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### Research Article

# Religious Teachings as the Key to Social Peace and Harmony: An Approach from an Islamic Point of View

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**Abstract.** "Islam" is derived from the Arabic root "*Salema*," which implies peace, submission, purity, and obedience. Islam is frequently regarded as a religion that prioritizes the use of violence in its missionary efforts. A body of literature and media depicting Islam as a violent faith has contributed to the stereotype. The *Qur'an*, the major source of Islamic teaching, depicts a human as being both eager to collaborate and prone to dispute, with a preference for conflict resolution through peaceful means. In the *Qur'an*,ic worldview, the three levels of peace are conceptualized using three terms: *as-silmu*, *as-shulhu*, and *al-amanu*. The purpose of this article is to investigate how the *Qur'an*, encourages Muslims to engage in religious tolerance and harmony with people of other religions in order to bring about a true manifestation of peace and brotherhood in diversity, as well as respect for each other's rights as places of worship based on their common humanity. As a result, the study describes the *Qur'an*,ic principles, *hadith*, and opinions of other scholars for maintaining religious harmony and peaceful coexistence among societies, such as human equality, mutual understanding, tolerance,

dispute resolution, cooperation, and religious and intellectual freedom. This report also emphasises the function of educational groups in raising public knowledge about the importance of maintaining societal peace and harmony.

**Keywords:** Harmony; Peace; Humanity; Tolerance; Respect; Islam; Religion

## INTRODUCTION

When members of all communities get along and care for one another, there is community harmony. Islam is a religion that values peace and harmony. Because Islam wants peace in society and for people to get along better with each other, it has encouraged this relationship and said that all humans come from a single male and female. *Qur'an*, says that "O people, We did make you from male and female" (49:13). As we can see from the many historical events that happened in the life of the Prophet ﷺ and are written about in *Qur'anic* verses, *Qur'anic* teachings and Prophetic paradigms lead the way to the aisle of interfaith dialogue. Ibn Qudamah al-Maqdisi (d. 620H), a famous classical jurist, wrote, "It is not allowed to force a non-believer to accept Islam (Nazir, M. 2015). A person like this wouldn't even be considered a Muslim until it was proven that they chose to follow the faith on their own. He says, "The *Qur'anic* verse that declares, "There is no compulsion in Islam" is why we can't force anyone to do anything" (2:256). In the *Qur'an*, the Prophet ﷺ was called merciful because of the messages he brought to people. Allâh told Muhammad ﷺ:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿٥٦﴾

"And We have sent you (O Muhammad صلى الله عليه وسلم): not but as a mercy for the 'Ālamîn (mankind, jinn and all that exists" (21:107).

When someone looks at the laws of Islam with an open mind, the mercy talked about in this verse will be clear. One example of this mercy is how the laws of Islam treat people of other religions. Abdullah ibn Ubayy, the leader of the hypocrites of Medina, was one of the biggest enemies of Islam and a personal enemy of the Prophet ﷺ. Even though he said he was a Muslim, he did a lot of damage to Muslims and the Prophet ﷺ mission. Knowing how bad things were for him, the Prophet Muhammad ﷺ prayed for his forgiveness and said the funeral prayer for him. Islam not only says that non-Muslims should be free to practice their own religions, but it also says that they should be treated the same way as Muslims. "Beware!" was what the Prophet ﷺ said to warn people not to treat non-Muslims badly in an Islamic society. "Whoever is cruel and hard on a non-Muslim minority and takes away their rights, gives them more than they can handle, or takes something from them against their will, I (Prophet Muhammad) will complain about that person on the Day of Judgment." (Sunnan Abu Dawud, 3052).

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ ، أَخْبَرَنَا ابْنُ وَهْبٍ ، حَدَّثَنِي أَبُو صَخْرٍ الْمَدِينِيُّ ، أَنَّ صَفْوَانَ بْنَ سُلَيْمٍ أَخْبَرَهُ ، عَنْ عِدَّةٍ مِنْ أَوْلَادِ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، عَنْ آبَائِهِمْ دِينِيَّةً ،

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " أَلَا مَنْ ظَلَمَ مُعَاهِدًا أَوْ انْتَقَصَهُ، أَوْ كَلَفَهُ فَوْقَ طَاقَتِهِ، أَوْ أَخَذَ مِنْهُ شَيْئًا بِغَيْرِ طَيْبِ نَفْسٍ - فَأَنَا حَاجِبُهُ يَوْمَ الْقِيَامَةِ ". سنن أبي داود في كتاب الخراج، والإمارة، والفيء، باب في تعشير أهل الذمة (3052) (3/288)

### Peace and Harmony in Qur'an,ic Perspective

The *Qur'an* and *Sunnah*, the two basic sources of Islamic law, both advocate for a calm disposition. The name "Islam" is derived from the verb "*salima*" and the noun "*salam*," both of which mean salvation and peace. The *Qur'an* encourages Muslims to treat people of various religions with respect (Surah Yunus, 10:99), to resolve problems (Al-Hujurat 49:9), to get to know one another (Al-Hujurat 49:13), and to work together in collaboration rather than enmity. According to Islam, peace is more than just the absence of fighting. Peace allows you to take advantage of all of the opportunities that are always available. Planned activities can only take place when the world is at peace. Islam is adamant about the importance of peace. Life and war are the only exceptions. Even during a defensive fight, Muslims must consider the outcome. They should not go to war if the outcome is unknown. Muslims do not go to war in response to random acts of violence. When war is not certain to result in a positive outcome, they must assess the entire scenario and devise a strategy to avoid it (Wahid ud Din Khan, 2000). The concept of peaceful cohabitation and harmony in the *Qur'an* is based on the belief that all people are unified under one God. This is why Muslims are encouraged to build bridges of understanding and collaboration with other people in order to foster a socially harmonious environment. In order to coexist peacefully, people must not injure or offend individuals who do not share their opinions. Laughing at and mocking others can lead to violence and hatred. As a result, the *Qur'an* instructs people to respect the beliefs of others. According to the *Qur'an*:

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا ۗ وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۗ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ۖ وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ ۗ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ۗ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ۖ

(Al-An'am 6:107-108) If Allâh had willed it, they would not have worshipped anyone other than Allâh. And We have not appointed you to be their watchdog or Wakîl (manager, guardian, trustee). And do not offend those who, in addition to Allâh, they (disbelievers) worship, lest they unwittingly insult Allâh. As a result, we have made each person's actions appear fair to them; when they return to their Lord, He will inform them of everything they used to do.

### No Compulsion in Religion

One of the primary facts revealed by the *Qur'an* to promote social harmony is that no one may be forced to adopt Islam. It is the responsibility of Muslims to provide proof of Islam to the masses so that truth can be distinguished from deception.

Following that, anyone who desires to accept Islam may do so, while those who wish to remain unbelieving may do so. If a person does not choose to accept Islam, he or she should not be threatened or injured in any way (Jawdat Sad, 1997). Allâh (swt) declares:

This verse is essential in proving that each person has the right to choose whether or not to embrace Islam. Other equally compelling evidence can be found in the *Qur'an*, including the following two verses:

﴿وَإِن شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا ۖ أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ﴾

"And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Muhammad صلى الله عليه وسلم) then compel mankind, until they become believers." (Yūnus 10:99).

﴿لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنُ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

"There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Tāghūt [2] and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower." (Al-Baqarah 2:256)

﴿قَدْ جَاءَكُمْ بَصَائِرٌ مِنْ رَبِّكُمْ ۚ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ ۚ وَمَنْ عَمِيَ فَعَلَيْهَا ۗ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ﴾

"Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his own self, and whosoever blinds himself, will do so to his own harm, and I (Muhammad صلى الله عليه وسلم) am not a watcher over you." (Al-An'am 6:104)

It should be noted that these words were revealed at Madinah. This is important and essential because it demonstrates the rule, the issue is not only conditional on the Muslims residing in Mecca in a situation of weakness but is also valid for all time and at all places of the world.

### Islamic Perceptive on Socio-political life

Political issues expressed in a legal ruling or fatwa should be recognized as political conflicts in Islam. They have never been extended to religious confrontations between Islam and Christianity, Judaism, Hinduism, or any other religion that Islam has confronted throughout history. The legal decision is unquestionably in accordance with the conditions faced by Muslims; a fatwa issued by an expert that allows the use of force against a pagan ruler in certain circumstances is not a reason to attack a neighbor with different beliefs, nor is it a holy war with the goal of killing certain people with different beliefs (Nimer, 2001). Inequality like this appears in modern Islamic studies as well. Several years before the publication of "The Shaibani's Islamic Law of Nations Siyar," orientalist such as Majid Khadduri published War and Peace in Islamic Law in 1955. This book addresses both war and peace topics in depth

in a single volume. Despite the presence of a section on international diplomacy and trade, the issue of peace is put in the third chapter following the conflict, and it still includes discussions on the treatment of Islam versus other religions, dhimmis, peace deals, arbitration, and neutrality (Khadduri, 1966). The publication of Abu Sulayman's "Towards an Islamic Theory of International Relations" in 1987 signaled a departure in the discourse of international relations from an Islamic perspective. Although Abu Sulayman did not focus entirely on peace in Islam, he did stress a number of peace-related concepts such as tolerance, cooperation, mutual help, diplomacy, and alliance creation (Abu Sulayman, 1993). Similarly, Abu Zahra emphasises the normative components of international relations in his book "Al-'Alaqah ad-Dauliyyah fi-l-Islam": values such as dignity, people's togetherness, encouraging Muslims to help one another, and tolerance bind international interactions (Abu-Zahrah, 1995). However, these writings are still rarely cited by contemporary scholars.

### Islamic Educational Groups, Social Peace and Harmony

إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۚ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۚ ۞ إِقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۞

The first verses of the *Qur'an* that were revealed emphasized the significance of reading and writing in order to gain knowledge of things that humans do not know. As stated in the *Qur'an*, "Read! In the Name of your Lord Who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen. He has taught man that which he knew not." (Al-'Alaq 96: 1-5).

The educational activities of Islamic awakening movements have created conditions conducive to constructive socialization and shifted mindsets from war to normalcy, cultivating the idea of pleasant engagement and a sense of discourse through a culture of pen, paper, and learning rather than weaponry. According to the evidence, education is the most important tool for promoting peace in conflict-affected societies (Pherali and Lewis 2011; Smith 2010). Education engages and transforms minds, and as the saying goes, "war begins in the minds of conflict-affected nations" (Pherali and Lewis 2011; Smith 2010). Education engages and transforms minds, and just as "war begins in the mind," "peace must begin in the mind," by analogy (Kagwanja and Hagg 2007). In order to aid peacebuilding, stability, and recovery processes, Islamic education should address the drivers of violence in religious attitudes, promote dialogue and social healing, recognize multiple identities, and facilitate the inclusive participation of its members in all aspects of life (Pherali and Lewis 2011; Smith 2010). A well-designed educational curriculum in conflict-affected communities can help people avoid violence by teaching them the signs and warning signs of violence, the root causes of violent conflicts, and the best nonviolent ways to deal with violence (Pherali and Lewis 2011, Smith 2010, p. 2). In order to harmonise society and resolve social conflicts, Islam provides mechanisms for conflict resolution, reconciliation, justice, and good governance.

**Respect To Places Of Worship:**

A Muslim must revere and protect the sacred sites where the People of the Book worship God. These places are sacred to Muslims because they are where people, whether Jews or Christians, commemorate God. The houses of worship of the People of the Book, such as monasteries, churches, and synagogues, are named in the *Qur'an* as places of worship safeguarded by God.

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ۗ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ  
هَدَمْتُمْ صَوَامِعَ وَبِيَعَ وَصَلَوَاتٍ وَمَسْجِدَ يُدْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۗ وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۗ ۗ  
إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ۗ

“Those who have been expelled from their homes unjustly only because they said: “Our Lord is Allâh.” For had it not been that Allâh checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allâh is mentioned much would surely have been pulled down. Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.” (Al-Hajj 22:40).

The first agreement made after the death of the Prophet ﷺ that guaranteed the protection of the temples was a tax agreement Khalid bin Al-Waleed signed with the leader of the city of Anat. Ibn Is-hâq stated that those agreements made by Khalid bin Al-Waleed were also approved by Abu Bakr and the three caliphs following him. This aside, Abu Bakr offered the same guarantees that had been offered to the people of Najran by the Prophet Muhammad ﷺ (Mohammad Razi Khan Afridi and Mohammad Ilyas Navaid, 2006). The Islamic societies that abided by Islamic morality after the death of the Prophet ﷺ also paid special attention to this issue. Muslim leaders who adhered to the *Qur'an* and the *Sunnah* respected the places of worship of non-Muslims in conquered countries and showed great tolerance towards the clergy. Christians who lived under Muslim rule for centuries never rebelled for religious reasons (Mohammad Razi Khan Afridi and Mohammad Ilyas Navaid, 2006). Thus, there is no doubt about the result of the just and tolerant attitudes of Muslim leaders in compliance with *Qur'anic* rules.

**CONCLUSION**

In Islam, the concepts of peace are *as-silmu*, *as-shulhu*, and *al-amaanu*, though they can all be translated as “peace.” They do, however, have different foci and may cross paths. The concept of peace in Islam may be useful in giving a favourable image of the peace situation. Although there may still be some that resemble the concept of peace in Islam, these concepts share some similarities with the concepts of peacebuilding, peacemaking, and peacekeeping. All three are activities that are bound by values and divine rules, rather than mechanisms that must be passed in a specific phase of a peace endeavor or conflict assessment to achieve certain results. As a result, further research is required to develop a conceptual framework consisting of a variety of systematic processes to establish peace based on Islamic doctrine. Humans have a

natural proclivity for cooperation and good deeds, as well as a proclivity for conflict and evil deeds. However, this does not mean that Islam justifies the use of violence and wickedness in politics to the point where international relations become very rational and value-free. Human beings are political creatures by nature, running the state; thus, creatures are inextricably linked to divine rules, and Islam prevents conflict with the impulse to do good and create peace, both negative and positive peace. *As-shulhu* is defined as the creation of peace in order to prevent and resolve conflict. Conciliation, peacemaking, positive change or reform, and remaining true to goodness and truth are all ways to achieve *Asshulhu*. Islam motivates its followers to participate in peacemaking and consider it a good deed, not just an intervention or interference in a human matter. This concept can refer to conflict between individuals, groups, or even countries; *as-shulh* also refers to a peace agreement or pact. Islam's concept of peace According to the findings of this paper, Islam is a religion of peace that promotes tolerance, No compulsion to accept Islam, and peace treaties among various communities and faiths. The teachings of Islam encourage and emphasise knowledge and education, with the objective of correctly and consistently transferring the same information to others. Based on the evidence presented, it is obvious that Islam requires Muslim contacts with non-Muslims to exhibit the five cardinal characteristics: *Rahmah, Rafq, Qist, Birr, and Salam*.

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