

## TEACHINGS OF THE QURAN REGARDING PEACE AND SECURITY

SHAMAILA HALEEM<sup>1</sup>

---

*Islam, the last revealed religion, promotes the message of peace. Human life is provided safety, protection, dignity, peace, and security in Islam. Islam takes care of human needs, interests, values, dignity, respect, and welfare. Islam grants the basic human rights such as right to live, right to privacy, dignity and respect of human beings, right to education, right to property, justice, peace, equality of human beings, no racial discrimination, no oppression, abolition of slavery, rights of women, and rights of minorities. The verses of the Quran exemplify the humanistic approach of Islam. In Surah Muhammad instructions to treat prisoners of war are given. In Surah Al-Maidah verse 32 it is said that whoever saves life of a person is as if he has saved the life of the whole of humankind. The aim of this research study is to explore the teachings of the Quran regarding peace and security. Qualitative research mode and interpretivist paradigm are used in this study. Qualitative content analysis is used as a research method for the purpose of this study. This research is helpful for various disciplines of Islamic Studies, religious studies, international relations, political science, international peace and security, international law, Shariah and Law, sociology, and anthropology.*

### Introduction

Islam is the religion of peace as evident from its name. It is the last revealed religion and promotes the message of peace. It provides safety, protection, dignity, peace, and security to human life. It takes care of human needs, interests, values, dignity, respect, and welfare. Islam grants the basic human rights such as right to live, right to privacy, dignity and respect of human beings, right to education, right to property, justice, peace, equality of human beings, no racial discrimination, no oppression, abolition of slavery, rights of women, and rights of minorities. The verses of the Quran

<sup>1</sup> Postdoc Fellow, Islamic Research Institute, International Islamic University, Islamabad; Lecturer, Islamabad Model College for Girls (Post-Graduate), G-10/4, Islamabad, Email: shmlhaleem@gmail.com

exemplify the humanistic approach of Islam. In Surah Muhammad instructions to treat prisoners of war are given. In Surah Al-Maidah verse 32 it is said that whoever saves life of a person is as if he has saved the life of the whole of humankind.

The aim of this research study is to explore the teachings of the Quran regarding peace and security. This research is helpful for various disciplines of Islamic Studies, religious studies, international relations, political science, international peace and security, international law, Shariah and Law, sociology, and anthropology.

### **Literature Review**

Islam signifies peace not just for its followers but also for the whole mankind.<sup>1</sup> As regards the human nature, peace is closer to it than violence and for the establishment of a wealthy, energetic, and firm global society it is the backbone and an indispensable element.<sup>2</sup> Each Prophet of Allah (peace be upon him) prayed to Allah for preservation of peace in their corresponding lands and nations.<sup>3</sup> The superb principles and imitable Sunnah of the Prophet Abraham and Muhammad (peace be upon them) display that needless conflict with enemy must not be wished, for the reason that it impedes the way of “intellectual growth, creativity, socio-cultural development, economic prosperity, and political stability.”<sup>4</sup> Islam does not stimulate war and violence in its place it all the time stresses on peaceful living and cooperation among the different communities.<sup>5</sup> This paper is aimed at studying the important principles of Islam and discover the golden models of peace and harmony that were practiced in form of Pact of Madina and Hudaibiya and its application in current viewpoint.<sup>6</sup>

Another study attempted to recognize a theoretical framework provided by the Islamic culture in the area of conflict and peace.<sup>7</sup> This study has exposed the main ideas and context of these levels: “The concepts of peace and conflict; Causes of conflicts; Conflict Resolution; and Conflict Prevention.”<sup>8</sup> It is also disclosed in this study that the Islamic view is capable to provide a theoretical input in the field of conflict and peace studies however it has not

responded meaningfully in science or research in field on the international level.<sup>9</sup> Moreover, it was not given the chance to be practiced in the present era particularly on the levels of state or international system.<sup>10</sup>

### **Quranic Teachings About Peace and Security**

#### ***Dignity, Respect and Safety of the Human Life***

Islam provides dignity to human beings and it considers humans as the highest level of creation. The dignified and the respectful status of human beings in Islam is referred by a writer as “It is the religion of moderation, based on the best of options, so that society will be established along parallel lines with no conflicts of class, race, family or position, and where the standard of nobility and human dignity is subject to moral considerations, so it will be the best of human societies.”<sup>11</sup>

Dignity, respect and safety of the human life are emphasised in the Quran: “and whoever saves the life of a person is as if he has saved the life of the whole of humankind.”<sup>12</sup> Hazrat Muhammad (SAW) in his last address highlighted the dignity and respect of human life, “In the sermon of the Farewell Pilgrimage, the Prophet of Islam declared: ‘(I warn you that) your lives, your properties and your honour is as sacred to one another as this sacred Day, as this Sacred Month and this Sacred city.’”<sup>13</sup>

#### ***Equality of Human Beings***

Nationalism is actually a pure Western idea that divides humanity into “tribal” segments.<sup>14</sup> The Shari’ah has established the discrimination on the base of colour unfair from the very start.<sup>15</sup> The Quran says: “And We bestowed dignity on the children of ‘Adam and provided them with rides on the land and in the sea, and provided them with a variety of good things and made them much superior to many of those whom We have created.”<sup>16</sup>

#### ***No Racial Discrimination***

Racial discrimination has no scope at all in the Islamic Social

System and all are equal in society where there is no discrimination based on race or colour.<sup>17</sup> The Quran has put stress on the common beginning and brotherhood of the human race in these words: “O men, Fear your Lord, who created you from a single soul,”<sup>18</sup>

### *The System of Muwakhat*

Muwakhat or brotherhood is a distinct feature of the Islamic society. Islam focused much on brotherhood and all Muslims are brothers among themselves. It is stated that the Holy Prophet (PBUH) created “the System of Muwakhat (Brotherhood) between the Muhajirin (refugees) and Ansar (the locals of Madinah) after the Migration of Madinah and it was a matchless system of Islamic brotherhood in Islamic Social System introduced by the Holy Prophet (PBUH).<sup>19</sup>

### *Abolition of Slavery*

Islam believes in freedom of mankind and one of the basic human rights in Islam is one’s right to freedom. Hazrat Muhammad (SAW) preached this fundamental right of human beings.

### *Right to Live*

Islam takes care of the basic human rights and one of the fundamental rights in Islam is the right to live. In the Quran, it is said: “whoever kills a person not in retaliation for a person killed, nor (as a punishment) for spreading disorder on the earth, is as if he has killed the whole of humankind,”<sup>20</sup> At another place it is ordained, “and do not kill a person whom Allah has given sanctity, except rightfully.”<sup>21</sup> The Prophet (PBUH) has “declared homicide as the greatest sin only next to polytheism.”<sup>22</sup>

### *Right to Privacy*

In the Quran it is ordained: “And do not spy or backbite each other.”<sup>23</sup> At another place, it is said, “Do not enter any houses other than your own houses unless you are sure of their occupants’ consent.”<sup>24</sup> In one research study, it is explained, “The Quranic word ‘Tajassus’ has a wide range of meaning and covers a whole

spectrum of activities including bugging, interception and censoring personal mails, eavesdropping, tapping personal telephone calls, investigating a person's financial, family and other confidential affairs.”<sup>25</sup>

### *Right to Justice*

Islam is based on the principle of justice and grants the right to justice. In the Quran, it is said, “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. 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, with what you do, Acquainted.”<sup>26</sup>

### *The Right of Minorities*

In Islam there is no discrimination on the basis of caste, colour and creed. All human beings are equal in the eyes of Allah. The basic human rights in Islam are given to all human beings whether he or she is a Muslim or a non-Muslim. This fact is confirmed in a book where it is stated that the non-Muslim communities benefit from an almost complete independence in an Islamic State and there is an equal protection of their rights.<sup>27</sup> In the Quran it is stated: “There is no compulsion in the religion.”<sup>28</sup>

### *Peace as an Attribute of Allah*

Peace is one of the attributes of Allah as evident from one of His names “As-Salamo”. In the Quran this quality of Allah is mentioned as “He is Allah, besides whom there is no god, the Knower of the unseen and seen. He is All-Merciful, Very-Merciful. He is Allah, besides whom there is no god, the Sovereign, the Supreme-In-Holiness, the Safe (from all defects), the Giver-Of-Peace, the Guardian, the All-Mighty, the All-Repairer, the Sublime. Pure is Allah from what they associate with Him.”<sup>29</sup>

### *Peace as a quality of Servants of Allah*

Peace is also the quality of those who are the servants of Allah:

“The servants of the Rahman (the All-Merciful, Allah) are those who walk on the earth humbly, and when the ignorant people speak to them, they reply peacefully.”<sup>30</sup>

#### *Peace and Security in War*

Complete guidance regarding the war with enemies is provided in the Quran. Peace and security are considered while fighting with the enemies. In the Quran it is instructed: “Fight in the way of Allah against those who fight you, and do not transgress. Verily, Allah does not like the transgressors.”<sup>31</sup> At another point, it is ordained, “And if they tilt towards peace, you too should tilt towards it, and place your interest in Allah. Surely, He is the All-Hearing, the All-Knowing.”<sup>32</sup>

#### *Peace and Security for the Prisoners of War*

Islam grants peace and security even to the prisoners of war. In the Quran it is mentioned, “So, when you encounter those who disbelieve, then (aim at) smiting the necks, until when you have broken their strength thoroughly, then tie fast the bond, (by making them captives). Then choose (to release them) either (as) a favour (shown to them,), or (after receiving) ransom, until the war throws down its load of arms. That (is Our command.)”<sup>33</sup>

#### *Forgiving Enemies*

Forgiving enemies is a way to maintain peace and security that is practiced in Islam. Forgiveness is one of the main qualities of Hazrat Muhammad (SAW). Its evidence is that “the count of all dead from both sides was between one thousand to twelve hundred in all the battles fought during the lifetime of the Prophet Muhammad (PBUH). Main reason behind such a low causality is that after wars, Prophet Muhammad(PBUH) always forgave enemies and that resulted in large scale conversion to Islam too.”<sup>34</sup>

Another instance of forgiving enemies is at the time of conquest of Makkah when Hazrat Muhammad (SAW) announced the forgiveness for all. This is also referred by a writer who describes, “He took delight in forgiving his arch enemies. Conquest of Makkah

was without parallel in the history of the world. At the eve of conquest of Makkah, a general amnesty was extended to the Makkans irrespective of their past record of crimes. He pardoned them. Such an example of greatness is rare in the history of the world.”<sup>35</sup>

#### *Paradise Marked with Peace*

Paradise is a place marked with peace. Those entering it will be greeted. In the Quran it is said, “Enter it in peace. That is the Day of Eternity.”<sup>36</sup> Peace will prevail there in the Paradise and about its dwellers, Allah says in the Quran, “They will hear neither an absurd talk in it, nor something leading to sin, but (they will hear) the words of Salam, Salam (as greetings).”<sup>37</sup> At another point it is also referred as “And in case he is from among the People of the Right, then, (it will be said to him,) ‘Peace is for you, as you are one of the People of the Right.’”<sup>38</sup> Peaceful life of the dwellers of Paradise is explained in these words: “The people of the Paradise are engaged today in (their) activities, happily (enjoying) them. They and their spouses are in pleasant shades, reclining on couches. For them there are fruits, and for them there is whatever they ask for. Salam (Peace upon you) is the word (they receive) from Merciful Lord.”<sup>39</sup>

#### **Conclusion**

Islam is the religion of peace as evident from its name. Peace is one of the attributes of Allah and it is one of His names. Peace is the quality of those who are the real servants of Allah. It is also the characteristic of Paradise and those dwelling there. In the Quran peace and security are emphasised much. In the time of war with the enemies, Muslims are instructed to keep peace and security in their minds. Islam grants dignity and respect to a human life. In the Quran it is described in Surah Al-Maidah Ayat 32 that saving a human life is like as saving the whole mankind. Human life is given safety and protection in Islam to make this world a peaceful place of living.

*Notes*

- 1 Fida Ur Rehman, "Role of Islam in Global Peace-Building and Harmony: An Analysis of Pacts of Madina and Hudaibiya", ResearchGate. 2018. <[https://www.researchgate.net/publication/329587787\\_Role\\_of\\_Islam\\_in\\_Global\\_Peace-Building\\_and\\_Harmony\\_An\\_Analysis\\_of\\_Pacts\\_of\\_Madina\\_and\\_Hudaibiya](https://www.researchgate.net/publication/329587787_Role_of_Islam_in_Global_Peace-Building_and_Harmony_An_Analysis_of_Pacts_of_Madina_and_Hudaibiya)> (Accessed on 07 October 2022).
- 2 Ibid.
- 3 Ibid.
- 4 Ibid.
- 5 Ibid.
- 6 Ibid.
- 7 Sami Al-Khazendar, "Islamic Prespective towards Peace and Conflict," International Journal of Humanities and Social Science, 2018, Vol. 8, No. 2, pp.152-164. <[https://www.researchgate.net/publication/340538735\\_Islamic\\_Prespective\\_towards\\_Peace\\_and\\_Conflict](https://www.researchgate.net/publication/340538735_Islamic_Prespective_towards_Peace_and_Conflict)> (Accessed on 07 October 2022) .
- 8 Ibid.
- 9 Ibid.
- 10 Ibid.
- 11 Shawqi Abu Khalil, Atlas on The Prophet's Biography: Places, Nations, Landmarks, Riyadh, Darussalam, 2003, 25.
- 12 Surah Al-Maidah: 32.
- 13 Shakeel Samdani, "Prophet Muhammad (SAW) and Human Dignity", Muslim News 24 Com, 2018.
- 14 Liaqat Ali Khan Niazi, Islamic Way of Life: In The Light of Sirah, Lahore: Sang-e-Meel Publications, 2001, p. 188.
- 15 Ibid, p. 189.
- 16 Surah Bani Israel: 70.
- 17 Liaqat Ali Khan Niazi, n. 2, p. 192.
- 18 Surah An-Nisa: 1.
- 19 Liaqat Ali Khan Niazi, n. 3, p. 193.
- 20 Surah Al-Maidah: 32.



### Teachings of the Quran Regarding Peace and Security / 145

- 21 Surah Al-Inam: 151.
- 22 Syed Abul A'la Mududi, Human Rights in Islam, 2nd Edition, Lahore: Islamic Publications Ltd., 1995, p. 14.
- 23 Surah Al Hujurat, 49:12.
- 24 Surah Al- Noor, 24:27.
- 25 Sheikh Muhammad Tuhidul Karim and Mohammad Hassan Murad, "Ideological Views of Islam in Relation to Contemporary Human Rights: An Evaluation," IIUC STUDIES, 2011, Vol. 8, pp. 113-130, p. 122.
- 26 Surah Al-Nisa, 4: 135.
- 27 Liaqat Ali Khan Niazi, n. 4, p. 193.
- 28 Surah Al-Baqarah: 256.
- 29 Surah Al-Hasher: 22-23.
- 30 Surah Al-Furqan: 63.
- 31 Surah Al-Baqarah: 190.
- 32 Surah Al-Infaal: 61.
- 33 Surah Muhammad: 04.
- 34 Shakeel Samdani, n. 02.
- 35 Liaqat Ali Khan Niazi, n. 5, p. 214.
- 36 Surah Qaf: 34.
- 37 Surah Al-Waqiah: 25-26.
- 38 Surah Al-Waqiah: 90-91.
- 39 Surah Yaseen: 55-58.



This document was created with the Win2PDF "print to PDF" printer available at <http://www.win2pdf.com>

This version of Win2PDF 10 is for evaluation and non-commercial use only.

This page will not be added after purchasing Win2PDF.

<http://www.win2pdf.com/purchase/>