



Peace, Reconciliation, and Justice in Global Perspective Opportunities and way forward for Muslim World in Islamic Perspective

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Abstract- Establishment of balanced as well as long-lasting peaceful affairs amidst opponents to an obstinate dispute needs the edifice of a peaceful culture through the mechanisms of peacebuilding together with the reconciliation. This is, in its true essence, the lengthy process of peacemaking, which brings about fundamental social changes that involves the construction of new psychological and social repertoire allowing the attainment of a contract with opponent and empowers the development of a united bond centered on reciprocated conviction and cooperation, consideration, and acceptance of mutual necessities. Accomplishing this difficult psychological and social endeavor could offer hope for a healthier life without any violence and misery. To reconciliation, Justice serves as a fundamental prerequisite. We have to spend a great deal of time explaining why justice alone is not enough for reconciliation, and peace but it is important to clearly state that without justice, no reconciliation is possible and without both of this peace cannot be established. Unfortunately, many people think that we must make a choice between justice and reconciliation because the two are not compatible, and we can have either justice or reconciliation for sustainable peace. The purpose of this article is to elaborate this perspective and demonstrate that justice is a part of reconciliation, and reconciliation is a part of justice. In other words, reconciliation is impossible without justice and justice is impossible without some form of reconciliation. I will highlight this fact that justice and reconciliation are the keys to open the door of peace. In this article I have adopted analytical and critical methodology of research to find out that how justice and reconciliation can play a vital role to resolve the issues through negotiations, mediation, arbitration, and litigation.

Keywords: Peace, justice, Reconciliation, conflict, Islam, Global, Muslim World

I. INTRODUCTION

Foreword:

Islam being a religion as well as a tradition is abounded with lessons and rituals of peace, justice, and reconciliation. For instance: the peaceful reply to the oppression suffered in the initial Islamic 13 years by Muslims in Makkah; or through the scripts of Hazrat Muhammad SAWW to leading powers of that era which intellectuals say pursued peace as well as security in combination with the pleas for intended agreement. Usually, Muslims believes Islam to be the religion of peace and asks Muslims to avoid illogical oppression and aggression, as evidenced through the verses of Quran:

Fight in the way of Allah those who fight against you but do not transgress. Indeed, Allah does not like transgressors. (Surah Al- Baqarah, verse 190)

And if they cease, then indeed, Allah is Forgiving and Merciful. (Surah Al- Baqarah, verse 192).

Fight them until there is no [more] fitnah and [until] religion [i.e., worship] is [acknowledged to be] for Allah. But if they cease, then there is to be no aggression [i.e., assault] except against the oppressors. (Surah Al- Baqarah, verse 193).

Moreover, practicing the teachings of Islam brings harmony, peace, justice, and order to the world. Since the rise of Islam, the communities of Muslims have been emboldened by diversified values as well as principles of Islam supporting peace which has made Muslim women and men able to settle their disputes peacefully. Also, it has taught them to establish justified social, economic, and political systems. Muslim communities have tailored and utilized these standards and tenets to distinctive everyday requirements and necessities in their cultural, social, and political frameworks.

However, since the end of 1980s, when the cold war ended, numerous studies overlooked the traditions of Islam related to peace, justice, and reconciliation and engrossed basically upon the fundamentalism of Islam and advent of radical movements of Islam. Some scholars presaged a ‘clatter of civilizations’ and connecting Islam with the terrorism, claimed that Islam is intrinsically retrograde and vehement religion, typecasting believers as ‘regressive, vicious, and barbaric’. Flouting intrinsic practices of peace, justice, and reconciliation these studies represented Islam being the experiential menace to the civilized globe. Contrastingly, some scholars argued that in reality, Islam is a religion of tolerance as well as peace, which allows the use of violent practices just under particular well-characterized situations and have concentrated instead on the particular situations and conditions under which Allah has permitted the use of war or *Jihad* to resolve disputes.

Permission [to fight] has been given to those who are being fought because they were wronged. And indeed, Allah is competent to give them victory. (Surah Al- Hajj, verse 39).

Except for those who take refuge with a people between yourselves and whom is a treaty or those who come to you, their hearts strained at [the prospect of] fighting you or fighting their own people. And if Allah had willed, He could have given them power over you, and they would have fought you. So if they remove themselves from you and do not fight you and offer you peace, then Allah has not made for you a cause [for fighting] against them. (Surah An-Nisa, verse 90).

And if they incline to peace, then incline to it [also] and rely upon Allah. Indeed, it is He who is the Hearing, the Knowing. (Surah Al- Anfal, verse 61).

This study is penned to recognize wide-range ethics as well as principles on circumventing vicious discord and massacre at a communal level according to Islamic perspective and the way in which they can be utilized in promoting the system of settling the disagreements with the communities they deal with. So fundamentally, this study is a theoretical construct outlining the Islamic notions about peace, justice, and reconciliation. This study focuses on the traditions of Islam about peace and settlement of conflicts with justice. Also, it argues that peaceful as well as nonviolent settlement of discords has been an intrinsic feature of Islamic practices since the era of Hazrat Muhammad Mustafa SAWW. Additionally, this paper will review the disagreement settlement mechanisms that have been established and essentially employed to settle disputes in an Islamic globe such as wasata i.e mediation, sulha, musalaha i.e reconciliation, and hewar i.e dialogue. Furthermore, this paper is an attempt to facilitate the analysis of the conflict effectively and interventions framework that are engrossed in the Islamic teachings. Also, it pursues to classify the tenets for the justification of teachings of Islam against brutality and a mechanism of settling disputes.

Research approach:

Considering the requirements of the topic, it is noteworthy that, this is, a theoretical effort intended to deliver a framework for practicality. Therefore, the methodology employed is to reexamine existing literature on the subject.

Research goal:

Tradition of Islam stems its authenticity by virtue of the sacredness of its rules along with customs originates from Holy Quran as well as Sunnah (teachings of Hazrat Muhammad SAWW) that encompasses holy truths that are the foundations of ethics. Thence, this study acknowledges that reconciling people by keeping peace and justice the top-most priority among different ethnic communities demands a comprehension of dynamic associations among the traditions of Islam which unite Muslims with their

discrete cultural, political, geographical, and historical contexts of every Islamic community that impacts the particular conflict resolution mechanism. Also, this study delivers a framework of principles, tools, and values to comprehend peacebuilding as well as dispute resolution measures in Islamic world. Last but not least, while describing the Islamic context, both according to the teachings of Holy Quran and Hazrat Muhammad Mustafa SAWW, of peacebuilding, justice, and reconciliation, the study is cognizant on picturizing the opportunities and way forward for the Islamic world along with some recommendations that might help the Muslim communities in acknowledging the significance of peace, justice, and reconciliation for better future.

PEACE

*For Mercy has a human heart,
Pity a human face,
And Love, the human form divine,
And Peace, the human dress.*

--- William Blake: "The Divine Image" *Songs of Innocence*¹

And We have not sent you, [O Muhammad], except as a mercy to the worlds. (Surah Al-Anbiya, verse 107).

These verses state the significance of peace being the epitome of human heart and even the most blessed Person of this planet was embodied with the peace. The holy Quran declares that Hazrat Muhammad SAWW was sent as a mercy to the whole humanity. The term Islam refers to peace as well as submission. Similar to the believers of other religions, Muslims also seek just and peaceful environment live in. Allah commands Muslims to manage their aggression². Also, to approach others peacefully.

And do not let the hatred of a people prevent you from being just. (Surah Al-Maidah, verse 8).

And hasten to forgiveness from your Lord and a garden [i.e., Paradise] as wide as the heavens and earth, prepared for the righteous. 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. (Surah Al-e Imraan, verse 133-132).

Quest for harmony and peace is the core aspect of any religion. Even the secular theologian urges for peace in a nation. The mind set of post capitalism survivors holding strong pledge with the economic progress, eccentricity, and ethical contingency, slowly made up a principle that war would not help to achieve the social as well as economic goals of industrialized globe³. The leitmotif of peace constitutes a focal subject, objective, and a supreme tenet in Islam which is mainly targeted by thoughts as well as activism of Islam. In the recent times, when Islam along with its followers are suffering violence and fanaticism, understanding, and comprehending the Islam's message is crucially significant under the light of Quran⁴. It would be of no exaggeration to state that any kind of extremism and Islam are critically contradictory to one another. The notion of Islamic extremism is so certainly baseless that it goes denied. The reality that extremism is not viable in the contemporary global states is sufficient to encourage one that barbarism, principally, is way unknown to the schematic ideologies of Islam. This is claimed to be an everlasting religion. And connecting any kind of extremism with Islam makes the eternal characteristics of Islam to be doubtful⁵. Even the first Holy Quranic verse breathes the true essence of the spirit of Islam as a religion of peace as it recites:

"In the name of Allah, the most Merciful, the most Beneficial.

This verse has been used for 113 times in Quran⁶. This exhibits the utmost significance of the attributes of mercy as well as compassion. Moreover, being an articulation of the supreme significance for Islamic peace; (As-Salaam) All-Peaceful is among the names of Allah SWT, greeting of the ones living in the heavens and of the Muslims as well.

[And] "Peace," a word from a Merciful Lord. (Surah- Yasin, verse 58).

¹ Poetry Foundation. (2021). The Divine Image by William Blake. *Poetry Foundation*. <https://www.poetryfoundation.org/poems/43656/the-divine-image>

² Farrar, S. (2020). Islamic Ethics and Truth Commissions in the Muslim World: Towards a Just and Ecologically Sustainable Peace?. In *Towards a Just and Ecologically Sustainable Peace* (pp. 135-163). Palgrave Macmillan, Singapore.

³ Philpott, D. (2015). *Just and unjust peace: An ethic of political reconciliation*. Oxford University Press.

⁴ Engineer, A. (2005). *On developing theology of peace in Islam*. Sterling Publishers Pvt. Ltd.

⁵ Khadduri, M. (2006). *War and Peace in the Law of Islam*. The Lawbook Exchange, Ltd..

⁶ Zubair, K. M. (2016, June 8). *Most Quranic verses are based on peace, kindness*. Khaleej Times. <https://www.khaleejtimes.com/ramadan-2016/ramadan-news/most-quranic-verses-are-based-on-peace-kindness>

Also, the term Peace has been mentioned in holy Quran; approximately 50 times or even more⁷. Quran is the model of peace for the whole humanity. Upon the creation of earth and all heavens, Allah commanded everything to sustain peace and forbade clashes⁸.

It is not allowable [i.e., possible] for the sun to reach the moon, nor does the night overtake the day, but each, in an orbit, is swimming. (Surah Yasin, verse 40)

Peace or Salaam is a term in Islam, which is not originated from any prophetic or person's name but is rooted in the term 'Islam' itself. And this reflects the significance, roots, and depth of Peace within Islam. The fundamental basis of Islamic concept for the globe is its universality. Peace is considered to be the structural element at the heart of the building of the world pursued by Islam⁹. According to the vision of Islam, ideology of peace is fundamental and authentic. The concept of Islam is the attainment of harmony as well as balance among soul, mind, and body to the self which is in a peaceful state as referred to in the holy Quran. Additionally, peace is not just the dearth of oppression and aggression, but the charisma of justice as well. Peace is a milieu that fosters self-actualization. It also ensures that a man is capable of pursuing a good life i.e., hayyat-e-tayyibah¹⁰.

and settlement is best (Surah An-Nisa, verse 128).

Reconciliation all the way through mediation as well as dialogue

To resolve the conflicts in the Muslim societies there are some major mechanisms such as Islamic courts, official negotiation or *tahkeem*, mediation (for example in Turkey and central East), Dialogue or *hewar*, as well as reconciliation (*Sulha or Sulh* in central East; *xeer* within Somalia, *suluh* in Indonesia and Kenya, and the *jirga* in Pakistan as well as Afghanistan)¹¹. Because the Islamic courts together with the formal negotiations are broadly apportioned in accordance with the literature of Fiqh, that is why it would not be discussed here. Rather, this study will highlight on less explored yet mostly employed unofficial mechanisms of resolving conflicts and bringing about peace with justice, that is mediation, reconciliation, as well as dialogue at communal levels. It is noteworthy that all of these mechanisms may not always be executed individually and mostly overlap with one another. Moreover, these processes are the traditional exercises in the societies which practice global norms and are not against the values of Islam. These social norms and customs are in accordance with the fundamental Islamic tenets, as most among these notions are symbiotic with the practices of Hazrat Muhammad Mustafa SAWW and commandments of Allah SWT in the Holy Quran and therefore been implemented as the tools to be utilized¹².

Mediation in Islamic perspectives

Mediation is a diplomatic approach in the Islamic world (*wasata* in Arabic states, *arabuluculuk* in Turkey, Palestine, and Lebanon), of resolving dispute in which the third or indirect party, which is basically not directly involved in the conflict, makes an effort in resolving and dispute management. Third parties intervene into the conflicts amidst the states via diplomatic routes and mostly utilized by the Islamic states and Organization of Islamic conference to resolve the states' conflict. Also, mediation is a dispute resolution measure for family and communal disputes. This process has been in practice since the initial era of Islam. Hazrat Muhammad Mustafa SAWW was known to be most trustworthy (*Al-Amin*), due to this, he SAWW acted as mediator and arbitrator in resolving the conflicts among different clans at that time in Makkah. Also, in Yathrib (Madinah), he SAWW has resolved numerous conflicts being a mediator arbitrator among different Muslim communities. His SAWW prominent role as a mediator can be acknowledged in the Madinah treaty or constitution of Madinah. Among the well-recognized interventions of Hazrat Muhammad SAWW is the conflict related to the relocation of *Hijr-e Aswad* (the Black Stone) in the wall of Kabah. In this dispute, Hazrat Muhammad Mustafa SAWW was the only person in whom the three involved major tribes put their trust in and made him SAWW decide that which tribe would be having an honor to carry that stone and instill it in the wall of Kabah. He SAWW resolved this dispute by proposing that *Hijr-e-Aswad* should be placed at the center of the cloak. And the leader of every tribe should be holding the cloak from each side. And altogether they will carry the stone up to the wall. Several efforts of mediation have been made in the light of the examples from Hazrat Muhammad

⁷ Al-Khazendar, S. Islamic Perspective towards Conflict and Peace.

⁸ Al-Banna, H. (1997). Peace in Islam. London: Prelude Ltd.

⁹ Kalin, I. (2005). Islam and peace: A survey of the sources of peace in the Islamic tradition. *Islamic studies*, 44(3), 327-362.

¹⁰ Haddad, Y. Y. (2006). The quest for peace in submission. *Women embracing Islam: Gender and conversion in the West*, 19.

¹¹ Philpott, D. (2007). Religion, reconciliation, and transitional justice: The state of the field. Available at SSRN 1417034.

¹² Philpott, D. (2007). Religion, reconciliation, and transitional justice: The state of the field. Available at SSRN 1417034.

Mustafa SAWW's life which are based upon the fundamental principles of Islam and are in accordance with the teachings of holy Quran¹³.

Reconciliation or Musalaha, Sulha

*They ask you, [O Muhammad], about the bounties [of war]. Say, "The [decision concerning] bounties is for Allah and the Messenger." So, fear Allah and **amend that which is between you** and obey Allah and His Messenger, if you should be believers.* (Surah Anfal, verse 1)

Reconciliation is among the best practices in resolving the conflicts among the communities of Muslims. The process of Musalaha or Sulha is the process of reconciling people in Islam. Musalaha or sulha can be defined as the traditional procedure of recuperative justice as well as peacemaking and being the real result or situation preserved by that procedure. Sulha can also be acknowledged as a reconciliation event or a reconciliation ritual and not a procedure. In the central east states during pre-Islamic era, musalaha was known to be the most authentic mechanism of resolving disputes and reconciling the conflicts amidst the rival groups. Abu-Hassan was a judge in Jordan who claimed that there exists two forms of sulha procedures: private sulha as well as public sulha. The former comes into action if dispute is among the two known members of a community. Tis sulha brings about peace and harmony in the community by forgetting and forgiving one another. However, the later comes into action when there is a conflict between two states or different communities, tribes, different religious parties (Ibid) and it is resolved in the form of signing a treaty between the two involved states. In the history of Islam, treaty of Hudaibiya was signed between Hazrat Muhammad SAWW and the Makkans, is an illustration of public sulha¹⁴.

Communal traditions of sulha

In several Islamic states, sulha is practiced as an official dispute resolution procedure such as in Jordan, Lebanon, and Palestine in case of inter- as well as intra-community conflicts. In these states sulha is recognized as a ritual of resolving conflicts among the Bedouins. In other Islamic communities, similar procedures of reconciliation are practiced such as jirga system in Pakistan as well as Afghanistan, and Xeer system in Somalian regions¹⁵.

The jirga

Jirga is a conflict resolving tradition which is commonly practiced in Afghanistan and Pakistan. It is defined as historical as well as traditional setup and gathering of the elders of a tribe who have served as resolving disputes related to political, economic, religious, and social conflicts of the tribes since many years by making the decisions that were based upon respect, mutuality, and consensus. Shura is another similar ritual that is practiced in other ethnic groups for resolving conflicts in these regions. Jirga can be local, at the level of region, or national level. Equality and hospitality principal is the most significant parameter of jirga system. Similar to musalaha, jirga also focuses upon restoration of justice and prefers the wellbeing, harmony, and group cohesion in the community. Finding a way out, acceptable to all the concerned groups and protection of community is carried out through consultation together with deliberation and is very critical in context of jirga¹⁶. Along with preferring the "common betterment", consultation of the members of community is significant principle of Islam that is rooted in the verses of Quran e.g.,

*So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them **and consult them in the matter**. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].* (Surah Al-e Imran, verse 159)

¹³ Manaf, A. W. A. (2018). Mediation in Islam. *Advanced Science Letters*, 24(7), 5171-5173.

¹⁴ Philpott, D. (2010). Reconciliation: An ethic for peacebuilding. *Strategies of Peace*, 91, 118.

¹⁵ Cesari, J. (2004). Toward a Reconciliation of Islam and the West?. In *When Islam and Democracy Meet: Muslims in Europe and in the United States* (pp. 175-181). Palgrave Macmillan, New York.

¹⁶ Ahmed, Z. S., & Yousaf, F. (2018). Pashtun Jirgas, their potential in Pak-Afghan reconciliation and national reconstruction. *South Asia Research*, 38(1), 57-74.

And

And those who have responded to their Lord and established prayer and whose affair is [determined by] consultation among themselves, and from what we have provided them, they spend. (Surah Shuraa, verse 38).

Another illustration of Islamic reconciliation is the tradition of Somali i.e., Xeer. It also bears the aim of facilitating reconciliation and promoting restorative justice. This conflict resolving mechanism establishes laws and orders, rules that governs war, share & usage of resources, marriage, peace, agreements amidst groups, and punishments including blood money or Diya. The significant clause of this fact-finding procedure is to listen to both groups and witnesses to find the equitable way out. In accordance with the culture of Somalia, the offender is anticipated to conduct the meeting, also he is responsible of paying all the expenses. The rules together with the processes of Xeer are carried out according to the value as well as principles of Islam and cultural customs too. Values for example harmony in the community, accepting the duties, fixing the ties, forgiving, and exonerating are important in making agreements and fixing the relationships. Just like the mechanisms of jirga and musalaha, Xeer also protects the dignity as well as honor of the involved groups and retain the harmony of the societies¹⁷¹⁸. As Quran says:

And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah. And if it returns, then make settlement between them in justice and act justly. Indeed, Allah loves those who act justly. (Surah Al-Hujarat, verse 9).

Dialogue

Dialogues is described to be the safe mechanism in the form of verbal as well as non-verbal communication for exchanging thoughts, information, and idea between the subjects of various communities. The aim of performing dialogue is to clear the misconceptions and enhance the accurate knowledge about the perspectives, traditions, and belief frameworks of other communities. Dialogue is another important conflict resolution mechanism. Inter-faith dialogue is conducted in order to resolve the disputes among different ethnic communities. The aim of inter-faith dialogue is to establish tolerance as well as respectful relations along with the social, economic, and political institutions and frameworks by constructively and potentially engaging others. It has been the important aspect of resolving conflicts since the era of Hazrat Muhammad SAWW. It has largely been encouraged by the Holy Quran as well as Ahadith. Holy Quran has clearly prohibited the religious oppression, also asked the believers to respect everyone¹⁹.

There shall be no compulsion in [acceptance of] the religion. The right course has become distinct from the wrong. So whoever disbelieves in tāghūt and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing. (Surah Al-Baqarah, verse 256).

Quran also commands to respect and protect the worship places to maintain kind relations with Jews as well as Christians, and ahl-al-Kitaab, the people of book, as highlighted in Quran.

[They are] those who have been evicted from their homes without right - only because they say, "Our Lord is Allah." And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned [i.e., praised]. And Allah will surely support those who support Him [i.e., His cause]. Indeed, Allah is Powerful and Exalted in Might. (Surah Al-Hajj, verse 40).

The traditions of Hazrat Muhammad SAWW also supports the mechanism of dialogue. As he SAWW said that souls are similar to the drafted groups. The groups who know each other develops mutual

¹⁷ Menkhaus, K. (2002). Political Islam in Somalia. *Middle East Policy*, 9(1), 109-123.

¹⁸ Zartman, J. K. (2020). Development and Peace Through Traditional, Cultural, Islamic Mediation. *Journal of Peacebuilding & Development*, 15(2), 164-177.

¹⁹ Helskog, G. H. (2014). Moving out of conflict into reconciliation—Bildung through philosophical dialogue in intercultural and interreligious education. *Educational Action Research*, 22(3), 340-362.

understanding however the strangers encounter disputes. This saying of Prophet SAWW makes inter-faith and intra-faith dialogue a compulsion for attaining a good relation and creating a bridge amidst various communities²⁰.

Justice in Islamic perspective

Justice is considered to be the supreme virtue in Islamic doctrines. Allah SWT has ascribed justice to be the key element for the peaceful life in His sacred scripture, the Holy Quran at numerous places:

Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition. (Surah Al-Nahl, verse 90).

This verse concludes that Allah has emphasized to perform justice as well as unbiased dealings in every aspect of life.

O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is [fully] Aware of what you do. (Surah Al-Maidah, verse 8).

That is why, it can be noticed that justice is a compulsion in Islam whereas, injustice is strictly prohibited and forbidden²¹. The locale or significance of justice is displayed, to the value framework of Quran, in the verse:

We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allah may make evident those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might. (Surah Al-Hadid, verse 25).

Even the prophets were sent on the earth for establishing Justice. Doing justice refers to give everyone their due rights. However, this straightforward declaration shadows all the troubles of life in the everchanging and endless relations; conflicts and issues; and the allurements. For guiding the people, Allah sent His messengers with the clear and apparent Signs and books. The books contained revelations declaring regarding the realities and truths about life, clear comparison among the right and wrong²². Quran declares:

Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly. (Surah Al-Mumtahanah, verse 8).

This verse indicates that Quran has made a clear discretion between evil and good via powerful directives related to justice. Allah has commanded the believers to retain justice regardless of relationships.

O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both.¹ So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, of what you do, Aware. (Surah An-Nisa, verse 135).

Also, the Quran describes the specific frameworks of justice. Such as, treating the orphans with justice.

And do not approach the orphan's property except in a way that is best [i.e., intending improvement] until he reaches maturity. And give full measure and weight in justice. We do not charge any soul except [with that within] its capacity. And when you speak [i.e., testify], be just, even if [it concerns] a near relative. And the covenant of Allah fulfill. This has He instructed you that you may remember. (Surah Al-Anaam, verse 152).

Hazrat Muhammad SAWW also taught the Muslims to be just. He dealt with the people's affairs being as supreme reformer, leader, judge, and apostle of Muslims. He SAWW never made any distinction amidst the Muslims and non-Muslims while dealing with their issues. He (SAWW) said that: "Numerous past people destroyed them by punishing only the poor and overlooking the wrongdoings of rich people. By Allah, if the daughter of Prophet (SAWW) would commit theft, even she would be punished accordingly" (*Al-Bukhari*). Hazrat Muhammad SAWW narrated the saying of Allah by stating that: "O my strivers, I have prohibited injustice for Myself and prohibited it for you also. So, prevent being unjust to one another". (*Sahih Muslim*).

Allah abhors a head of state who is unjust to his subjects. Hadith says: "There are seven categories of people whom God will shelter under the shade of His throne on the Day when there will be no shade except this. [One is] the just leader." (*Sahih Muslim*)

Also, Hazrat Muhammad SAWW said: "People, beware of injustice, for injustice shall be darkness on the Day of Judgment". (*Musnad Ahmed*).

²⁰ Powell, R. (2004). Toward reconciliation in the Middle East: a framework for Christian-Muslim dialogue using natural law tradition. *Loy. U. Chi. Int'l L. Rev.*, 2, 1.

²¹ Askari, H., & Mirakhor, A. (2020). *Conceptions of Justice from Islam to the Present*. Palgrave Macmillan.

²² Hascall, S. C. (2011). Restorative justice in Islam: Should Qisas be considered a form of restorative justice. *Berkeley J. Middle E. & Islamic L.*, 4, 35.

Justice is an important component of Islamic principles. It is the foundation of any state. One who neglects it would be severely punished²³.

Opportunities and way forward for Muslims:

Frameworks as well as strategies of peacemaking of Contemporary Muslim world has been afflicted with so many trials and conflicts. These trials are inclusive of social, political, and economic dimensions together with the issues related to the Muslims' identity. Several governmental as well as non-governmental agencies reserves significant contributions in such conflicts. Technology and globalization has also been the major cause of conflicts that in return has destabilized the regions. When the harmony among the communities is focused, the leading causes of the conflicts are ignored. Development-related issues are not linked to the emerging conflicts and eternal peace. To build peace and resolve the conflicts, the modern-day fundamental infrastructure of in accordance with the classical traditions of Muslim community needs to be revised.

Practices involved in the settlement of conflicts mostly includes the men of older age holding important social status, though young men or sometimes women may also be there in these processes. Women along with the youth are influenced through these disputes in their own way and possess their own requirements. Youth may face the issue of lacking education or jobs, and women are afflicted with the problems such as getting divorced, raped, or widowed as a consequence of the dispute. Moreover, the traditions of peacemaking which centralizes on ministry and powerful people, socially as well as politically are mostly men who marginalizes the females from this procedure. Women possess diversified strengths together with the perspectives which can assist in facilitating the disputes and construct maintainable peace. That is why, it is crucial for the requirements and outlooks of such groups to be made part of peacemaking and dispute settling to make them eternal and impactful.

II. RECOMMENDATIONS:

Comprehending the nature, mechanisms, and challenges suffering peacemaking efforts in the communities of Muslims possess certain repercussions for scheduling. Recommendations to integrate peacebuilding within the scheduling and developing the innovative perspectives to settle the conflict incorporate:

- Integrating the concepts of peacemaking into humanitarian approach approach is very essential.
- Institutional volume of the concerned agencies should be enhanced for engaging them in peacemaking efforts which is important to send the right concept to different stakeholders linked with that agency.
- The matter of conflict should be analyzed properly prior to the programming of resolving it.
- Educational delegates must be exchanged among various states to make the concept of their ideologies clear to one another.
- Islamic teaching based on these said subjects should be included in the curriculum of every teaching institution globally, as they are the basic motives of the humanity.
- Muslim World should establish a separate Institute of Dialogue and Reconciliation to resolve all disputed issues and conflicts.
- Academic exchange programs can play a vital role to understand conflict methodology to tackle such issues through Seminars, Conferences and Dialogue symposiums.

²³ Lakhani, M. A., Shah-Kazemi, R., & Lewisohn, L. (2006). *The sacred foundations of justice in Islam: the teachings of 'Alī ibn Abī Ṭālib*. World Wisdom, Inc.

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3. Philpott, D. (2015). *Just and unjust peace: An ethic of political reconciliation*. Oxford University Press.
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