

The Role of Islamic Law in Promoting Peaceful Coexistence

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ABSTRACT: The research scrutinizes the significance of peace and its fragmentations. The research discusses briefly about the vital role of Religion, culture and civilization in providing peace. The study emphasizes over the role of Islam and application of genuine essence of Islamic law, in creating the external and internal positive peace, which is direct rather than external and internal negative peace, which is indirect. In order to prove the practical implementation of the theories and concepts of peace in Islam.

KEYWORDS: Peace and its definition, history of peace, the compatibility of Islam and peace, conclusion.

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I. INTRODUCTION (PEACE)

The word peace is extracted from the Latin word *pax*, which means a control, an agreement to end war or a pact (Bloomsbury, 1995)¹.

The word peace was used approximately around c.1300 as a new meaning or interpretation of Hebrew word Shalom which contains enormous meanings which contain the meaning of peace as its synonyms (Herath,2009; Adolf, 2009)². Peace itself connects to various aspects of life for example, if it is described according to the history of the military, it means the absence of war because a military fights and uses its force to gain peace of a state. This meaning has been used excessively because human history is filled with wars and conflicts (Johan,*n.d.*)³.

However, peace does not mean merely absence of war instead of it is something much prosperous. Albert Einstein says that peace is not only an absence of war, but it also contains the meaning of justice, law, order or government in the society (Vesilind, 2005)⁴.

Martin Luther King explanations of peace were such like 'true peace is not merely the absence of tension: it is the presence of justice' (King,2008)⁵. The 14th Dalai Lama said that peace in the sense of the absence of war is of little value. Peace can only last where human rights are respected, where people are fed, and where individuals and nations are free (Abrams,1995)⁶.

Baruch Spinoza is one of the noted philosophers in the second half of the 17th century who initiated peace as the point of virtue which is a state of mind (Brussell, 1970)⁷.

PanditJawaharLal Nehru states that peace is not a relationship of nations, it is a condition of mind brought about by a serenity of soul. Peace is not merely the absence of war and also a state of mind. Ever-lasting peace can come only to peaceful people (Fishel, 2008)⁸.

It is very important to discuss the view of Johan Galtung, a Norwegian peace scholar. According to him the term peace and violence are interconnected, hence peace should be used as the social goal because it is the absence of violence (Galtung,Salla, Tonetto, Enrique & Martinez, 1995)⁹. Thus, in short the word peace has many aspects and interpretations according to religions, politics, economy and society.

According to the definitions or the descriptions of recommended dictionaries, peace can be a state of harmony or the absence of hostility, the cessation of violent conflicts, a state of quiet or tranquillity and relationship among the respected people (Longman, 2006)¹⁰.

The word peace contains a vast sea of meaning and definitions and each definition follows its aspect. Nevertheless, these meanings are either one or another of the types of peace. The two types or kinds of peace are internal peace and external peace.

II. TYPE OF PEACE

There are two types of peace in general, one is of internal peace and second one is of external peace.

2.1 Internal Peace

Internal peace is also called inner peace; it is the peace of mind and soul. It is a state of serenity, silence and tranquillity of mind that develops thanks to reduction in sufferings or mental stress like tension, awkwardness, greed, desire, and defilements. This kind of peace is an abstract feeling of calmness in oneself; which could be endeavoured from the practicing and training the mind. To cite an example, one can make his

heart feel enormously comfortable and very serene in a place of commotion or noise. Internal peace is widely practiced in religious contexts and this is achieved through performing prayers and meditations. Psychologically, internal peace is genuine peace and it is the main and initial factor for the betterment of one's life.

2.2 External Peace

External peace is the peace which is generally found in society, country and the world. The peace of a nation or a society means that society or nation is absolutely in the normal and comfortable state sans any peril or alert to the nature and people of the respective country or society. In other words, the peaceful and blissful coexistence of masses and normal state of nature is called the external or outer peace.

Internal peace has a great impact on external peace and likewise external peace also plays an important role in developing inner peace. For example, a society formed from each individual is referred to according to an individual in the same way an individual is identified from his society.

Peace particularly can be divided into two other categories which are negative and positive (Bonisch, 1981)¹¹.

2.3 Negative Peace

Negative peace is mostly interpreted as an absence of war, hostility, quarrel, violence, terrorism, civil commotion and malpractices. Absence of mental annoyance and mental stress is also another meaning of negative peace.

2.4 Positive Peace

Positive peace is a state of serenity, friendship, harmony, friendly relations, security, and justice. This type of characterization is nothing but the enormous strive to come across the positive and creative meaning of peace. This kind of categorisation took place because the only meaning of absence of war was not enough to describe the meaning of peace because peace is such a splendid and beautiful word that one cannot come across the positivity aspect of peace itself. The term peace depicted merely in the pictures of negativity is hardly creative.

Basically, peace is divided into internal and external peace and each one of its type is interrelated into one another. Furthermore, peace has detailed meanings partially which are negative and positive peace.

III. A BRIEF HISTORY OF PEACE

History has been a very prosperous resource for each and every aspect of lives, thus it has something special for the peace and peace-making too, a holistic view over the history of peace-making will be a fruitful result.

Peace making is nothing but to develop remedies to maladies which emphasise on forming equal power relationships that are enormously strong enough to prevent conflicts. Peace is the only aspect of life to make ethical decisions among a society of different kinds of individuals. Therefore, there have been many social movements and human rights movements which badly wanted the peace and came down to promote peace and peace-making activities.

3.1 Ancient Greek and Rome

There were many self-governed and independent regions in Ancient Greece called as City states. These city states were always indulged in conflicts and civil wars. Luckily, some of the city states mingled and understood the essence of controlling warfare. These city states were called as Amphictyonic league, they gradually commenced to refute people to destroy other's assets (Safty, 2003)¹².

These united city states would meet one in four years during the games of the Olympics. The treaty between these states eased the flow of Olympic Games and this is how the first activity or initiative for peace building was formed in Ancient Greece.

The Pax Romana literally known as Roman peace was the period when The Roman Empire sustained to keep peace for a long time in the large part of the world. This period of Pax Romana lasted for more than two centuries from 27 B.C to A.D 180, in this period Roman Empire was dominant over the whole Europe, Middle East and North Africa. This was only due to the two famous principles that carved an outstanding government. The first principle was the conception of the philanthropy of the ruler which stood as its sole player for the welfare of the people. The second principle was Stoic philosophy with its interpretation of Natural law, of the brotherhood of human beings, and of the rules and regulations of governing sects and kings.

3.2 The Middle Age

After the destruction of Roman Empire in A.D 400, some petty conflicts took place in the entire Europe. While everywhere the sound of violence was arising, the Christian church was the only hope for peace. This church enacted and established a custom called as the Truce of God which became a sudden impediment to the violence. The church came with a ruling which refuted fighting around holy places as churches and shrines but these churches allowed the defensive just wars.

3.3 From The 1400's to The 1700's

During this period scholars explained some sketches to achieve peace. The statesman, Maximilien de Bethune of France emphasised over a Grand Design for peace in Europe, whereas Sully developed the idea of counselling representatives of all the European countries. Then, the statesman from Dutch Hugo Grotius presented international rules of conduct in a book called *On the Law of War and Peace*. Once the peace of Westphalia started the everlasting wars of thirty years among the countries of Europe came to an end. This truce ensured peace to the common masses. The bilateral powers of economy and military were distributed to each country that no country can try to attain the power of another country through using their own power. The noted society of Quakers came which is also called the Society of Friends, which was the result of the effort of English religious leader George Fox (*Encyclopaedia of World Book*, 1999)¹³.

The society of Quakers emphasised that Christ Jesus strictly prohibited the war and ordered it to initiate peace. The society was always busy with assisting the peace movements and offending the war. William Penn, one of the greatest leaders of The Quaker wrote a book called *An Essay towards the Present and Future Peace of Europe* (1693) in which he proposed a plan of peace like Sully's "Grand design". He established the colony of Pennsylvania, and he asked the international council to refuse the conflicts and war among nations.

3.4 The 1800's And Early 1900's

During this period two famous societies of peace were brought into the sight of people, these two societies were The New York Peace Society by David Low Dodge and another was The Massachusetts Peace Society by Noah Worcester. History witnessed the two organizations of the nation showing immense interest in protecting peace for the first time in its timeline. After these two societies were on their track many more societies joined their hands and came to work together to preserve the peace. Some of them were The American Peace Society in 1828 and the Universal Peace Union in 1866 (Chatfield, 1973)¹⁴.

Competing in the pace of peace building Britain constructed a body called The London Peace Society and then The France Peace Society was formed in 1889 and the German Peace Society was established in 1852. The period of the 1800's saw many international conventions contributing to peace making. The first World Peace Conference was held in London in 1843 and the Peace conference meet was held in Brussels, Paris, Belgium and Germany.

The Swedish chemist Alfred B. Nobel felt guilty for inventing dynamite which killed thousands of people during war time (Abrams, 2001)¹⁵. But he introduced something extraordinary as a compensation which resulted in the Nobel Prize for peace. He granted a huge fund to award an annual prize. The first Nobel Prize for peace was awarded in 1901 to Jean Henri Dunant (Swiss) for founding the Red Cross society and conducting the Geneva Convention.

Jean De Bloch, a polish-Russian entrepreneur established the International Museum of War and Peace in Lucerne (Switzerland) which revealed the destructive and pessimistic nature of warfare. In order to increase the pace of international peace Edwin Ginn founded the World peace foundation in 1910.

Nonetheless, the abrupt intervention of World War I (1914-1918) was a massive attack for the peace movement and peace activists. This huge blow finally came to an end and several other peace parties and peace movements were formed in order to compensate for the destroyed nature of peace.

3.5 Current Initiatives to Attain Peace

The end of World War II in 1945, followed many steps to sustain peace between all countries. The United Nations was founded; an organization which was genuinely created to develop peaceful activities among 50 countries enrolled as the members of the United Nations. When the new body for peace building was formed in the name of the United Nations the old body which was in the name of The League of Nations was abandoned. The major duty of the United Nations is to examine the relationships among the enrolled nations in it. In the case of a country's denial of the peace protocol of the United Nations then this nation is fined with the penalty as breaching his international protocol of peace.

Some institutions started making research over the peace and thus Manchester College in North Manchester of Indiana became the first institution to do so. At the same time, the Gandhian studies of peace were attracting the youth in India (Harris, 1999)¹⁶. The very year witnessed the United States government establishing the U.S Institute of peace to render official procedure to peace studies.

One of the greatest contributions in the field of peacekeeping and peace building came from the enchanting thoughts of Galtung, he founded the International Peace Research Institute, namely as the famous OSLO (PRIO). PRIO is an international research institute.

Religions were utilized to promote peace in 1970. The most solid evidence for this phenomenon is the world's first conference on Religion and Peace. Then it was shaped into the WCRP; World Conference of Religion for Peace. UNESCO was constructed and many more protocols were established and these peace movements are still in progress till the date.

IV. RELIGIONS AND PEACE

Religion is a phenomenon which is inbuilt in human nature as an individual and as society. It introduces many anonymous things to human beings. Religion is a significant factor which has some key features, one of the main key features of the religion is the faith and belief in god. This is what meant to be the name of worshipping or practicing religion.

Religion has played some crucial roles in eliminating the violence and encouraging for peace (Appleby; Lanham,2000)¹⁷. It produces some authentic evidence and references for peace building. All major religions of the world directly imply to forgive the hatred feeling and adopt the loving character. In Buddhism the denial to the behaviour of killing someone is one of the five precepts and according to *Manusmriti* in Hinduism the killing of a living being is considered as shutting the door of heavens and paradises to oneself (*Manusmriti* 5.48.).

If we talk about Islam, it is derived from the word 'Al Salaam' which means peace. The Almighty Allah says in his Qurān "slay not the life that Allah has made sacred" (Qur'an 6:151). The Bible also refutes anyone to murder. In such a way religion has emphasised over peace and peace keeping within the individual and in the society.

4.1 Hinduism and Peace

Hinduism is one of the oldest religions. One third of India's population is Hinduism. There is no accurate evidence of who founded Hinduism. Hinduism considers Rig-Veda, Yajurveda, Samaveda and Atharvaveda as the most sacred scriptures which grants an anecdotal history of Hinduism. The main feature of Hinduism is that it respects the faith and beliefs of other religions. It encourages the people to think over morality and good reasoning and discourages the evil acts against who even don't believe in this religion.

In Hinduism the concept of incarnation is the outcome of one's Karma; which means that if a man commits sin and if he doesn't repent then he will become less than his status in the second birth. Upanishads and Vedas provide many evidence for peace building, for example, Rig-Veda says that "Truth is one; wise men call it by different names" (*Rig-Veda* I.164.46) Vedas, Upanishads and Gita are the mainstreams for the divinity of Hinduism, the concept of Nature and Peace is found in these sacred scriptures. Upanishads emphasises the ultimate truths which lead to the genuine happiness and peace. Truth is the first and foremost condition to gain peace, thus Atharvaveda declares, "The cementing forces that can sustain the peace of the earth are truth, the irrevocable and inexorable law, Vow for the service of mankind, living a simple and austere life (*Atharva Veda* 12,1,1). Faith is the universal divine power and selflessness to the extent of sacrificing one's interests for the welfare of others. Conversely, untruth, lawlessness, selfishness, luxury, denial of the supreme power and violence destroy the earth". Vedas lay stress over control over mind and soul for the sake of peace. Upanishad lays stress over humanity and often states the words, "OM! OM!" which means peace, peace.

4.2 Peace in Christianity

Modern Christianity stands for peace and brotherhood, whereas early Christians hardly wanted the utilization of arms and military. Bainton says that there is not even a proof of Christians of directly referring to warfare and battles. Christianity developed a feeling of pacifism, and this is found in the writings of Tertullian, Origen and Lactantius. Christians follow Christ's love commandment because they believe that Jesus Christ always wanted the love and harmony among the masses.

The act of salvation in Christianity is evident to the promotion of peace building and betterment of society. Conrad Grebel, Menno Simons, and other Christian reformers marched against the warfare after being inspired by Erasmus, in the 16th century.

Quakers started to work in the name of Jesus to promote peace, they sustained a tradition of speaking truth to power. William Penn, the founding father of Quaker quotes "true godliness" does not turn men out of the world but "excites their endeavours to mend it".

The Bible is the holy scripture of Christianity it genuinely claims the state of peace and harmony. The Bible consists of chapters in which the life of Jesus and his conversation to God is mentioned.

4.3 Peace in Islam

Peace is a part of the word Islam, Islam itself means the Peace. The word “Al-salām” is one of the names of the Almighty Allah. The concept of peace is the core point of view of Islam. The Sufi movements and Sufi orders initiated many practices to gain inner peace through purifying one’s own heart from heartily diseases. Egalitarianism is the objective of Islam, performing the Islamic activities is itself the welfare of society and humanity in Islam.

There is each kind of peace in Islam, weather it is inner or outer peace. Performing the prayer for five times is a way to achieve inner peace and there are innumerable moralities in Islam which directly poses the external peace.

The objective of each Muslim is to enter the heaven and thus the holy Qurān refers heaven as “DārrAl salām”. In Islam reconciliation is the key to success. In one of the narrations of *SahīhAl Bukhārī* hadratA’ishaR.A is mentioned as having noted that whenever the prophet had to choose between two courses of action, he would always choose the easier one. This indicates that one shouldn’t directly choose the violence when there is any option left for peace and reconciliation.

The Prophet Muḥammad (Pbuh) is the messenger of Almighty Allah; he is the messenger of peace as Almighty Allah says in the Qurān; and we haven’t sent thee but as the mercy of this universe (Qurān, Al-Ambiyā 21:107).

The life of Prophet Muḥammad (Pbuh) is the role model for each who loves the peace; he always preferred the peace-loving policy in his entire life. The most significant example is the event of SulḥAl Hudaybiyā; a treat which shut the door of war and conflicts (Khan,2015)¹⁸.

Islam is the only religion in the universe sans any kind of compulsion, as Almighty Allah states; there can be no compulsion in religion. Furthermore, he says “The truth is from your Lord; believe it if you like, or do not.”

V. THE COMPATIBILITY OF ISLAM AND PEACE

Islam is the religion with uncountable virtues, values, ethics and moralities if one comes across it. Islam teaches two main lessons; first one is the Tawḥīd monotheism and second one is peace. Monotheism is the core ideology of Islam and at the same time peace is considered as the practical dimension of Islam. When these two teachings of Islam work together it becomes a perfect Islamic society.

Qurān is the only book in the world which has undoubtedly sustained to be unchanged; there are innumerable evidences and proofs which assist this statement. Each verse holds a deep and unconventional explanation of the genuine purpose of coexistence in this world. Qurān lays stress over the life of the hereafter more than the life of this physical world. Qurān considers this world is merely the necessity of an individual, but the life of the hereafter is an objective and a goal of each individual. Thus each thing which prevails as the reason of greed, anti-peace and warfare would be abandoned by Islamic perspective because if Islamic culture exists then there hardly exist there reasons of greed, anti-peace and warfare (Khan, n.d)¹⁹.

If one turns the pages of history and takes a holistic view then he will find that whenever the greed of political power has increased the conflicts and war have come as consequence. But in Islam mutual consultation plays a vital role in constructing a system of government. Qurān says “Their affairs are settled by mutual consultation” (Qurān, 42:38). Islam processes within the society rather than comes from out and directly imply the values.

According to the Qurānic teachings the ruler or the ruling party should maintain the peace and strive hard to keep peace in the society, and the non-ruler’s duty is to concentrate on cultural activities and each initiative which promotes peace. Waḥiduddin Khan (n.d)¹⁹ says in his book “the age of peace” that “the truth is that Islam in the full sense is a religion of peace. In no way is it a religion of war. In Islam peace is the rule and war is only a rare exception.”

According to holy Qurān, the universal brotherhood regarding each individual of human race irrespective of caste, race, colour and language is mandatory principle, thus it states “O humankind! We have created you from a single [pair] of a male and a female and have made you into nations and tribes, so that you may come to know one another. Verily, the most honoured of you in the sight of Allah is the most righteous of you. Surely, Allah is all-knowing, all-aware”(Qurān. Al-ḥujrāt 49:13). This verse indicates that there is no any specification in the matter of equality because the word used in the verse “O humankind” refers to each individual in this universe. Islam makes remember the humanity that everyone is of same kinship, with the same features and same parents.

This is the solid evidence to justify that unity in diversity and diversity is possible in this universe sans any contradiction and oblivion. Humanity is a beautiful garden where various kinds of flowers survive and each flower holds its own stance, thus it looks beautiful. Peaceful coexistence in the light of Qurān is a simple task to come across if one tries to make sense this verse where almighty Allah states “As for such who do not fight you on account of faith, or drive you forth from your homelands, God does not forbid you to show them kindness

and to deal with them with equity, for Allah loves those who act equitably, God only forbids you to turn in friendship toward such as fight against you because of faith, and drive you forth from your homelands or aid in driving you forth” (Al-Mumtahina(60): 8-9).

This verse imposes the duty of a Muslim to treat peacefully co-existing persons with equity and love [Al-birr]. The term Al-birr is the word that depicts the meaning of one’s relationship with their parents (Sintang, 2014).

A Muslim can live and dwell among any kind of community and he could give place to every community on this earth, especially in this post-modern era where the theory of peace is being practiced; the theory of democratizing the states where one can express his beliefs and dwell freely with no any compulsion. If a Muslim is given the freedom of practicing Islam and the Obligations of his dīn then he could undoubtedly stay with people of different kinds of communities. This kind of relationship has been indicted in the holy Qurān.

The first and foremost duty the Almighty Allah has granted to humankind whether he is Muslim or non-Muslim is the construction of this world through the medium of peace. Because they all dwell in the same place, and they all benefit from the rewards from what the Almighty Allah has granted to the people and he did not specify anything to someone.

VI. THE CONCEPT OF PEACEFUL COEXISTENCE IN ISLAM

6.1 External Peace

As there are the two types of peace in the material type of studies, there are such classifications in Islamic peace as well. These two types of peace are mentioned in Qurān and the tradition of Prophet Muhammad (peace be upon him). Thus the first one is external and second one is internal and each of these two categories is interrelated.

6.1.1 Peace through Universality of Islam

As it is unknown that Islam is a universal religion and it is not limited to only few communities, rather than the doors of Islam are broadly open for each and every one who is interested in it with whole heartedness. Islam has claimed itself as universal from its beginning and there are the verses which poses its authenticity. Almighty Allah says “say, O men I am sent unto you all, as the Messenger of Allah, to who belonged the dominion of the heavens and the earth; there is no god but He; it is He that given both life and death. So believe in Allah and his Messenger, the unlettered prophet, who believes in Allah and his words; follow him that ye may be guided” (Qurān, Al-A’raf(7): 158).

Almighty Allah says in Qurān that “whereby God guides whoever strives after his good pleasure to the ways of peace (salām) and he leads them by his leave out of all kinds of darkness into light, and guides them to a straight path.” Ibn Abbās (r) describes this verse as it indicates the guidance of Almighty Allah to those who seek his pleasure into the path of peace. Furthermore he says that while the name of God is (al salām), thus one who seeks God's pleasure will meet his god who is (al salām) (Michel,2013)²⁰.

Islam guides the human kind towards a kind of maturity thus Islam contains the divine and this divinity shows the principles and innate rights of human kind of this universe.

6.1.2 Peace through Islamic Human Rights

Islamic human rights are genuinely subjected to human nature and these rights are equal to each and every individual of this universe. There are some practices in Islam which are specific for Muslims or for those who believe in Islam such as Prayer and fasting. The Qurān and Ḥadīth denote these people as “يا أيها الذين آمنو” (Qurān. Al-Baqarah 2: 178) and something like these phrases. Some depend on man’s humanity, not on the faith of an individual, such as expression of justice, education, respect to parents, and other Islamic human rights. There are human rights which are common to the whole human kind and there are many reasons for the generality of these rights.

The first reason for generality of these human rights is that Qurān considers the human being as the most honoured thing in this world thus the Almighty Allah grants human being the title of “أشرف المخلوقات” which means “the most respected creature before Almighty Allah”. According to Qurān a man must be honored for being a human being, and thus he himself accesses the human rights (Jones, Gavin W. et al, 2009)²¹.

6.1.3 Peace through Invitation to Monotheism and Islam

Islam has always been the religion of enormous principles which simply promote the peace and one of these principles is the invitation to monotheism and Islam by peaceful initiatives among a Muslim and a non-Muslim, thus the most preferred way to invite non-Muslims to towards Islam is denial of fight and contradictory views (Muhammad Haron, 2006)²². Prophet Mohammad (Pbuh) said that “I have no power over any good or harm to myself except as Allah will.”

In a verse of chapter Al-Nahl the almighty Allah says that “Invite to the way of thy lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy lord knows best, who have strayed from his path, and who receive guidance(Qurān. Al-Nahl 16: 125).” In this verse Almighty Allah addresses the prophet and orders him to invite people to Islamic way with three ways:

1. Wisdom
2. Good advice
3. Better dispute

The word wisdom means the consumption of a very splendid way of talking and addressing people, the wisdom is often denoted as the strong speech which will end in confirmation of truth. The meaning of the second word Good advice in the verse is a speech that renders enjoyment to its listener and this comes as result in acceptance of truth by the listener (AmīdZanjānī&AbbāsAlī, n.d)²³. Among these three ways the most lovable approach is the way of advice because it is considered as the salient qualification to approach the truth. All these ways are related with speech and thus it should be obvious that which kind of speech one should attain to invite people towards Islam.

Almighty Allah indicates in the verse of chapter Al-hadīd that the speech should be the verbal rather than the non-verbal such as invitation through arms. Almighty Allah says “we sent aforetime our messengers with clear signs and sent down with them the book and the balance, that men may stand forth in justice: and we sent down iron, in which is mighty war, as well as many benefits for mankind, that Allah may test who it is that will help, unseen, him and his messenger: for Allah is full of strength, exalted in might” (Qurān. Al-hadīd 57: 25). The verse consists of the word “bayyīnāt” which means the vivid reasons and signs which include miracles, rational reasons, and clear arguments (Tabātabāī,1986)²⁴.

6.1.4 Peace through Attracting Hearts

One of the fascination aspects of Islamic principle is that it encourages the people to spend their wealth and assets to attract the people toward Islam. Allah says in the verse number 60 of chapter Al-Barā’ at that “alms are for the poor and the needy, and those employed to administer the funds; for those whose hearts have been reconciled to truth; for those in bondage and in debt; in the cause of Allah; and for the wayfarer; thus is it ordained by Allah, and Allah is full of knowledge and wisdom” (Qurān. Al-Bara’at 9: 60). Islam orders to the people of wealth to make charity to only those who are in need, helpless, people who are oppressed, mentally ill and those who are slaves.

6.1.5 Peace through Justice

Islam is religion which stands for the justice and encourages to not being unjust. The Arabic word “qist” means the justice is used in Qurān. The prophet Mohammed (Pbuh) was ordered to initiate things with “qist” which is justice. Qurān does not limit the justice to its believers but it guarantees the justice to each individual who doesn’t believe in Islam.

6.1.6 Peace through Freedom

Freedom is universal right of each and every individual and it is unknown to none that Islam denies the access to force when it comes about Muslim’s coexistence with non-Muslim. There are many verses in the holy Qurān that directly shed the light upon this principle. For example, Almighty Allah says, “there is no compulsion in religion; truth stands out clear from error: whoever rejects evil and believes in Allah has grasped the most trustworthy hand-hold that never breaks. And Allah hears and knows all the things.”Qurān Al-Baqarah 2: 256).

Muslim scholars and commentators say that the verse refuses the access to compulsion in religion, in other words that cajoling anyone to accept Islam is one of the evil practice in Islam (Ibnekasir,n.d)²⁵. This is because acceptance is through the faith and faith follows the intimation of heart. The verse *الرشد قد تبين* expresses the justifications for the latter command.

6.1.7 Peace through Human Dignity

According to anthropology, the topic Human’s dignity is one of the most discussed topics and contains many significant points similar to the Islamic point of view. Dignity is the second name of moral or material dignity, thus in Islam the word “Al-Karīm” is one of the dignified names of Almighty Allah, which means a merciful person who forgives the sins of his servants.

The word “Al-Karīm” is the derivation of “Karam” which means good habit and deed and is attributed to those who are the people of great virtues. According to philologists “karāmat” means something related to nobleness and dignity.

One of the famous academicians Javādi Amolī Ā states that “dignity is avoiding meanness and baseness. Generous is different from the great and the grand.” The contemporary laws and social literature assume that

human dignity consists of several components: that the human is dear, noble and great parse, and in compilation of human rights. The most relevant thing in this basis is the consideration of man as a human being sans any narrow criteria such as race, caste, creed, language, geography and social classes.

There is a verse in the chapter of “BaniIsra’il” regarding the dignity of a human being for being human; Almighty Allah states that “we have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of our creation. (Qurān. BaniIsra’il 17: 70).

The word “BaniĀdam” refers to the whole human kind rather than those who only do believe in the religion of Islam (Ashoor, 1995)²⁶. Subjected to this verse all human beings are respected and dignified in front of Almighty Allah and one should dignify and grant honour to the human being. In Islam it is believed that human being has been given several special talents by Almighty Allah that no one acquires in this world. Allah states, “Then we made the sperm into a clot of congealed blood; then of that clot we made a lump; then we made out of that lump bones and clothed the bones with flesh; then we developed out of it another creature. So blessed be Allah, the best to create.” (Qurān. Al-Mu'minun 23: 14).

6.1.8 Peace through Cooperation and Partnership

Cooperation and reconciliation is one of the basic aspects of building peace in society. Cooperation is nothing but to help one another and the partnership means the mutual participation in rendering a responsibility.

Islam asserts that assistance should be only in the right things rather than helping one another in order to commit sins and false things. Almighty Allah says that “help ye one another in righteousness and piety, but help ye not one another in sin and rancour: fear Allah is strict in punishment” (Qurān, Al-Ma'idah 5:2). In this verse, the words “birr” and “taqwāh” bear complete meaning of good partnership, thus they consists of enormous qualities that lie in Islam.

6.2 Positive Inner Peace

These were the components which initiate the external peace but Islamic law has something special in its pouch that most men are unaware of. These components or the qualities play a vital role in building peace in one's heart and as it is obvious that the inner peace influences the external peace, thus these qualities make an atmosphere of peace in the outer world and inner world as well.

The three concept of Islam produce a definition of inner peace; inner peace is a thing which is achieved when everything is considered in the meaning of Tawhīd- centric which is the best way to build peace in heart and mind. The three concepts are; Al riḍā (contentment), Sakīnah (serenity), and Iṭm'inān (peacefulness). In order to juxtapose these concepts of inner peace scholars have been striving to discuss and write on these concepts for the centuries.

6.2.1 Rida(Contentment)

Contentment is one of the key features of inner peace, it is the non-acceptance of life circumstance and events beyond one's control, which leads to suffering and pain in this world. The word “Al riḍā” has been translated as resignation and satisfaction too. In reality, it means “showing no rebellion and dissatisfaction against misfortune and accepting all manifestations of Destiny sans any argument” (Gülen, 2006)²⁷. Muhammad ibn Khafīf one of the greatest scholars of Persia makes two part of riḍā : one isriḍā with God and second one is Al riḍā with what comes from God (Al-Qushayrī,2007)²⁸. “Riḍā” with God is when one is content with God's arrangement of affairs, while “riḍā” with what comes from God is contentment with God's decrees.

Thus, this concept varies from one person to another according to his or her spiritual understanding. For one who has gained the level of deeper spiritual knowledge it seems constant and it does not cause swerving of the heart therefore, he or she perceives genuine inner peace (Hamza Yusuf, 2012)²⁹.

6.2.2 Sakina (Serenity)

“Sakinah” literally means silence, calmness and steadiness. In the Islamic context the serenity means the heart that has come to a state of bliss as a result of its connection with the presence of Almighty Allah or in the presence of angelic spirit (Gülen, 2006)²⁷. This experience of attaining “Sakīnah” is vacant form the worldly fear, grief or anxiety and eventually finds peace. The serenity is something that renders the power to overcome the difficulties and dilemmas of this world sans any damage to the heart. “Sakīnah” is related to something which is unseen. To cite an example, Usayd ibn Khuayr (RA) one of the companions of Prophet Muḥammad (Pbuh) was surrounded by a substance that consisted of mist which produced a kind of serenity to him while he was reciting holy Qurān.

Qurān states “Sakīnah” as the reaffirmation of one's faith “It is he who sent down tranquillity (Sakīnah) into the hearts of the believers that they would increase in faith along with their present faith” (Qur'an 48:4).

ImāmMaḥalli and “Suyūfī” describe “Sakīnah” as a spirit of peace, revealed by the Almighty Allah, which comes into action merely when connected to an intimate connection of Allah.

6.2.3 Iṭmi'nān(Peacefulness)

“Iṭmi'nān” is a state in which an individual gains the comprehensive satisfaction and contentment which leads to a complete rest and ease in the inner world. If “Sakīnah” is considered as the first stage of free inner world then “Iṭmi'nān” is the final stage of the latter world. In short, “Sakīnah” leads to the peacefulness and this peacefulness becomes the constant state to live in the inner world irrespective of worldly faux pas. Qurān exemplifies this state as “Al nafs al muṭma'innah” (the nafs at peace) which means that when a nafs gains the state of peacefulness it becomes comprehensively clean and cherished.

In the context of Islamic literature, the concept of inner peace is understood when an individual perceives all the three stages that are Al-Rida, Al-Sakina, and Al- Iṭmi'nān.

ImāmGazzālī thinks that the peacefulness is attained when one eradicates the heartily diseases which an individual attains while dealing with people. They are greed, hatred, iniquity, envy, and anger. (Imām Al Gazzālī, n.d)³⁰

InitiallyImāmGazzālī indicates the functions of the heart and its consequences. He states that the heart should be preserved at any cost and it is the first and foremost duty of each individual in this world in order to gain peace (Iqbal Hassan, 1998)³¹. Whereas the heartdirects the whole body, the whole body is controlled by the commands of the heart. ImāmGazzālī describes it in five principles. These principles are carved to take care of the heart that it could be preserved from diseases.

These principles consist of some verses of Almighty Allah where he says that “he knows the traitor of the eyes and that which the bosoms conceal.” And he also said that “And Allah knows what is in your hearts.” In the second principle ImāmGazzālī cites quotes from the tradition of Prophet Muḥammad (Pbuh) the very first point lies in that one should consider the fear of Allah, while he has something in his heart because Almighty Allah sees everything.

6.2.4 Truthfulness

This is the quality which leads to the direct peace of the heart. If one has to attain peace he should practice each act of his life with truthfulness. Thus, the Almighty Allah says in the Qurān “O you who believe! Keep your duty to Allah and speak straight, true words” (Qurān 33:70). Furthermore, the almighty Allah says that “O you who believe, keep your duty to Allah, and be with the truthful people.” (Qurān. 9:119).

“Be maintainers of justice and bearers of true witness for Allah, even if it (the truth) goes against your own selves or parents or relatives or someone who is rich or poor.” (Qurān. 4:135).These verses of the holy Qurān indicate that there is a gigantic influence and significance for the quality called truthfulness. There are a lot of traditions of Prophet Muḥammad (Pbuh) which indicate the relevance of the truthfulness.

6.2.5 Sincerity

The very first tradition of SaḥīḥAl Bukhārī and other major texts of ḥadīth is the one which deals with intention and sincerity. The tradition says that, “every action is governed by intention” which means that if the intention is good and right then action becomes admirable automatically and thus if someone's intention is right and good then he is called sincere. The Almighty Allah says, “Serve Allah, being sincere to Him in obedience” (Qurān. 39:2). Moreover he says that, “It is most hateful in the sight of Allah that you say things which you do not do.”

6.2.6 Humility

Humility means the quality of not thinking that you are better than other people; the quality of being humble. This quality is the main feature to build peace not only in one's own heart but into the hearts of other people as well. There are a lot of verses in Qurān which talk about humility like; “The servants of the Beneficent (Allah) are those who walk on the earth in humility.” And “Do not turn your face away from people in contempt, nor go about in the land exultingly.”

There are enormous qualities which lead to the inner peace which Islamic law has initiated them in its sacred texts. These qualities are the components to build the inner peace in one's own heart andhe could build the external peace.

6.3 Negative Inner Peace

6.3.1 Ostentation

One of the most common diseases of the heart is Ostentation or riyā, this is attained when one considers the things merely to obtain a stance in front of people. The Prophetreferred to this behaviour as the lesser idolatry; he said that, “I do not fear that you will worship the sun, the stars, and the moon, but I fear you

worshipping other than god through ostentation.” Furthermore, he says that, “what I most fear for my community is doing things for other than the sake of God.” The core perception of ostentation is desire, seeking something from a source other than Allah. Thus, one who wants inner peace should uproot the heartily disease which is called ostentation or *riyā* (Hamza Yusuf, 2012)²⁹.

6.3.2 Vanity

Vanity is related to arrogance. While arrogance needs dual reactions one from who is arrogant and another to whom the arrogance is shown. In the case of vanity the second person doesn't exist; only the first person becomes the attention. One who has vanity gets impressed with his own admires of talent, looks, possession and status. (Hamza Yusuf, 2012)²⁹.

The problem lies in the consideration of thinking himself as better than anyone around him. The only perfect person in the world is none other than him, thus this type of feeling leads to vanity. Therefore, one who maintains the vanity in his heart would lose the inner peace because the fact is that there is no one perfect in this world other than the Almighty Allah and his Prophet Mohammad (Pbuh). There are many verses in Qurān which indicates the refusal of vanity in the heart. Once Prophet Moses was asked that who is more knowledgeable in the world then he considered himself as the one who knows everything but Allah showed him that there is someone who is more knowledgeable than him.

6.3.3 Anger

Anger is one of the worst diseases of heart that Imām Mawlūd says of this disease that it is the “swelling ocean.” The word for anger in Arabic is “Ghaḍab”, which means intense anger or wrath, which abruptly combines with flowing emotions that are really hard to hold and to be controlled at a time. According to a ḥadīth, a man asked the Prophet, "What is the worst thing that one incurs concerning God?" And the Prophet said, "His wrath." The man asked, "How do we avoid it?" The Prophet said, "Do not become angry." It means that if one wants to attain peace it is compulsory upon him to avoid the wrath in any situation. It does not mean that wrath is hardly a natural thing but despite being natural it should be controlled in order to stay focused in a very prosperous life.

6.3.4 Jealousy

Jealousy is a disease that erases the good deeds as if the fire eats the wood, jealousy is one of the most perilous diseases from which eminent personalities are affected. Jealousy leaves no stone unturned in ruining one's life (Iqbal Hassan, 1998)³¹.

It is said in Minhajulabidien; one of the famous books of Imam Gazzali that six kinds of people will enter hell on account of six reasons: the Arabs, because of oppression: the landlords and the leaders because of pride: the businessman because of dishonesty and the villages because of ignorance and scholars, because of jealousy. Jealousy has five kinds of consequences in general as mentioned in the tradition of Prophet Muhammed (Pbuh).

First of all, it gobbles the good deed as the Prophet (Pbuh) says “jealousy eats away good deeds as fire eats away fuel wood.”

Second one is that jealousy encourages the sins and evil deeds. Ḥaḍrat Wuhab bin Manbāh (RA) has indicated three signs of a jealous person:

- 1- He flatters when he comes face to face.
- 2- He backbites at the back.
- 3- He feels happy to see others in trouble (Iqbal Hassan, 1998)³¹.

The Almighty Allah has strictly warned against jealousy thus he states in the holy Qurān “(seek refuge) from the evil of the jealous person when he commits jealousy.” (Qurān, Al Falaq :5).

These were some of the ill characteristics of the heart which could lead to the disaster of the lives of this world and the hereafter, therefore one who consists of these evil deeds might lose the inner peace and one could hardly obtain inner peace in the presence of these negative characteristics.

In order to find peace in the heart there are some specific characteristics which always follow the inner peace. They are nothing but what Imām Al Gazzālī has admitted in his noted book “The alchemy of happiness.”

VII. CONCLUSION

At the end, we say that peace and its presence in life is much more important than anything else. Peace and peaceful coexistence has its own definition and dimensions. Modern scholars have divided the notion Peace into many fragmentations, like external, internal, positive and negative. These fragmentations are implemented directly or indirectly. While peace is a relevant notion in religion, culture and civilization provide the mediums of peace to an individual and guide him or her in life.

Islam is the one of the famous religion and it is mostly known for the peace or called as the “Religion of peace”. Islam provides law which forms a civilization of cultural ethics and values. Application of law ensures the practicing of ethics. The origin of peace is extracted by the Quranic verses and the tradition of Prophet Muhammad (Pbuh), which proves that the peaceful coexistence is the initial task rather than anything else. Islam renders each possible freedom to enjoy the peace whether it is through human rights or universality. Islam renders external peace through universality, human rights, attracting hearts, justice, and cooperation. Islamic law is the only genuine way to achieve peace in its real sense. As a fact, Islamic law encapsulates each aspect of inner peace like contentment, peacefulness, humility and modesty.

Islam does not claim the hypothetical notions but it grants the conception along the comprehensive implementation of these concepts as well. To cite an example of peaceful coexistence through Islamic law and ethics. Fundamentally, peace is an essential component and Islamic law has a systematic way to manage peace in the life of an individual. Islam clearly admits the essence of peace through the various fragmentations of notion peace in practical life.

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