thus, peace and harmony ought to rule in human society in accordance with the creation plan of God. Only a peaceful world will be able to benefit from His blessings since that is how He intended for this world to be.

Islam is a religion of peace in the fullest sense of the word. The Quran calls its way 'the paths of peace (5:16). It describes reconciliation as the best policy (4:128), and based on the results, the path of peace is superior to that of conflict. It states that God abhors any disturbance of the peace (2:205). We can say that it is no exaggeration to say that Islam and violence are contradictory to each other. The concept of Islamic violence is so obviously unfounded that prima facie it stands rejected. The fact that violence is not sustainable, in the present world, is sufficient indication that violence, as a principle, is quite alien to the scheme of things in Islam. And the truth of the matter is that all the teachings of Islam are based, directly or indirectly, on the principle of peace.

Practical examples – Success through Non-Violent Methods

All of Islam's major victories throughout its formative years and all subsequent epochs were won through nonviolent means. Here are a few illustrations of these accomplishments.

1.   The Prophet spent the first 13 years of his 23-year prophetic career in Makkah.[v] During this period, the Prophet totally embraced pacifism or non-violence. There were many other issues present in Makkah at the time that might have led to conflict and confrontation. However, the Prophet Muhammad, may peace be upon him, assiduously avoided all such matters and rigorously restricted his field to the peaceful proclamation of God's truth.

As a result, the job was carried out vigorously at this time and the message of Islam was spread. The people of the highest moral standing followed Islam and they helped shape Islam's history, such as Abu Bakr, Umar, Uthman, Ali, etc., which was one of the great achievements during these 13 years of preaching the word of Islam.

2.   Even then, in Makkah, when the Quraysh leaders were all ready to attack the Prophet,[vi] the Prophet chose to quietly leave for Madinah rather than react and retaliate.

By its very nature, migration was a prime example of nonviolent activism. With the help of his about 200 companions, the Prophet was able to establish Madinah as a vital centre of Islam thanks to this peaceful approach. The early history of Islam would have been buried there in Makkah if they had chosen the road of conflict rather than peaceful migration.

3.   His enemies unilaterally decided to declare war on him after his emigration. As a result, violent clashes like the ones between Badr and Uhud happened. The Prophet then agreed to all of his opponents' demands and signed a 10-year peace contract known in history as Sulh-al-Hudaybiyya.[vii] The Qur'an refers to this as a "clear victory." This peace agreement opened the door for productive actions that ultimately enabled the conquering of Makkah and all of Arabia possible.

The Hudaybiya Peace Treaty

In the Hudaybiya peace pact, the Prophet of Islam set a very clear historical precedent during the incidence the of Hudaybiya peace treaty. By unilaterally and voluntarily accepting his opponents' demands, the Prophet successfully resolved the complex situation. The treaty gave the opportunity to Prophet work continuously on a positive peace programme and that would not have been possible without what was in essence a 10-year no-war pact. The Prophet and his companions were able to consolidate themselves so thoroughly due to this treaty that it was no longer needed to go to war because their opponents were forced to surrender.

This Hudaybiya peace treaty of the Prophet of Islam was comparable to a "peace bomb" in that its positive effects were widely felt. The outcome of this agreement demonstrates that the 'bomb' of peace is more powerful than the bomb of violence. Violent bombs result in death, but peace "bombs" brings in life. A "bomb" of peace causes growth and development whereas a "bomb" of violence causes devastation. Similar to how a violent bomb produces destruction, a bomb of peace provides advancement. Violence inhibits creativity, but peace fosters it. A violent "bomb" is built on hatred, whereas a peaceful

"bomb" is based on love. In contrast to a violent bomb, a peace "bomb" has a limitless capacity.

The Prophet also enjoined the believers to wish each other by saying 'Assalamm-o-Alaikum'[viii] meaning peace to be upon you. This implies that a basis for reciprocal should be peace and security. The Prophet advised the followers that the goal of human endeavour should be a success in the Hereafter. In doing so, he challenged the idea that achieving material success should be the goal of life because doing so ultimately leads to all forms of conflict and violence.

Prophet preached that one should be useful to others and not cause harm. This was his prescription for a better life, and if that was not possible, then at the very least, one should not potentially harm others. No one should be viewed as an enemy, and even the enemy must be treated fairly. It would also make one consciously realize that one's enemy has the potential of being one's friend.

Unquestionably, the Quran is a book of peace. It is not a book about battle and bloodshed. All of the Quran's proclamations are either directly or indirectly related to peace, which can be used to determine this. "In the name of God, the Most Benevolent, the Most Merciful,"[ix] is the opening invocation, and this line is recited in the Quran no fewer than 114 times. This suggests that the Supreme Being, who sent this book to humanity, has mercy as one of its highest qualities. In fact, the overarching compassion of God is the central subject of the entire holy book. The greater part of the texts strongly promotes peace, either directly or indirectly. Only forty of the Quran's 6666[x] verses i.e. less than one per cent—deal with the injunction on engaging in war, and even those only apply when necessary for self-defence. In more precise terms, merely 0.6 per cent.

Only after adhering to the Quran's instructions and developing authentic peace-loving qualities will those who accept it as the Book of God be regarded as true believers. Under no circumstances should they start taking violent actions. It is vital to make a distinction between Islam and Muslims in order to explore this topic objectively. Muslim behaviour should not always be interpreted as stemming from Islamic doctrine.

In essence, rather than judging Islam by Muslim behaviours, which is an ideology, it is better to judge Muslim activities by the standards of Islam. Even though they see themselves as Islam's defenders in their own eyes, those who have rejected its precepts cannot claim to be Islamic in their behaviour. Only when a Muslim upholds the core principles of their faith can they be considered Muslim.

Peace- The name of God

As-Salam, or peace, is one of God's numerous names or traits that are recorded in the Quran. God adores tranquilly and safety so much that He named Himself Peace. That is to say, peace is embodied in God Himself.

Alkhattabi has explained this verse in these words: God has established the highest standard imaginable[xi]. In other words, if God deals with humans in a way that is based on

security and peace, then man should also interact with other humans in a way that is gentle and nonviolent.

"If someone kills another person, unless it is in retaliation for someone else or for causing corruption on the earth, it is as if he had murdered all mankind." (5:32)

The act of murder is a horrendous act. A person may only be killed if there is no other way to address the threat he poses to societal order. Murdering one person without a proven justification is the same as killing everyone. The only distinction between the two is one of degree, not of nature. The act of killing one person is equally as heinous as killing everyone. Without appropriate justification, such a murder seems to be a straightforward process. But such behaviour violates all moral codes that value human life. In actuality, war is a bestial act. It lacks any human characteristics. Indeed, peace is the rule and conflict is only a very rare exception in Islam, according to its well-known and precise precepts.

Compassion, forgiveness, and respect- Fundamental components of creating a culture of peace.

Let's start with kindness. There are numerous verses in the Qur'an and Hadith that place a strong emphasis on compassion. For instance, the Prophet of Islam advised his followers to practise compassion toward one another in order to receive it from God.

Islam, then, turns compassion into an issue of each man's self-interest. As one's compassion for one's fellow human beings determines one's own future. Islam inspires us to treat one another with kindness in this way. To receive God's grace, one must be compassionate toward others.

The other is forgiving. The Qur'an states that "when they are enraged, they forgive." (26:55) The Qur'an has several verses that encourage forgiving others.

A hadith follows that. "O Prophet, offer me a master advice by which I may be able to manage all the concerns of my life," a person once requested of the Prophet. Prophet's response: "Don't be angry." It means 'forgive people even at provocation.' That is, adopt forgiveness as your behaviour at all times.

Take the third principle, respect for all, for example. Al-Bukhari told a really fascinating story in this regard.

Once, while in Madina, the Prophet of Islam witnessed a funeral procession go by.[xii] At that moment, the Prophet was seated. The Prophet rose to his feet in respect after observing this. One of his colleagues then remarked, "O Prophet, it was a Jewish man's burial" (not a Muslim). Prophet responded, "Was he not a human person?" It signified that all people are deserving of respect. People may have different beliefs and cultural practices, but everyone must respect one another.

Since all men and women are considered to be biological siblings and brothers in Islam. And they are all made by the same God. These three ideas serve as the cornerstones of a

peaceful community. There will undoubtedly be a peaceful and harmonious community wherever these three ideals may be found.

Therefore, it can be said the primary goal of the Quran is to help man build a mind which is to provide him with the ability to live in harmony with both himself and his surrounding social environment.

No scope for enmity in the Quran

The status of both peace and violence is not an ideology, but a method. Peace is also a method and violence is also a method. It is the target that makes an ideology a peaceful ideology or a violent ideology. If the goal is to make people love each other, then one will use peaceful means to achieve the goals. Because love can only be produced through peaceful counsel. On the contrary, if the goal is to establish a rule, then one will resort to violence. Because the requirement of the rule is to use force for establishing the rule.

There is no scope for violence or enmity in the Quran. The Quran says in Ch 41:34 "Acts of goodness and evil are not equal. Repel evil with better, and you'll see that someone who was once your enemy has changed into your most cherished friend." This means that one should love even the enemy rather a Muslim is one who loves the entire mankind even if he seems to be the enemy. In the Quran, it is further added that if you treat a person badly the result will be a negative reaction. On the contrary, if you treat your enemy well, the result will be that the enemy's conscience will change, and he will correct his relationship with you. Moreover, if the enemy's attitude has a negative reaction there should always be taken as the temptation of the devil to spoil the relationship. This is the main teaching of Islam. Relationship in Islam is based on the principle of patience. It is one-way kindness. A Muslim should be kind towards all even if there is lack of patience from the other side. That is, if treated badly by the other party, then unilaterally treat the other well. According to this verse of the Quran, there is no excuse for violence in Islam. Rather it is obligatory for the believers to adopt a peaceful attitude towards others in every situation. The law of violence is the law of Satan, the law of violence is not the law of Islam but in this world, it is the law of freedom which prevails. Therefore, every human being including a Muslim has the freedom to adopt the peaceful method and abandon the method of violence in the event of a conflict. There is only one option for a human being in social affairs, it is the option of peace. According to Islam, violence is not an option. Love for a fellow human being is not confined to a matter of morality but is directly related to the creation plan of God. God is the creator of all including human beings. Therefore, when one agrees with the creation plan of God, he is indirectly agreeing to be in agreement with humans including his enemies.

Islam focuses on adhering to the principle of patience in all conflicting matters. At the very beginning of the Quran, Surah Al- Madhasr was revealed i.e "and for the sake of your Lord, be patient." (74:7) in which it was commanded to have patience. In the first quarter of the seventh century. The tribal culture was established in Arabia at that time. Prophet

and his followers were abused at that time but still in the Quran it was ordered that one should be patient.

Patience is not a lesson in inaction but it is conforming to God's creative plan.

Conclusion

Quran is the authoritative text of Islam. The study of the Quran shows that the purpose of Islam is the evolution of the individual and that is possible only when there is peace (4:128) If there is peace there will be opportunities for an individual to develop in the desired manner. Quran explains that man is created for a purpose and he should be a peace-loving character to fulfil the purpose. That is, for the person who builds a peaceful personality in himself there is an eternal reward in the Hereafter, 'Dar Al-Salam' (10:25) "God calls man to the home of peace and He guides whom He wills to a straight path." Also, if a person fails to build a peaceful personality in Himself there is eternal punishment in the Hereafter. This teaching of Islam combines the concept of compulsion with peacefulness.

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