



Global Peace: An Islamic Perspective



ACET– Global Peace Project

Global Peace: An Islamic Perspective

ACET–Global Peace Project

Preface

Global Peace – An Islamic Perspective is the first in a series of works that examine a number of world religions. These works are created in the hope that, through knowledge and a deeper understanding, we can bring about greater acceptance, harmony, and peace among people from around the world.

This book forms part of the Global Peace Project, developed by the Australian Centre for Education and Training – Global (ACET-Global). The Global Peace Project is one of the organisation’s Corporate Social Responsibility (CSR) initiatives, which are aimed at improving the world we live in. ACET-Global has brought together a team of people from various nationalities, as well as diverse academic and religious backgrounds, to contribute to the Global Peace Project.

In our world today, some of the most violent disputes stem from conflicting ideologies and religions. Religions are used as an excuse for war and oppression, and the resulting violence divides people, creating an environment of distrust and fear. Ongoing religion-related conflicts in several countries have resulted in high numbers of refugee population across the world.

Today, when we think about violence related to religion, Islam often comes to mind. Extremists are using the religion of Islam as an excuse to wage war against all those who disagree with their views (as with extremists identifying with other religions or ideologies), killing thousands of Muslims and non-Muslims alike.

This use of Islam for acts of terror is both misguided and inherently contradictory to the true teachings of the religion.

Over 1.5 billion people identify as Muslim^[1], but as a result of the actions of a very small violent minority, this religion has become synonymous with terror and violence. The misunderstanding and misrepresentation of Islam is a major contributor to disunity in the world today and few non-Muslims know much about the core philosophies and teachings of Islam.

The Global Peace Project aims to provide a detailed explanation of the core ideas of peace, love, and harmony that are present across some of the most practiced religions in the world today, including Islam.

In highlighting some of the underlying values of Islam as they are presented in Islam's fundamental text, the Quran, *Global Peace – An Islamic Perspective* aims to prevent misguided radicalisation of people, including youth from an Islamic background. By gaining a deeper understanding of the religion and its inherently peaceful teachings, we hope people will refrain from engaging in violence and aggression against fellow human beings. Providing a better understanding of Islam is also intended to decrease the discrimination and harassment that many Muslims face today.

This book is the first in a series of publications being written for religious and non-religious people all around the world. It is our hope that through education, knowledge, and understanding of various religions, we can help to reduce violence and promote a more peaceful and harmonious world. A world where people are able to live together in harmony and love is possible, remembering that despite our differences, we all belong to the one human race.

Table of Contents

Preface	i
Introduction	1
Famous quotations on peace	3
Theories of peace	5
Realism	5
Liberalism	6
Religious perspectives on peace	8
Buddhism	8
Christianity	9
Hinduism	11
Judaism	12
Sikhism	14
Introduction to Islam	17
The Oneness of God	18
The Quran	19
The Prophet Muhammad	19
Islamic viewpoint on peace	20
The concept of Jihad	21
Origins of the Quran and its purpose	23
Prophets mentioned in the Quran	25
The Prophet Moses (peace be upon Him)	28
The Prophet Jesus (peace be upon Him)	31
The Prophet Muhammad (peace be upon Him)	33
Ten key concepts from the Quran	35
Concept 1 – Kindness to humanity	36
Concept 2 – Doing good and avoiding evil	38
Concept 3 – Being pious and righteous	41
Concept 4 – Respect for humanity	44
Concept 5 – Being just	46
Concept 6 – Being of service to humanity	49
Concept 7 – Oneness of humanity	51
Concept 8 – Being humble	54
Concept 9 – Being merciful	56
Concept 10 – Love towards humanity	59
Conclusion	61
References	64

Introduction

Violence, civil conflict and war related to religion threaten the lives of thousands of people across the globe. In the face of such conflict, what steps can we take to address this global crisis? What role can individuals play?

In a growing number of these conflicts, extremist terrorist groups use the name of God as an excuse for acts of violence. In broad terms, terrorism is understood to be an act which involves serious violence against a person, causes damage to property, or poses risk to the health and safety of a person, or to the public.^[2]

Inherently peaceful, Islam has been turned into a vehicle for war and violence by some, leaving many people with negative views of this religion. Muslims, as well as many non-Muslims, are uncomfortable with the association of Islam with extremism, and the fact that people who claim to be followers of Islam are dishonouring this religion. The Quran itself stresses peace, love, compassion, and humility. These teachings are not unique to Islam - similar ideals of compassion for humanity can be found in the world's major religions, connecting these religions' fundamental teachings and significant religious figures.

Understanding the connections between religions is useful in bringing people together. While religions may have different names, they generally promote the same values - love and compassion - while opposing violence and conflict.

This is where *Global Peace – An Islamic Perspective* begins. In this book, we examine theories of peace to help understand the goal towards which we are working. Quotes from a wide variety of sources demonstrate how peace is a notion that crosses the borders between politics, society, art, and culture, and how global peace is a goal towards which we should all strive.

Next, we consider how peace could be achieved from an international relations point of view, discussing two prominent political science theories.

After that, we look at how a range of highly practiced world religions views peace. This will demonstrate how each religion shares similar views on the importance of obtaining and maintaining peace.

We will then explore more specifically the views of peace and harmony from an Islamic perspective, noting the many mentions throughout the Quran of prophets who also relate to other religions. This enables us to see how Islam’s teachings work as a continuation of the teachings of Abraham, Moses, and Jesus. Islam teaches respect and reverence for all prophets, despite the differences in the religions around which those prophets are centred. This emphasises the strong connections and links between some of the major religions.

Then, the Quran’s history and purpose will be explained to separate its underlying aim of gentle guidance from its misinterpreted use as a motivator and excuse for violence. The core teachings of the Quran will be discussed in order to demonstrate the inherently compassionate and loving foundation upon which Islam is based, and to address the misplaced fears of violence and hatred that many people associate with it. Quotes from the Quran specifically relating to these teachings of compassion and love have been selected to illustrate how peace is at the core of Islam. It is intended that people wishing to know more about Islam can use these direct quotes to delve more deeply into some of the teachings and foundations of the religion. By doing this, people will also be better able to see the connections and similarities between the world’s most highly practiced religions.

We have intentionally included many internet-based references so that readers can quickly and easily access further information.

In exploring the core concepts of Islam through the teachings of the Quran, our book hopes to de-radicalise those who would use the name of Islam as an excuse for violence, and to educate those who misguidedly fear this inherently peaceful religion.

Famous quotations on peace

Peace is a concept that crosses all borders of heritage, religion, and culture. It has been the subject of academic discussion, religious scripture, political agenda, and popular music. Regardless of the medium in which it is presented, whether spoken firmly in grand speeches, written philosophically in journals, or sung with a guitar in hand, the importance of peace cannot be denied. At ACET–Global, we have drawn inspiration from many people from a diverse range of backgrounds. We have collected a few quotes here to demonstrate a commonality between all of these famous figures – the belief that peace is a beautiful and powerful goal that should be worked towards globally, for the betterment of all humanity.

- ✔ *“Peace cannot be kept by force; it can only be achieved by understanding”*. Albert Einstein
- ✔ *“I believe in the religion of Islam. I believe in Allah and peace”*. Muhammad Ali
- ✔ *“If we have no peace, it is because we have forgotten that we belong to each other”*. Mother Teresa
- ✔ *“Better than a thousand hollow words, is one word that brings peace”*. Buddha
- ✔ *“Peace is its own reward”*. Mahatma Gandhi
- ✔ *“If you wish to experience peace, provide peace for another”*. Tenzin Gyatso, the 14th Dalai Lama
- ✔ *“All we are saying is give peace a chance”*. John Lennon
- ✔ *“When the power of love overcomes the love of power the world will know peace”*. Jimi Hendrix
- ✔ *“Peace is a daily, a weekly, a monthly process, gradually changing opinions, slowly eroding old barriers, quietly building new structures”*. John F. Kennedy
- ✔ *“It isn’t enough to talk about peace. One must believe in it. And it isn’t enough to believe in it. One must work at it”*. Eleanor Roosevelt
- ✔ *“The world is in need of an encompassing and of course, just and humane order in the light of which the rights of all are preserved and peace and security are safeguarded”*. Mahmoud Ahmadinejad

- ✓ *“Nothing will end war unless the people themselves refuse to go to war”*. Albert Einstein
- ✓ *“It is not enough to say we must not wage war. It is necessary to love peace and sacrifice for it”*.
Martin Luther King, Jr.
- ✓ *“Those who are at war with others are not at peace with themselves”*. William Hazlitt
- ✓ *“The quest for peace begins in the home, in the school and in the workplace”*. Silvia Cartwright
- ✓ *“If we practice an eye for an eye and a tooth for a tooth, soon the whole world will be blind and toothless”*. Mahatma Gandhi

It is clear that peace is considered vitally important across the globe, by both notable individuals and everyday citizens. Despite this common goal, the push for obtaining peace comes from such a variety of people that the differences in opinions on how to create and maintain peace can make it difficult to understand. To begin working towards peace on a global level, it is important to think about these different perspectives and look at where they connect in order to make peace a more workable reality. In the following section, the definition of peace will be considered in terms of Liberalism and Realism, two of the most prominent philosophical viewpoints. This is a starting point from which to explore the definition of peace.

Theories of peace

Islam is a religion that promotes peace, not violence, and the purpose of this book is to demonstrate this by outlining the core elements of Islam. This requires us to first look at what is meant by peace.

Historically, academics and philosophers have pondered on the idea of peace and ways to obtain peace, leading to complex theories and guidelines. The most basic theories of these, Realism and Liberalism, form the foundation of international relations theory, which explains how nations interact. Realism and Liberalism both work to explain aspects of humanity and how these affect our relationships, and to provide guidelines for maintaining peace.

Both of these theories have many complex parts within their respective schools of thought. Here we look at what constitutes the basic ideology of each theory, how they provide a definition of peace, and their guidance on how nations can obtain peace on a global level.

REALISM

The central assumption at the core of Realism is that people are self-centred and self-seeking; that each person cares most for his or her own life. This assumption leads to a strong desire for survival, with fear being a constant motivator for each action. Individuals who live with a realist ideology use all their tools and resources to ensure their own survival.

At an international level, Realism recognises that there is no global governing body, and thus, each nation is responsible for its own security.^[3] This self-centred ideology means that nations are always looking for ways to protect themselves, and that the greatest sense of security comes from being the strongest nation, able to defend against any attack.

With this perspective, the only way to achieve peace and security is to gain power. If a nation has the strongest military, or the most allies, no other nation will want to attack it, for fear of being weakened and defeated. In this perspective, when each nation is afraid of other nations, there can be an absence of war, and therefore, peace. Thus peace in this framework is defined by an absence of war.

LIBERALISM

Liberalism's core assumption is opposed to Realism, arguing that people are inherently compassionate and peaceful. Liberalism, also called idealism, promotes cooperation and communication between people as the best way for each person to achieve their goals or desires.^[4]

Liberalism relates to the concept of globalisation – the idea that the world is becoming increasingly connected – as a reason for more communication and cooperation internationally. In Liberalism, when nations work together, they create connections and reliance upon each other. This fosters mutual interests, where the survival and success of one nation benefits another, thus making war and conflict between nations undesirable. With cooperation internationally (through economies, treaties, or cultural exchange), interdependence builds between nations. Thus, war becomes less beneficial, and more costly.

Liberalism assumes that people are inherently good, and that working together is the best means for achieving peace. This promotes compassion and cooperation, and encourages people to work towards the betterment of the global community. Though academic and political in nature, Liberalism is similar to the foundations of many religions, in that it fosters positive relationships between people. Liberalism attempts to achieve peace by uniting the world's nations towards a common goal, and calling for people to work together to strive for peace. Peace in this framework is more than just the absence of war, but is also the active processes of cooperation and building mutually beneficial goals, whether between nations or individuals.

After decades of realist ideology, and Cold War politics dominating international relations, the global community has, in more recent times, turned towards Liberalism. Institutions such as the United Nations and the European Union have been created to build communication, trust, and cooperation between nations.

For instance, the preamble of the Charter of the United Nations (UN) states:^[5]

“We the peoples of the United Nations determined:

- ☑ *to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and*
- ☑ *to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and*
- ☑ *to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and*
- ☑ *to promote social progress and better standards of life in larger freedom...”* .

Like these political theories, religions provide a structure of the world that guides actions within it. We delve into the key aspects of several religions in the next section, to highlight how at their most basic level, religions work to explain aspects of humanity. Considering different political and religious ideologies and the ways in which they strive for peace is vital in this project, to recognise the connections and shared values that can bring people together.

Religious perspectives on peace

Religion plays an important role in the lives of many individuals, communities, and nations. According to a study completed in 2012, eight out of every ten people in the world belong to a religious group.^[6] Understanding the foundations of different religions and how they view peace can help explain people’s differences and similarities. Differences between religions can seem quite distinct, incorporating different beliefs in divine existence and various customs. However, when different religions are studied closely, it can be seen that they have a great deal in common.

At their core, religions exist to give purpose to individuals, and to help shape their lives for the better. More specifically, every commonly practised religion preaches harmony, love, and compassion. Most importantly, they all strive towards peace. For this book, we have selected six commonly known and practiced religions, and explained their teachings and perspectives on the topic of peace.

BUDDHISM

Dating back to the end of 5th century BC in the Indian subcontinent, Buddhism is a non-theistic religion based on the teachings of Gautama Buddha, and has more than 300 million followers.^[7] Buddha, or “the awakened one”, is considered the enlightened teacher who taught a way of life through a series of practices and beliefs.^[8] Buddhists believe in *dharma*, the right way of living, and strive to achieve *Nirvana*, a state of mind where desires, delusions, and aversions do not exist, leading to complete peace and stillness of mind.

Buddhism is commonly regarded as a very peace-loving and peaceful religion. Peace and pacifism are key principles in Buddhism, as seen in many Buddhist verses.

“Through hatred, hatreds are never appeased; through non-hatred are hatreds always appeased – and this is a law eternal.” (Verse 5, Translation from the Pali Dhammapada)

Three dimensions of peace are presented in Buddhism: inner peace, peace in the community, and peace in the world. To achieve peace, Buddhists believe that we must be free of all forms

of suffering, or *dukkha*. Gautama Buddha, the founder of Buddhism, teaches that all suffering comes from cravings and aversions, such as greed, hatred, fear, and ignorance.

These two ideas, that *dukkha* exists, and that it is caused by negative feelings like greed and hatred, make up the first two of the Four Noble Truths. The third Noble Truth is that these sufferings can end, and the fourth Noble Truth explains the path that, when fulfilled completely, can lead to the end of suffering.^[9] These Four Noble Truths were taught by Gautama Buddha to lead to enlightenment and personal peace.

The fourth Noble Truth explains the Noble Eight Fold Path, which Gautama Buddha re-discovered in his path to enlightenment. This has three sections, or divisions. The first is Wisdom, and includes “right perspective” and “right intention”; the second is Ethical Conduct, and includes “right speech”, “right action”, and “right livelihood”; and the third is Concentration, and includes “right effort”, “right mindfulness”, and “right concentration”. The use of “right” before each path factor comes from the Sanskrit *samyāñc*, which means perfect or ideal.^{[10] [11]}

While the Four Noble Truths and the Noble Eight Fold Path guide individuals toward peace, these teachings extend to a community level. Buddhists believe that all beings are connected to each other, as part of a continuous web of life.^[12] The Buddhist teaching *Pratitya samutpada*, or dependent origination, says that nothing can exist on its own, but rather, everything is dependent on other things.^[13] While striving towards individual peace is important in Buddhism, treating others with compassion and empathy is vital, as everything is connected to and affected by everything else.

CHRISTIANITY

Christianity is currently the most practiced religion in the world.^[14] Its roots stem from the teachings of Abraham, and its central religious figure is Jesus of Nazareth, who is considered by Christians to be the Son of God. Christians follow the Holy Bible, which includes accounts of Jesus’ life and serves as a guideline for the Christian way of living. With its roots in the mid-1st century AD, Christianity is one of the world’s oldest religions.^[15]

At the centre of the Christian faith is the crucifixion and resurrection of Jesus Christ.

“All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation.” (5:18-19, Translation from 2 Corinthians)

Christians believe that God sent His son to preach about His teachings, and to sacrifice Himself so that the rest of God’s children could be “reconciled”, or forgiven, and enter into heaven upon death. In His sacrifice, Jesus preached forgiveness for those who wronged Him, and compassion for all people.

“Let all bitterness and wrath and anger and clamour and slander be put away from you, along with all malice. Be kind to one another, tender-hearted, forgiving one another, as God in Christ forgave you.” (4:31-32, Translation from Ephesians)

Jesus taught compassion and forgiveness for fellow people, while also promoting tolerance and rejecting judgment.

“Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for the Lord is able to make him stand.” (14:1-4, Translation from Romans)

In the Christian belief, each person will face God upon death, and only then, by God, can they be judged. It is said that eternal life, or heaven, is granted if a person believes in Jesus as the son of God, and accepts that God sacrificed His son for the sake of each person’s sins.

“For God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life.” (3:16, Translation from John)

Forgiveness, compassion, and tolerance are all associated with the Christian faith. In Jesus’ teachings and actions, He promoted unity of people through love and compassion, and promised eternal life for those who believed in His sacrifice.

“You shall love your neighbour as yourself. There is no other commandment greater...” (12:31, Translation from Mark)

Through forgiveness comes tolerance, and through tolerance comes harmony. Those who follow the teachings of Jesus are encouraged to live a life of compassion and work to bring about peace.

“For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace, and joy in the Holy Spirit... Let us therefore make every effort to do what leads to peace and to mutual edification.” (14:17-19, Translation from Romans)

HINDUISM

Often considered the oldest religion in the world,^[16] Hinduism is the third most popular religion in the world and the most dominant in South Asia. This polytheistic religion does not have a single founder, and is more known as a way of life that encourages knowledge, mercy, purity, honesty, and self-respect. There are various texts and scriptures that are followed by Hindus including Bhagavad Gita, Ramayana, Mahabharata, Vedas and Puranas.^[17] Hindus practice daily rituals, annual festivals, and pilgrimages all across the world.^[18]

Teachings of peace are an essential part of the Hindu religion. As Hindus believe in the law of *karma*, that a violent action would, in turn, produce an equally violent reaction, Hindus are barred from being violent.^[19] Hinduism encourages followers to attain inner peace through worship, and to also spread this peace in their communities.

A central idea in Hinduism is that there exists a *Brahma*, a universal consciousness, made up of individual souls, or *Atma*. From this, follows the idea of *Ahimsa*, which renounces violence against others, As each individual in the world is part of this universal consciousness, to harm another is to harm oneself.

In Hinduism, everything in the world is considered sacred, including the earth, sky, sun, and water. Non-violence is a part of everyday life for Hindus. Hindus are ordered to be kind to all people regardless of their religion, because all people are considered to be part of the one family.

“Discrimination saying “this one is a relative; this other one is a stranger” is for the mean-minded. For those who’re known as magnanimous, the entire world constitutes but a family.”
(Panchatantra, 3rd century BC)

Hinduism preaches understanding and discourages the judgement of others. A verse of the scripture Ramayana calls to attention the fact that no individual can be perfect, and that every person is likely to make mistakes.

“One should never harm the wicked or the good or even animals meriting death. A noble soul will exercise compassion even towards those who enjoy injuring others or cruel deeds. Who is without fault?” (Translation from Ramayana of Valmiki)

The beliefs of *Karma* and reincarnation are strong forces that prevent Hindus from harming or killing a human being. A common Hindu belief is that what a person does to others will be done to that individual in the next lifetime. This belief contributes to peace in the Hindu society.

“May there be peace in the heavens, peace in the atmosphere, peace on the earth. Let there be coolness in the water, healing in the herbs and peace radiating from the trees. Let there be harmony in the planets and in the stars, and perfection in eternal knowledge. May everything in the universe be at peace. Let peace pervade everywhere, at all times. May I experience that peace within my own heart.” (36.17, Translation from Yajur Veda)

JUDAISM

Judaism is one of the oldest monotheistic religions practiced in the world, with roots based in the Middle East for more than 3,000 years.^[20] Judaism has over 14 million followers in the world today, with most of them residing in Israel, Canada, France and the USA.^[21] Its teachings are based on the Torah, the Holy Book of Judaism.^[22]

Peace, justice, and truth are the three key values central to this religion, with some Jewish people stating that peace is the ultimate purpose of the Torah, and a guiding principle that Jews should follow. Judaism teaches that even in the face of violence, peaceful resolution should always be pursued first for self-protection and the maintenance of order, rather than resorting to violence.

The principles of peace and kindness to humanity are stated in some of the following verses from the Torah:

“Seek peace and pursue it.” (34:14, Translation from Psalms)

“And they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.” (2:4, Translation from Isaiah and 4:3, Translation from Micah)

“Do not get equal with one, who has done you wrong, or keep hard feelings against the children of your people, but have love for your neighbour as for yourself” (19:18, Translation from Leviticus)

“And if a man from another country is living in your land with you, do not make life hard for him; Let him be to you as one of your countrymen and have love for him as for yourself; for you were living in a strange land, in the land of Egypt” (19:33-34, Translation from Leviticus)

“And if your brother becomes poor and is not able to make a living, then you are to help him to survive, helping him and also a proselyte from foreign land who is living among you.” (25:35, Translation from Leviticus)

“Take no interest from your brother, in money or in goods, but have the fear of your God before you, and let your brother make a living among you.” (25:36, Translation from Leviticus)

“At the end of every three years you shall take a tithe of all your produce for that year, and shall place it in your gates. And the Levite, because he has no part or heritage in the land, and the foreigner, and the orphan, and the widow, who are living among you, they all will come and take food and have enough; and so the blessing of the YHVH your God will be on you in everything you do.” (14:28-29, Translation from Deuteronomy)

“You must repeatedly give him (your brother) and let not your heart to feel bad when you give him because of this your deed, YHVH your God will bless you in all your work and in all the labor of your hands.” (15:10, Translation from Deuteronomy)

SIKHISM

Founded in the 15th century in the Indian subcontinent, Sikhism is the world’s fifth-largest religion, with around 30 million followers globally. It is a monotheistic religion that was founded by Guru Nanak, and carried forward by ten successive human Sikh Gurus after him. The Guru Granth Sahib is a composition of writings by the Sikh Gurus, which outlines the principles of Sikhism. The resultant holy scripture, the Guru Granth Sahib, is known as the everlasting guru of the Sikhs and is considered to be the eleventh and last guru.^[23] Whilst the majority of Sikhs live in the state of Punjab in India, today Sikhs reside all over the world.^[24]

Like all other religions mentioned in this book, Sikhism preaches harmony and peace among humans. In one of his scriptures, Guru Nanak wrote:

*“No one is my enemy
No one is a foreigner
With all I am at peace
God within us renders us
Incapable of hate and prejudice”* ^[25]

Sikhism only allows for confrontation when no other peaceful solution is possible in a situation, and strictly defines the situations in which war would be deemed necessary. This religion teaches that in the eventuality of conflict, strict rules of fighting apply – for example, civilians and places of worship should not be harmed.^[26]

Sikhism attempt to eliminate the causes of strife and conflict, striving to remove pain and suffering from society, both at the individual and global level. Guru Nanak’s approach to attaining peace and harmony involves accepting and respecting diversity, so that people from all faiths can co-exist.^[27] All the Sikh Gurus after him similarly preached kinship between all creations, believing that all religions lead people to one superior entity, the one true God.^[28]

Personal peace is the first level of peace that all Sikhs strive to achieve. An individual should first free him or herself from lust, greed, fear, and insecurities, through meditation and prayer. After inner peace comes community. Community life and activities hold the utmost importance

in Sikhism.^[29] Guru Nanak was the first guru to establish the idea of a communal kitchen or *Langar*, emphasising the need to share and work together for the betterment of the community as a whole.^[30]

Sikh teachings continue to stress the concept of sharing, encouraging the distribution of free food, charitable donations, and work for the good of the community and others. Sikhs believe that no matter what race, gender, or religion a person is, all are equal in the eyes of God.

“There is nothing equal to the bestowal of food. Blest is the man who giveth to the really hungry. Let no one fix a time for the exercise of this virtue. . . Nor is it necessary to consider what the social position of the applicant may be. Avoid all delay in such a matter. Charity is of all gifts the greatest, for it saveth life.” Guru Gobind Singh^[31]

Sikhs, similarly to Hindus, believe in the concept of reincarnation and karma, the belief that what a person does today to others, will be done to that individual in the future. This belief encourages all Sikhs to focus on good deeds and avoid committing crimes against others.^[32] The dedication to peace, the protection of human rights, and the belief in *Karma* all contribute to Sikhism’s reputation as a peaceful religion, and for the large numbers of Sikh followers who exist in peaceful harmony across the world today.

The world’s religions today may seem vastly different from the outside, with some being monotheistic, others polytheistic, and still others not worshipping any higher being. However, we find that there are many similarities at the core of each. Each asks followers to improve themselves, whether in mastering their desires and seeking enlightenment (as in Buddhism and Sikhism), or living a life without sin and following in a religious figure’s teachings (as in Christianity).

Most importantly, each religion promotes kindness and compassion towards humanity. As an example, Buddhism and Hinduism teach that all beings are connected, and that positive actions toward our neighbours return good karma; Sikhism strongly promotes sharing with others less fortunate; Christianity preaches for compassion, even to enemies. Even with their differences, most religions share a foundation that aims to bring the world into harmony.

Despite this common call for compassion and kindness, conflicts stemming from religion and religious ideology are growing in various areas of the world today.

In the next section, we focus on Islam, the religion that has been most often associated with conflict in our world today. The fundamental teachings of Islam will be outlined, before the religion’s messages about living in peace and harmony are explored in more depth. Through these explanations, we hope to demonstrate that true Islam is equally as peaceful and harmonious as other religions, and that the use of this religion as a claimed justification for violence is at odds with its core teachings.

Introduction to Islam

Islam is the second largest religion in the world. ^{[33][34]}

At the same time, it is perhaps the most misunderstood religion today. Some people believe that Islam is a religion only for Arabs. However, more than 80% of all Muslims belong to other ethnicities.^[35] The Islamic religion is practiced by people of various ethnic groups and nationalities, with followers living across the globe.

Another major misconception about the religion is that it condones terrorism. Mass media today generally focuses on the violence and hatred of an extreme minority, rather than the voice of love and peace that is at the core of Islam. Unfortunately, sufficient information about the true Islamic religion is often lacking, leading people to form negatively skewed opinions about Muslims. This book aims to address this information gap in an easily accessible manner.

The basic Islamic teachings do not preach violence, but instead seek to protect the rights of every individual in society and promote love, tolerance, equality and justice. Humanity and human rights are considered as the basic building block of the Islamic ideology.^[36]

The word “Islam” originates from the linguistic roots S-L-M in the Arabic language, which relate to the concepts of safety, peace and wholeness.^[37] Taken in a religious context, the word Islam means “voluntary submission to God”.^[38] Islam is a continuation of the teachings of Abraham, Moses, and Jesus, among others, ending with the teachings of the Prophet Muhammad. Muslims believe that prophets are humans chosen by God, who is also known as *Allah*, to be His messengers. However, though they are held in the highest regard, prophets are not worshipped.

As described by religious scholars:

“Muslims believe in one, unique, incomparable God, in the angels created by Him, in the prophets through whom His revelations were brought to mankind, in the Day of judgement and individual accountability for actions, in God’s complete authority over human destiny, and in life after death.”^[39]

Muslims, the followers of this monotheistic religion, believe that God is one and incomparable. Nothing else is deemed worthy of worship in Islam. Only the One True God, the Creator of the heavens and earth and everything contained within, is considered worthy of being worshipped. All prophets spoke of the One True God, but the Prophet Muhammad, Muslims believe, was the final prophet of God. Prophet Muhammad’s teachings in the Quran, the Islamic Holy Book, are therefore considered the final and unalterable revelation of God.^[40]

According to Islam, faith in only one God and having common ancestry in Adam and Eve is the ultimate reason for humans to live together in peace and brotherhood. This is mentioned in the Quran:

“Those who believe (in the Quran), and those who are Jews, and the Christians, and the Sabians, whoever believes in God and the Last day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve.” (2:62, Translation from the Quran)

An Islamic view of global peace is exemplified in the Quran through the way in which the whole of humanity is recognised as one family. World peace is a great and important consideration in Islam. Peace in Islam is neither a personal matter nor a national goal, but it is global, comprehensive and an overall objective. The rest of this section looks at a few of the key elements of the Islamic faith.

THE ONENESS OF GOD

The foundation of the Islamic faith is the belief in the Oneness of God, that there is only one God, and that all prayer and worship should be exclusively for Him.

Islam teaches that God has a unique nature and that He is free from human weaknesses and beyond anything that human beings can imagine. The Quran teaches that the signs and proof of God’s wisdom, power, and existence are evident in the world around us. Muslims believe that God is loving, compassionate, and merciful.

THE QURAN

The word “Quran” comes from the Arabic “Al-Quran”, which literally means “the recitation”. In relation to Islam, the word Quran is the literal word of God, signifying God’s final message to humans, as revealed to the Prophet Muhammad over a period of 23 years.

The Quran is a universal scripture addressed to all people. Its message is similar to the messages of the other prophets of Islam, including Moses and Jesus, which require submitting to God and worshipping Him alone. As such, God’s revelation in the Quran focuses on teaching human beings the importance of believing in the Oneness of God, and living their lives around the guidance of His prophets.

THE PROPHET MUHAMMAD

Muslims believe that the Prophet Muhammad was simply a man, not divine in any way, who was chosen by God to receive God’s revelation. Prophet Muhammad subsequently worked to spread the word of God, showing Muslims how to interact with fellow human beings and how to relate to God. The words of God’s revelation to Prophet Muhammad are captured in the Quran, as well as in a collection of Prophet Muhammad’s sayings and teachings in what is known as “hadeeth” literature. Prophet Muhammad made it his mission to live his life in accordance with the teachings of Islam. He also taught that there is nothing divine, or worthy of being worshipped, except for the Almighty God.

The Quran speaks of the Prophet Muhammad as:

“We sent thee not, but as a Mercy for all creatures.” (21:107, Translation from the Quran)

Islamic viewpoint on peace

As previously mentioned, the roots of the word “Islam” refer to the concept of peace. Violence and war have very little to do with Quranic teachings. Islam promotes peace in legislation, practice and doctrine. One of the 99 names used by Muslims for God is As-Salam, which means “the source of peace” in Arabic.^{[41][42]}

“He is God, besides whom there is none who has the right to be worshipped, the King, the Most Holy, the Source of Peace and Perfection.” (59:23, Translation from the Quran)

In the Quran, God invites Muslims to the ultimate abode of peace, Dar-as-Salam, as a reward for those who live in accordance with the will and teachings of God.

“Allah invites to the Home of Peace (Paradise).” (10:25, Translation from the Quran)

The idea of peace is deeply rooted in the daily life of Muslims, as evidenced by the way in which they greet each other, saying “Assalam-o-alaikum” and “Walaikum-assalam”, meaning “peace be upon you” and “peace be upon you, too”, respectively. The wish for peace is evident throughout Islam. In the Quran, God repeatedly commands all Muslims to seek peace and justice, and to be kind to humanity; we are all part of one family.

“O you, who believe, enter all into complete peace and submission to God whole-heartedly.” (2:208, Translation from the Quran)

The Quran contains many verses that support and encourage world peace by promoting the rights of people and forbidding violence against any creature. All acts that threaten to disturb social order and peace are highly condemned, and forbidden in the Quran.

“Verily, God commands justice, the doing of good purely for God’s sake and giving help to relatives, and He forbids all indecent, shameful and evil deeds and injustice. He admonishes you that you may take heed.” (16:90, Translation from the Quran)

The Quran teaches Muslims to treat others equally and respectfully in society. It allows for, and respects, people’s freedom to pursue their respective religions. Muslims are encouraged to behave kindly towards all human beings and respect all religious beliefs.

“There shall be no compulsion in [acceptance of] the religion.” (2:256, Translation from the Quran)

“For you is your religion, and for me is my religion.” (109:6, Translation from the Quran)

Several other verses in the Quran further promote the concepts of peace and equality, and promise rewards to those who are righteous, kind, and just. The teachings of Islam also promote justice and to avoid personal emotions in the provision of justice.

“Let not the enmity and hatred of others make you avoid justice. Be just; that is next to piety.” (5:8 Translation from the Quran)

“So fear Allah, and keep straight the relations between yourself.” (8:1 Translation from the Quran)

The Quran also states that truth and justice should receive preference over any emotions towards our relatives, loved ones, and even towards ourselves.

“O you, who believe, stand out firmly for justice, as witnesses to God, even if it is against yourselves, your parents or your relatives.” (4:135 Translation from the Quran)

In view of Quranic verses and the teachings of the holy prophets, it can be clearly seen that the teachings of Islam are focused on creating and maintaining global peace and harmony among people. Any person claiming to be a Muslim and upholding Islam as his/her religion should be committed to ensuring peace and rejecting anything that brings about disunity, corruption, and violence.

THE CONCEPT OF JIHAD

It is important to have an understanding of the concept of jihad as mentioned in the Quran, in order to understand what Islam teaches about peace. Jihad does not refer to a holy war, as is commonly perceived. Its literal meaning is “to struggle or strive”. Correctly interpreted, jihad is actually a personal endeavour to be a better human being by overcoming evil forces within oneself. When one fights with his or her own ego to become a better person that is said to be an act of jihad. In the hierarchy of five forms of jihad, purification of the soul is said to be

“the greater jihad”. It is followed by jihad by tongue (speaking against the evil in the society), jihad by pen (writing about the evils in the society), and jihad by hand (stopping someone from doing wrong to another). Jihad by sword is given the least significance in this hierarchy, and is known as “the lesser jihad”.^[43]

Intentionally harming any innocent person, whether Muslim or non-Muslim is a highly condemned and punishable act in Islam. Killing or harming non-Muslims is not a part of jihad, as it is sometimes made out to be. Military-based jihad is only to be conducted with an Islamic scholar’s permission, and only when the religion is threatened, and all attempts at negotiation and peacemaking have failed.^[44] If the use of force becomes a necessity, there are also strict rules that must be followed. Any attempt made by the other party to cease war and return to peace should be accepted. Innocent people including women, children, the elderly, invalids, and all others who have not taken part in the conflict, shall never be harmed.^[45]

The terrorist organisations that claim to be carrying out “jihad” today violate all of these conditions, harming innocents and following their own rules. This is completely against the concept of jihad in Islam.

Additionally, it should be noted that military jihad cannot be declared by any one individual or group of people. Only the head of a Muslim state after discussion with religious scholars of Islamic Jurisprudence^[46], can declare war if it is considered imperative to defend the religion.

Therefore, the notion that Islam preaches war as a religious obligation in the form of jihad is incorrect. It is the misuse of the word jihad that cultivates the negative attitude toward Islam. At its base, Islam, like the religions explored in earlier sections, places a large and underlying emphasis on peace – not violence.

Origins of the Quran and its purpose

The Quran is the holy book of Islam, and it details the revelations that the Prophet Muhammad received from the Angel Gabriel over a period of 23 years. During this time, Prophet Muhammad recited the revelations to his followers, who then memorised the verses in their entirety. After the Prophet's death, his followers began writing down the recitations. Eventually, one of his followers, Uthman Ibn Affan, helped to compile all of God's revelations to Prophet Muhammad into one book.^[47] This became known as the Quran. The Quran is made up of 114 chapters, or surahs, each containing many verses, or ayat.^[48]

One of the central purposes of the Quran is to help with the struggle against "darkness", whether this is in the form of injustice, moral or social corruption and destruction, or ignorance. The Quran aims to bring people out of "darkness" and into "light", bringing believers into moral and social enlightenment.

"A Book We have sent down to you so that you may bring forth mankind from the darkness into the light..." (14:1, Translation from the Quran)

The Quran offers guidance, providing a source of reference for right and wrong to help followers to move away from "darkness" and into "light". In many of its verses, the text offers guidance for followers to choose the "right path", and ways to avoid temptation.

[The Quran is] "A guidance for mankind and clear evidence of guidance and discrimination (between right and wrong)." (2:185, Translation from the Quran)

"This is a declaration for humankind, a guidance and admonition to those who ward off (evil)." (3:138, Translation from the Quran)

[The Quran is] "A book revealed unto you, so that your heart be not in any difficulty on that account, (so that) with it you may warn (the sinful) and teach the believers." (7:2, Translation from the Quran)

“Verily, this Quran guides to that which is most just and right and gives glad tidings to the believers who work deeds of righteousness, that they shall have a great reward.” (17:9, Translation from the Quran)

The Quran offers guidance across a range of concepts, such as faith, charity, kindness, and truth. Each of these teaches specific values that are important to those who follow Islam, so that they may live a righteous and harmonious life.

“And this is a book which We have revealed as a blessing, so follow it and be righteous, that you may receive mercy.” (6:155, Translation from the Quran)

These teachings were revealed by God to the Prophet Muhammad, and they serve as the foundation of Islam. However, according to the Muslim belief, there are revelations from God that have come before the Quran, and were given to the prophets who came before Prophet Muhammad. Mentions of these revelations and prophets have been made in the Quran frequently. It is important to understand that all these prophets, including Prophet Muhammad, are given equal respect and recognition in Islam. The next section outlines some of the references to prophets in the Quran.

By looking at the links between prophets from the Quran and their significance in other religions, we can see how Islam works as a continuation of other religions. As a result the message of Islam is very similar to the messages of religions that came before it. Again, this reveals how notions across religions are often shared rather than opposing, further enabling us to consider how global peace could be achieved.

Prophets mentioned in the Quran

It is a widespread misconception that the majority of Muslims hold negative sentiments towards people with other religious beliefs. A closer look at Islam reveals that Islamic beliefs are similar to those of other monotheistic religions, such as Christianity and Judaism. As previously mentioned, Islam is generally considered to be a continuation of other religions. Muslims believe that God sent His revelations to prophets on earth to provide a source of guidance for humankind. Many of these prophets are considered central figures of other religions, and are recognised and respected by Muslims.

“We have believed in Allah and in what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Descendants, and in what was given to Moses and Jesus and to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [submitting] to Him,” (3:84, Translation from the Quran)

Although it is a debated issue among Islamic scholars, it is believed by Muslims that 124,000 prophets were sent into the world as messengers of God.^[49] Of these, 25 have been mentioned by name in the Quran, and they are all believed to have spread a common message of peace. For every Muslim, it is an obligation to believe in and respect each of these prophets, and not just Prophet Muhammad, who is considered to be the last in the long line of prophets sent by God. In the Quran, God says:

“And for every nation there is a messenger.” (10:47, Translation from the Quran)

According to Muslim belief, a prophet or messenger of God is a human being to whom God gives His guidance and whom He charges with the task of conveying guidance to people, so that they may do good and avoid evil. The Quran makes several mentions of the fact that numerous prophets were sent down to earth before Prophet Muhammad, all with a similar message. The Quran says:

“To every nation We sent a Messenger who told its people, “Worship God and stay away from Satan.” Some of them were guided by God and others were doomed to go astray.” (16:36, Translation from the Quran)

God sent a prophet to every nation to offer guidance, as one of the principles by which God operates is that He will never take people to task unless He has made clear to them His expectations.

“We have sent you in all truth as a bearer of glad news and a warner. No nation who lived before was without a warner.” (35:24, Translation from the Quran)

The Quran mentions the names of 25 prophets and indicates that there were others. It says:

“God sent revelations to the Messengers mentioned to you before and also to Messengers who have not been mentioned to you. God spoke to Moses in words.” (4:164, Translation from the Quran)

To make a full list of the names of all prophets would be impossible. However, as mentioned earlier, every Muslim is obligated to believe in and respect all of the prophets, whether or not they are named in the Quran. Stories from the life of several prophets have been told in the Quran as lessons for the people to come after them. The Quran states:

“There was certainly in their stories a lesson for those of understanding. Never was the Quran a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe.” (12:111, Translation from the Quran)

The 25 prophets who have been explicitly mentioned in Quran are:

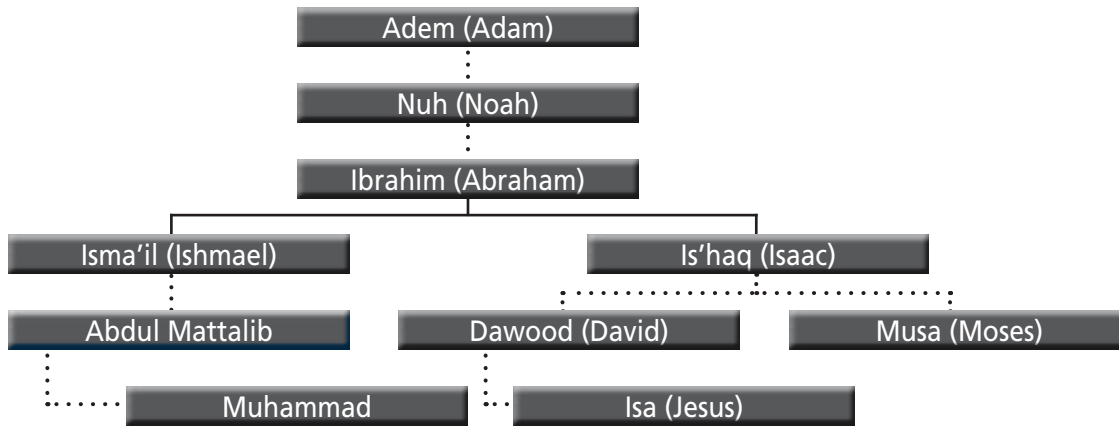
1. Adem (Adam)
2. Idris (Enoch)
3. Nuh (Noah)
4. Hud (Heber)
5. Salih (Methusaleh)
6. Lut (Lot)
7. Ibrahim (Abraham)

8. Ismail (Ishmael)
9. Ishaq (Isaac)
10. Yaqub (Jacob)
11. Yusuf (Joseph)
12. Shu'aib (Jethro)
13. Ayyub (Job)
14. Dhulkifl (Ezekiel)
15. Musa (Moses)
16. Harun (Aaron)
17. Dawud (David)
18. Sulayman (Solomon)
19. Ilias (Elias)
20. Alyasa (Elisha)
21. Yunus (Jonah)
22. Zakariya (Zachariah)
23. Yahya (John the Baptist)
24. Isa (Jesus)
25. Muhammad

Peace Be Upon Them All. (In the Islamic context this phrase shows respect, and is always used after the name of a prophet is mentioned).

Among the followers of these prophets, those of the Jewish, Christian and Muslim faiths form the most well-known religious groups in the world today. Muslims also believe in four Holy Books sent to the earth by God. These are the Zabur, the Torah, the Bible – all believed to be the earlier scriptures sent down by God – and the Quran. In Islam, followers of any of these four Holy Books are regarded as “The People of the Book”.

Below is a diagram showing the lineage and relationships between the prophets of Judaism, Christianity and Islam, as understood by today’s scholars of Islamic tradition:^[50]



Note: Dotted lines indicate multiple generations

The Lineage of Six Prominent Prophets According to Islamic Tradition

In order to demonstrate that Islam regards all of these prophets highly, some instances where Prophets Moses, Jesus and Muhammad have been mentioned in the Quran are highlighted in the next section.

THE PROPHET MOSES (PEACE BE UPON HIM)

The Prophet Moses is the most mentioned prophet in the Quran.^[51] Details of his childhood, his time living as the adopted child of the Pharaoh, his escape to Midian, and his encounter with God and the revealing of His scripture are provided in the text.^[52] In the Quran, God says:

“We narrate to you [O Muhammad!] parts of the story of Moses and Pharaoh in truth, for people who believe.” (28:3, Translation from the Quran)

The Prophet Moses was born an Israelite in Egypt, during a time when all male Jewish children were to be killed. To save him, his mother put Moses in a basket, and sent him down the river with God’s promise that the child would be safe. A servant of the Pharaoh’s wife found Moses, and he was adopted into the Pharaoh’s house.^{[53][54]}

“Behold! We sent to thy mother, by inspiration, the message: Throw (the child) into the chest, and throw (the chest) into the river: the river will cast him up on the bank, and he will be taken up by one who is an enemy to Me and an enemy to him: But I cast (the garment of) love over thee from Me: and (this) in order that thou mayest be reared under Mine eye.” (20:38-39, Translation from the Quran)

Upon reaching adulthood, Moses moved from Egypt to Midian. There, he married, and lived for eight years. Once while travelling, Moses saw a fire upon a mountain, and went to inspect it. There, he heard a voice.

“O Moses! It is Me, Allah, the Mighty, the Wise.” (27:9, Translation from the Quran)

“O Moses! Verily I am thy Lord! Therefore (in My presence) put off thy shoes: thou art in the sacred valley of Tuwa. I have chosen thee: listen, then, to the inspiration (sent to thee). Verily, I am Allah: There is no god but I: So serve thou Me (only), and establish regular prayer for celebrating My praise.” (20:11-14, Translation of the Quran)

The Quran then describes how God revealed to Moses his task as messenger and a guide for his people, and thus Moses became a prophet. God commanded Prophet Moses to return to Egypt and warn the Pharaoh against his misdeeds.

“He said: “O Moses! I have chosen you over people for My messages and words, so take what I have given you and be among the thankful.”” (7:144, Translation from the Quran)

The story of Prophet Moses continues in the Quran, which tells of Moses’ struggles against the Pharaoh, and his escape from Egypt with the Jews. Prophet Moses spread the word of God through the Torah, which the Quran recognises as a Holy Book that gives guidance and laws to follow in order to lead a righteous life.

“It was We who revealed the Torah (to Moses); therein was guidance and light. By its standard have been judged the Jews, by the Prophet who bowed (as in Islam) to Allah’s will, by the Rabbis and the Doctors of Law: for to them was entrusted the protection of Allah’s Book, and they were witnesses thereto: therefore fear not men, but fear Me, and sell not My Signs for a miserable price.” (5:44, Translation from the Quran)

“Moses said to his people: Ask help from Allah and be patient; surely the land is Allah’s; He gives it for inheritance to whom He wills of His servants. The [best] end is for the pious.” (7:128, Translation from the Quran)

“It is a duty on me to say nothing about God but the truth; I have come to you with clear proof from your Lord, therefore send with me the Children of Israel.” (7:105, Translation from the Quran)

Most of the stories that mention Prophet Moses in the Quran are similar to the stories about Prophet Moses that are narrated in the Torah. Prophet Moses is one of the most prominent prophets of Islam, mentioned repeatedly in the Quran. Muslims believe that Prophet Moses was one of the people chosen to deliver the message of God, and hold him in the highest regard.

Muslims are instructed, not just in the Quran, but also by Prophet Muhammad in different hadeeth,^[55] to be courteous and respectful towards Jews and to live with them in peace.

“From Moses’ people there is a nation who guide by the truth and measure with it.” (7:159, Translation from the Quran)

THE PROPHET JESUS (PEACE BE UPON HIM)

After Prophet Moses, the second most mentioned prophet in the Quran is Prophet Jesus. There is an entire chapter about Mary and the birth of her son, the prophet Jesus. The Bible is also considered to be a revelation by God a Holy Book by Muslims.^[56] Time and again, Prophet Jesus has been mentioned in the Quran as one of God's most beloved prophets.

"The likeness of Jesus in Allah's eye is as the likeness of Adam. He created him of dust, then He said to him "Be!" and he is." (3:59, Translation from the Quran)

"He (Jesus) said: I am Allah's servant. He has given me the Book and has made me a prophet." (19:30, Translation from the Quran)

Muslims believe that God revealed His word to Prophet Jesus to teach and remind people about the One True God, just as He did with Prophet Moses.

"And in their footsteps We sent Jesus the son of Mary, confirming the Law that had come before him: We sent him the Gospel: therein was guidance and light, and confirmation of the Law that had come before him: a guidance and an admonition to those who fear Allah." (5:46, Translation from the Quran)

The Quran follows the Christian belief of Prophet Jesus' miraculous birth. In the Quran, Mary is revered as pure, with the Quran telling of Prophet Jesus' birth, and how the angels came to Mary to tell her of God's gift to her.

"Behold! The angels said: O Mary! Allah hath chosen thee and purified thee – chosen thee above the women of all nations." (3:42, Translation from the Quran)

"O Mary! Allah giveth thee glad tidings of a Word from Him: his name will be Christ Jesus, the son of Mary, held in honour in this world and the Hereafter and of (the company of) those nearest to Allah." (3:45, Translation from the Quran)

Of all the prophets before or after, Prophet Jesus was known to have performed the most miracles, and he is considered one of the most beloved prophets of God. In addition to his

miraculous birth, the Quran writes of Prophet Jesus speaking as just an infant, still in his cradle, to defend his mother and to tell of his status as a messenger of God.

“He said: “I am indeed a servant of Allah: He hath given me revelation and made me a prophet; And He hath made me blessed whosoever I be, and hath enjoined on me Prayer and Charity as long as I live; So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)!”” (19:30-33, Translation from the Quran)

The Quran also mentions several miracles performed by Prophet Jesus with the will of God.

“I have come to you, with a Sign from your Lord, in that I make for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allah’s leave: And I heal those born blind, and the lepers, and I quicken the dead, by Allah’s leave; and I declare to you what ye eat, and what ye store in your houses. Surely therein is a sign for you if ye did believe.” (3: 49, Translation from the Quran)

Finally, in addition to the accounts of his miracles, Prophet Jesus is attributed to prophesying the coming of Prophet Muhammad. In following the teachings of Prophet Abraham and Prophet Moses before him, Prophet Jesus continued the teachings of God through the revelations he received.

“And remember, Jesus, the son of Mary, said: “O Children of Israel! I am the messenger of Allah (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad.”” (61:6, Translation from the Quran)

The numerous mentions of Prophet Jesus, his miraculous conception, and the many miracles he performed affirm his status as one of the great prophets of God, and he is highly regarded and respected by Muslims.^[57]

THE PROPHET MUHAMMAD (PEACE BE UPON HIM)

According to Islamic belief, Prophet Muhammad is the prophet sent to earth by God. Throughout the Quran, God addresses Prophet Muhammad, not just narrating Prophet Muhammad's story, but also giving him messages that are to be conveyed to all people. Muhammad was born in 570 AD in Mecca to Amina.^[58] At the age of six, Muhammad was orphaned and put into the care of his grandfather, who was a respected leader of a Meccan tribe. After his grandfather passed away, Muhammad went into the care of his paternal uncle.^[59]

From an early age, Muhammad worked as a merchant. At the age of 25, he married Khadija, who remained his only wife until her death 25 years later. They had six children together, two boys who died in infancy, and four girls. When Muhammad was 40 years old, he became a prophet, receiving his first revelation from God through the Angel Gabriel, who appeared to him in the Cave of Hira and asked him to repeat the following:^[60]

“Proclaim in the name of your Lord who created! Created man from a clot of blood. Proclaim: Your Lord is the Most Generous, Who teaches by the pen; Teaches man what he knew not.”
(96:1-3, Translation from the Quran)

Like all other prophets, Prophet Muhammad also preached a message of cooperation and happiness for the whole of humanity.

“The same religion has He established for you as that which He enjoined on... Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in religion, and make no divisions therein.”
(42:13, Translation from the Quran)

It is also clarified in the Quran that Prophet Muhammad, as with all prophets of God, is to be respected but not worshipped:

“Muhammad is not the father of any man among you, but the Messenger of God, and the last of the Prophets; God has full knowledge of all things.” (33:40, Translation from the Quran)

“Muhammad is only a Messenger. There lived other Messengers before him. Should (Muhammad) die or be slain, would you then turn back to your pre-Islamic behaviour? Whoever does so can cause no harm to God. God will reward those who give thanks.” (3:144, Translation from the Quran)

The Quran does, however, promise the followers of Prophet Muhammad that their sins will be forgiven and they will be guided to the righteous path by God. It says in the Quran:

“God forgives the sins and reforms the hearts of the righteously striving believers who have faith in what is revealed to Muhammad – which is the Truth from his Lord.” (47:2, Translation from the Quran)

Over a period of 23 years, the Quran was revealed to Prophet Muhammad, verse by verse. The last verse that was revealed to Prophet Muhammad stated:

“This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion.” (5:3, Translation from the Quran)

The Quran mentions several times that Islam is the continuation of earlier religions that were established by other prophets. While Prophet Muhammad is considered to be the last prophet of Islam, all other prophets of Islam, including Jesus and Moses, command the same respect and devotion from every Muslim. For Muslims, they are all messengers of God, who were chosen to deliver the same message of the same God to the entire humanity: submission to one God. Muslims firmly believe that humanity is guided to live in unity, peace and brotherhood by all of these prophets.^[61]

This section has defined the Quran and its purpose as a tool for guidance, and has outlined the history and teachings of its most mentioned prophets. The next section delves more deeply into the Quran, dividing it into ten key concepts that capture the essence of the Quran’s teachings. These key concepts can teach Muslims and non-Muslims alike about the Quran’s words regarding peace as it relates to individuals, their communities, and the world as a whole.

Ten key concepts from the Quran

This section focuses on core quotes from the Quran, which have been organised under the following titles or “key concepts”, and are listed in no particular order of importance:

1. Kindness to humanity
2. Doing good and avoiding evil
3. Being pious and righteous
4. Respect for humanity
5. Being just
6. Being of service to humanity
7. Oneness of humanity
8. Being humble
9. Being merciful
10. Love towards humanity

There is a brief explanation of each concept, to give some context to the Islamic perspective, before the Quranic quotes are listed. The intention of ACET–Global is that people can read each quote in light of the concept with which it is associated, but also more generally, thus taking what they wish from its words. If readers want more context of a quote, they are encouraged to use the verse reference to find its location in the Quran. Here we have provided just some of the words of the Quran that resonate with the concepts of peace, unity and harmonious living. These quotes highlight the peaceful underpinnings of Islam, countering misrepresentations of this religion as one of violence and terror – a misinformed opinion that is often propagated by extreme minorities and then portrayed across mass media.

CONCEPT 1 – KINDNESS TO HUMANITY

Kindness:

“The quality of being friendly, generous and considerate.” (Oxford Dictionary)^[62]

According to Islamic teachings, everyone should be kind to all of creation, including people. God ordains that parents, relatives, neighbours, the poor, the weak, the distressed, orphans and all others should be treated with kindness. Violence and aggression are strongly condemned, as is illustrated in the following verse:

“If anyone kills a person or commits murder for spreading mischief in the land, it is as though he has killed the whole nation – all the people. And if any person saves a life, it is as though he has saved the whole of humankind – all the people.” (5:32, Translation from the Quran)

Furthermore, Islam urges its followers to be kind-hearted and caring of humanity. It calls upon Muslims to be kind in deeds and words, for which they will be rewarded.

Quranic references:

“And do good. Truly, Allah loves the good-doers.” (2:195, Translation from the Quran)

“A graceful word and forgiving is better than charity followed by causing hurt. Allah is all-Independent, Forbearing.” (2:263, Translation from the Quran)

“And when other relations, orphans and the poor are present at the division of heritage, give them something there-from and speak to them words of kindness.” (4:9, Translation from the Quran)

“Allah has promised to those who believe and do good deeds (that) they shall have forgiveness and a mighty reward.” (5:9, Translation from the Quran)

“Exercise patience; God does not ignore the reward of those who do good.” (11:115, Translation from the Quran)

“The well-to-do and the rich among you should not fail to give to relatives, the destitute, and immigrants for the sake of God. Be considerate and forgiving. Do you not want God to forgive you? God is All-forgiving and All-merciful.” (24:22, Translation from the Quran)

“And whoever is patient and forgiving, these most surely are actions due to courage.”
(42:43, Translation from the Quran)

“We have enjoined on man kindness to his parents: In pain did his mother bear him, and in pain did she give him birth. The carrying of the (child) to his weaning is (a period of) thirty months. At length, when he reaches the age of full strength and attains forty years, he says, “O my Lord! Grant me that I may be grateful for Thy favors which Thou has bestowed upon me, and upon both my parents, and that I may work righteousness such as Thou mayest approve; and be gracious to me in my issue. Truly have I turned to Thee and truly do I bow (to Thee) in Islam.”” (46:15, Translation from the Quran)

“We feed you, for the sake of Allah only. We wish for no reward nor thanks from you.”
(76:9, Translation from the Quran)

“Do not oppress the orphans and do not reject the beggars,” (93:9,10, Translation from the Quran)

CONCEPT 2 – DOING GOOD AND AVOIDING EVIL

Good:

“Possessing or displaying moral virtue.” (Oxford Dictionary)^[63]

Evil:

“Profoundly immoral and wicked.” (Oxford Dictionary)^[64]

In Islam, having the “right belief” and doing good go hand-in-hand. In fact, doing good in practice is the proof of having the “right belief” in the heart. This is why the Quran often refers to true Muslims as “those who believe and do good deeds”. Enjoining good and forbidding evil are the most important principles in Islam, and God sent His prophets to spread this message. The verses from the Quran specifically highlight the importance of doing good for others and refraining from committing evil acts. The Quran stresses that it is necessary to be good and keep away from evil in order to achieve piety.

Quranic references:

“And there are some among them who say: Our Lord! Grant us good in this world and good in the hereafter, and save us from the chastisement of the fire.” (2:201, Translation from the Quran)

“Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, which never breaks. And Allah hears and knows all things.” (2:256, Translation from the Quran)

“And as to those who believe and do good deeds, He will pay them fully their rewards; and Allah does not love the unjust.” (3:57, Translation from the Quran)

“Let there be a community among you who invite to all that is good, enjoining what is right and forbidding what is wrong, and those will be the successful.” (3:104, Translation from the Quran)

“They believe in Allah and the last day, and they enjoin what is right and forbid the wrong and they strive with one another in hastening to good deeds, and those are among the good.” (3:114, Translation from the Quran)

“And who is there that has a fairer religion than he who submits his will to God being a good-doer, and who follows the creed of Abraham, a man of pure faith? And God took Abraham for a friend,” (4:127, Translation from the Quran)

“So Allah rewarded them, for what they said, with Gardens beneath which streams flow. Therein shall they abide; and that is the reward of those who do good.” (5:86, Translation from the Quran)

“And create not disorder in the earth after it has been set in order, and call upon Him in fear and hope. Surely, Allah’s Mercy is (ever) near unto the good-doers.” (7:56, Translation from the Quran)

“Except for those who are patient and do righteous deeds; those will have forgiveness and great reward.” (11:11, Translation from the Quran)

“Verily Allah enjoins the doing of justice and the doing of good and the giving to the kindred, and He forbids lewdness and abomination and wickedness.” (16:90, Translation from the Quran)

“Indeed, Allah is with those who are righteous and those who do good.” (16:129, Translation from the Quran)

“Respond to the injustice (done to you) with the better deed. We know best what they attribute to God.” (23:96, Translation from the Quran)

“And do not defraud people in their property or spread evil in the land.” (26:183, Translation from the Quran)

“These will receive double reward for their forbearance, replacing evil by virtue, and for their spending for the cause of God.” (28:54, Translation from the Quran)

“But as to him who repents and believes and does good, he will be among the successful.”
(28:67, Translation from the Quran)

“Seek the gains of the life to come through your wealth without ignoring your share of this life. Do favours to others just as God has done favours to you. Do not commit evil in the land for God does not like the evil-doers.” (28:77, Translation from the Quran)

“And he who submits himself completely to Allah, and is a doer of good, he has surely grasped a strong handle. And with Allah rests the end of all affairs.” (31:23, Translation from the Quran)

“They shall have with their Lord what they please; that is the reward of the doers of good. . . .”
(39:34, Translation from the Quran)

“But Allah will deliver the righteous to their place of salvation: no evil shall touch them, nor shall they grieve.” (39:61, Translation from the Quran)

“Virtue and evil are not equal. If you replace evil habits by virtuous ones, you will certainly find that your enemies will become your close friends.” (41:34, Translation from the Quran)

“Whoever acts righteously does so for his own good and whoever commits evil does so against his soul. Your Lord is not unjust to His servants.” (41:46, Translation from the Quran)

“And before it there was the Book of Moses, a guide and a mercy; and this is a Book in the Arabic language fulfilling previous prophecies, that it may warn those who do wrong; and as glad tidings to those who do good.” (46:13, Translation from the Quran)

CONCEPT 3 – BEING PIOUS AND RIGHTEOUS

Pious:

“Devoutly religious.” (Oxford Dictionary)^[65]

Righteous:

“Morally right or justifiable.” (Oxford Dictionary)^[66]

Piety (Taqwa) means awareness or consciousness of God’s omnipresence. It leads to a desire to mould one’s existence in light of this awareness. Being pious and righteous are important principles found in the Quran, giving a clear message to lead one’s life in a way that would be beneficial to the whole of humanity – a way to achieve self-perfection and world peace.

Quranic references:

“It is not righteousness that you turn your faces toward East or West; but it is righteousness to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfill the contracts which you have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the God-fearing.” (2:177, Translation from the Quran)

“Those who believe and do deeds of righteousness, and perform the prayer, and pay the alms – their wage awaits them with their Lord, and no fear shall be on them, neither shall they sorrow.” (2:277, Translation from the Quran)

“Yes, whoever fulfils his pledge and fears Allah much; verily, then Allah loves those who are Al-Muttaqun [the pious].” (3:76, Translation from the Quran)

“And those who when they commit an indecency or do injustice to their souls remember Allah and ask forgiveness for their faults – and who forgives the faults but Allah, and (who) do not knowingly persist in what they have done.” (3:135, Translation from the Quran)

“Any believer, male or female, who acts righteously, will enter Paradise and will not suffer the least bit of injustice.” (4:124, Translation from the Quran)

“And this is a Book which we have revealed as a blessing: so follow it and be righteous, that ye may receive mercy.” (6:155, Translation from the Quran)

“And those who believe, and do deeds of righteousness – We charge not any soul, save according to its capacity; those are the inhabitants of Paradise, therein dwelling forever..” (7:42, Translation from the Quran)

“Believers, if you fear God, He will give you guidance, will expiate your bad deeds and forgive you. God’s favours are the greatest.” (8:29, Translation from the Quran)

“And be steadfast; for surely, Allah suffers not the reward of the righteous to perish.” (11:116, Translation from the Quran)

“Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure and We will bestow on such their reward according to the best of their actions.” (16:97, Translation from the Quran)

“God is certainly with the pious and the righteous ones.” (16:128, Translation from the Quran)

“On those who believe and work deeds of righteousness, will (Allah) Most Gracious bestow Love.” (19:96, Translation from the Quran)

“God shall surely admit those who believe and do righteous deeds into gardens underneath which rivers flow; surely God does that He desires.” (22:14, Translation from the Quran)

“The Kingdom upon that day shall belong to God, and He shall judge between them. As for those who believe, and do deeds of righteousness, they shall be in Gardens of Bliss.” (22:56, Translation from the Quran)

“Believers, worship your Lord, bow down and prostrate yourselves before Him and do virtuous deeds so that perhaps you will have everlasting happiness.” (22:77, Translation from the Quran)

“And the servants of (Allah) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, “Peace!”” (25:63, Translation from the Quran)

“But only those who repent and believe and act righteously will have their sins replaced by virtue; God is All-forgiving and All-merciful.” (25:70, Translation from the Quran)

“Believers have fear of God and speak righteous words.” (33:70, Translation from the Quran)

“They will never be sufficient (protection) for you in place of God. The unjust are each other’s friends, but God is the guardian of the pious ones.” (45:19, Translation from the Quran)

“Then, as for those who believed and did righteous deeds, their Lord will admit them to His mercy. That is indeed the achievement, visible to all.” (45:30, Translation from the Quran)

“O mankind!, We created you from a male and a female and made you into nations and tribes that you may know and honour each other (not that you should despise one another). Indeed the most honourable of you in the sight of God is the most righteous.” (49:13, Translation from the Quran)

“It is He who has created death and life to put you to the test and see which of you is most virtuous in your deeds. He is Majestic and All-forgiving.” (67:2, Translation from the Quran)

“The pious ones will receive a beautiful Paradise from their Lord.” (68:34, Translation from the Quran)

“The virtuous ones will live in bliss.” (82:13, Translation from the Quran)

“As for the righteously striving believers, they will live in Paradise wherein streams flow. This is the greatest triumph.” (85:11, Translation from the Quran)

CONCEPT 4 – RESPECT FOR HUMANITY

Respect:

“Due regard for the feelings, wishes, or rights of others.” (Oxford Dictionary)^[67]

Islam states that it is the responsibility of each individual to treat all of creation with respect, honour and dignity. From an Islamic perspective, the most deserving of respect is God, the Creator Himself. The highest level of respect, therefore, is obeying God’s commandments and treating all beings with respect. Respect involves treating others the way we expect to be treated, with compassion, love and mercy.

According to Islam, negative habits such as suspicion, backstabbing and gossip are considered disrespectful sins and lead to torment, misery and evil. Muslims believe God commands humanity to avoid sin and to strive against destructive desires.

Quranic references:

“And whoever kills a believer intentionally, his punishment is hell; he shall abide in it, and Allah will send His wrath on him and curse him and prepare for him a painful chastisement.” (4:93, Translation from the Quran)

“Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do good.” (7:56, Translation from the Quran)

“And the believers, men and women, are protecting friends one of another; they enjoin the right and forbid the wrong, and they establish worship and they pay the poor-due, and they obey Allah and His messenger. As for these, Allah will have mercy on them. Lo! Allah is Mighty, Wise.” (9:71, Translation from the Quran)

“Your Rabb (Allah) has decreed to you that: You shall worship none but Him, and you shall be kind to your parents; if one or both of them live to their old age in your lifetime, you shall not say to them any word of contempt nor repel them and you shall address them in kind words.” (17:23, Translation from the Quran)

“You who believe! Enter not houses other than your own without first announcing your presence and invoking peace upon the folk thereof. That is better for you, that you may be heedful.” (24:27, Translation from the Quran)

“And when they hear dirty, false, evil vain talk, they withdraw from it and say, To us our deeds, and to you your deeds. Peace be on you. We seek not the ignorant.” (28:55, Translation from the Quran)

“Be moderate in your walking and your talking. The most unpleasant sound is the braying of donkeys.” (31:19, Translation from the Quran)

“And those who harm believing men and believing women for [something] other than what they have earned have certainly born upon themselves a slander and manifest sin.” (33:58, Translation from the Quran)

“Only those who do injustice to people and commit rebellion on earth for no reason will be questioned. They will suffer a painful torment.” (42:42, Translation from the Quran)

“You who believe! Avoid much suspicion, indeed some suspicions are sins. And spy not, neither backstab one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backstabbing). And fear God. Verily, God is the One Who accepts repentance, Most Merciful.” (49:12, Translation from the Quran)

CONCEPT 5 – BEING JUST

Just:

“Based on or behaving according to what is morally right and fair.” (Oxford Dictionary)^[68]

In the Islamic view, justice is considered a moral virtue and an important attribute of human personality. Justice goes hand-in-hand with equality, in the sense that it creates a state of equilibrium in the distribution of rights and duties. Justice refers to moral correctness and fairness. The Quran considers justice to be a supreme virtue; it is a basic objective of Islam. The Quran states:

“God commands justice and fair dealing...” (16:90, Translation from the Quran)

The Quranic standard of justice transcends considerations of ethnicity, sex, religion, colour, and creed. It commands Muslims to be just to their friends and foes alike; to be just at all levels. God trusts humans to be just and this justice should be guided by a sense of responsibility rather than mere conformity to a set of rules. The Quran teaches that justice in all aspects of life will create a peaceful society.

Quranic references:

“Let there be a group among you who will invite others to do good deeds, command them to obey the Law, and prohibit them from committing sins. These people will have eternal happiness.” (3:114, Translation from the Quran)

“Believers do not accept illegal interest in order to increase your wealth many times over. Have fear of God so that you will have everlasting happiness.” (3:130, Translation from the Quran)

“Give the orphans their property, and do not substitute what is bad for what is good, and do not eat up their property along with your own. It is, surely, a great sin.” (4:2, Translation from the Quran)

“God commands you to return that which had been entrusted to you to the rightful owners. Be just when passing judgement among people. God’s advice is the most noble. He sees and hears everything.” (4:58, Translation from the Quran)

“One who makes a mistake or commits a sin and ascribes it to an innocent person, he only burdens himself with slander and a grave sin.” (4:112, Translation from the Quran)

“You, who believe, be maintainers of justice, witnesses for Allah, even though it be against yourselves or (your) parents or (your) near relatives, whether (the case be of) a rich or a poor, for Allah is nearer unto both (than you are). Therefore, do not follow (your) low desires, lest you deviate, and if you swerve or turn aside, then surely Allah is Ever-Aware of what you do.” (4:135, Translation from the Quran)

“You who believe, be upright for Allah, bearers of witness with justice, and let not hatred of a people incite you not to deal justly. Deal justly — that is nearer to piety, and be careful of (your duty toward) Allah; surely Allah is Ever-Aware of what you do.” (5:8, Translation from the Quran)

“On that account: We ordained for the Children of Israel that if any one slew a person – unless it be for murder or for spreading mischief in the land – it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people.” (5:32, Translation from the Quran)

“...if you judge, judge between them with justice...” (5:42, Translation from the Quran)

“Obey God and the Messenger and be cautious (of the harmful things). If you turn away (from our laws), know that the duty of the Messenger is only to preach in clear words.” (5:92, Translation from the Quran)

“Say: The bad and the good are not equal, though the abundance of the bad may please you; so be careful of (your duty to) Allah, O men of understanding, that you may be successful.” (5:100, Translation from the Quran)

“We sent to the people of Midian their brother Shu’ayb who also told his people to worship God their only Lord. He said, “A guidance has come to you from your Lord. Maintain proper measures and weights in trade. Do not cause any deficiency in people’s property or destroy the land after it has been reformed. This is for your own good, if you have any faith.” (7:85, Translation from the Quran)

“My people, be just in your weighing and measuring. Do not defraud people or spread evil in the land.” (11:85, Translation from the Quran)

“If you want retaliation, let it be equal to that which you faced. But if you exercise patience it will be better for you.” (16:126, Translation from the Quran)

“God commands (people) to maintain justice, kindness, and proper relations with their relatives. He forbids them to commit indecency, sin, and rebellion. God gives you advice so that perhaps you will take heed.” (16:90, Translation from the Quran)

“We reveal the Quran, which is cure and mercy for the believers; and it adds nothing to the unjust but loss.” (17:82, Translation from the Quran)

“Moses said, “My Lord knows best who has received guidance from Him and who will achieve a happy end. The unjust ones certainly will have no happiness.”” (28:37, Translation from the Quran)

“Before this (the Quran), the Book of Moses was a guide and a blessing. This Book confirms the Torah. It is in the Arabic language so that it may warn the unjust people, and give glad news to the righteous ones.” (46:12, Translation from the Quran)

“God does not forbid you to deal kindly and justly with those who have not fought against you about the religion or expelled you from your homes. God loves those who are just.” (60:8, Translation from the Quran)

CONCEPT 6 – BEING OF SERVICE TO HUMANITY

Service:

“The action of helping or doing work for someone.” (Oxford Dictionary)^[69]

Service to humanity is an important part of the Islamic faith. Muslims are instructed to be actively engaged in social welfare; helping not only other Muslims, but all people in need. The mission of Islamic life is to be of service and to provide a source of comfort to others. Islam teaches followers to open their hearts and minds to help the needy and the destitute without any distinction of sex, colour, creed, race or religion. According to Islam, one has to rise above biases and prejudices, as all of humanity is considered to be part of a single family. Islam motivates Muslims to extend material and moral support to all those in need. These principles, which are highlighted in Islam, are the founding stones for a harmonious and peaceful society.

Quranic references:

“We made a covenant with the children of Israel that they should not worship anyone except me, that they should serve their parents, relatives, orphans, and the destitute, that they should speak righteous words to people, and that they should be steadfast in their prayers and pay the religious tax.” (2:83, Translation from the Quran)

“Spend in the way of Allah and do not put yourselves into destruction, and do good. Of course, Allah loves those who do good.” (2:195, Translation from the Quran)

“Whatever good you spend should be for parents, kinsmen, orphans, the needy and the wayfarer; and whatever good you do, Allah is all-aware of it.” (2:215, Translation from the Quran)

“The ones who spend (for Allah’s sake) in prosperity and adversity, and those who control anger and forgive people. And Allah loves those who are good in their deeds.” (3:134, Translation from the Quran)

“There is no good in most of their secret counsels except (in his) who enjoins charity or goodness or reconciliation between people; and whoever does this seeking Allah’s pleasure, we will give him a mighty reward.” (4:114, Translation from the Quran)

“Whether you act virtuously, in public or in private, or pardon (people’s) faults, God is All-forgiving and All-powerful.” (4:149, Translation from the Quran)

“The righteously striving believers will not be blamed for what they have eaten (in the past), if they fear Allah (by keeping away from His forbidden things), if they maintain piety, do good deeds, have faith, and be charitable. God loves the generous people.” (5:93, Translation from the Quran)

“For a single good deed, one will be rewarded tenfold. But the recompense for a bad deed will be equal to that of the deed and no injustice will be done to anyone.” (6:160, Translation from the Quran)

“And as for those who strive in our path — we will surely guide them in our ways. And Indeed, Allah is with those who are of service to others.” (29:70, Translation from the Quran)

“And they feed, for the love of Allah, the needy, the orphan and the captive.” (76:8, Translation from the Quran)

CONCEPT 7 – ONENESS OF HUMANITY

Oneness:

“The fact or state of being one in number.” (Oxford Dictionary)^[70]

The religion of Islam places great emphasis on unity. It considers that all human beings are the children of one father, Adam, and constitute a single brotherhood, which places certain rights and responsibilities on each member of the family.

Muslims believe in the unity of humans with regard to the source of creation, the original parentage, and the final destiny. The source of creation is God Himself. The original common parentage is that of Adam and Eve. To this first parentage, every human being belongs. As for the final destiny, there is no doubt in the Muslim’s mind that it will be to God, the Creator, to whom it is believed all people shall return.

A significant factor contributing to social problems today is an over-emphasis on material possessions and wealth, which disconnects people from one another. However, the concept of social classes does not exist in the Islamic way of life as taught in the Quran, and followers of Islam are asked to live simple lives and to treat people equally. In Islam, status is determined solely on the basis of piety – doing good and forbidding evil.

Quranic references:

“O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you.” (4:1, Translation from the Quran)

“Ye people! Fear your Lord, Who created you from a single soul and created therefrom its mate, and from them twain spread many men and women; and fear Allah, in Whose name you appeal to one another, and be mindful of your duty to Allah, particularly respecting ties of relationship. Verily, Allah watches over you.” (4:2, Translation from the Quran)

“On this day, all pure things are made lawful for you (as food). The food of the People of the Book is made lawful for you and your food is made lawful for them. It is lawful for you to marry chaste Muslim women and chaste women of the People of the Book, provided, you pay their dowry, maintain chastity, and avoid fornication or lustful relations outside of marriage. The deeds of anyone who rejects the faith, certainly, become fruitless. He will be of those who lose on the Day of Judgment.” (5:5, Translation from the Quran)

“And We gave him Isaac and Jacob; each did We guide aright, and Noah did We guide aright aforetime, and of his progeny, David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward those who do good.” (6:85, Translation from the Quran)

“Allah invites (people) to the Abode of Peace and brings whom He wills to a straight path.” (10:25, Translation from the Quran)

“Dispute not with the People of the Book save in the fairer manner, except for those of them that do wrong; and say, “We believe in what has been sent down to us, and what has been sent down to you; our God and your God is One, and to Him we have surrendered.”” (29:46, Translation from the Quran)

“And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquility with them, and He has put love and mercy between your (hearts); verily in that are Signs for those who reflect.” (30:21, Translation from the Quran)

“And do not turn your face away from people in contempt, nor go about in the land exulting overmuch; surely Allah does not love any self-conceited boaster.” (31:18, Translation from the Quran)

“God created you from clay which He then turned into a living germ and made you into pairs. No female conceives or delivers without His knowledge. No one grows older nor can anything be reduced from one’s life without having its record in the Book. This is not at all difficult for God.” (35:11, Translation from the Quran)

“All believers are but brothers, therefore seek reconciliation between your two brothers, and fear Allah, so that you may be blessed with mercy.” (49:10, Translation from the Quran)

““O mankind ! We created you from a male and a female and made you into nations and tribes that you may know and honor each other (not that you should despise one another). Indeed the most honourable of you in the sight of God is the most righteous.”” (49:13, Translation from the Quran)

CONCEPT 8 – BEING HUMBLE

Humble:

“Having or showing a modest or low estimate of one’s importance.” (Oxford Dictionary)^[71]

Islam places great emphasis on manners and on the proper way to deal with others, whether they are Muslims or not. Relations between people are very important in Islam, and maintaining good relations with others is fundamental in Islamic social ideology. Integral to these good relations is the concept of being humble, which involves showing humility in all situations and being kind to everyone.

Islam emphasises the importance of kindness to parents; in numerous verses of the Quran, kindness to parents is mentioned immediately after belief in God. There is also much emphasis in Islam on kind and fair treatment of spouses. Treating every human with humility and kindness helps to create a peaceful, helpful and caring society.

Quranic references:

“Kind words and the covering of faults are better than charity followed by injury. Allah is free of all wants, and He is Most-Forbearing.” (2:263, Translation from the Quran)

“Those who expend their wealth night and day, secretly and in public, their wage awaits them with their Lord, and no fear shall be on them, neither shall they sorrow.” (2:274, Translation from the Quran)

“Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men; – for Allah loves those who do good.” (3:134, Translation from the Quran)

“Pray to your Lord humbly and privately. God does not love the transgressors.” (7:55, Translation from the Quran)

“Thy Lord has commanded, Worship none but Him, and show kindness to parents. If one of them or both of them attain old age with thee, never say unto them any word expressive of disgust nor reproach them, but address them with excellent speech. ... And submit yourself

before them (your parents) in humility out of compassion, and say, My Lord, be merciful to them as they have brought me up in my childhood.” (17:24, Translation from the Quran)

“Tell my servants that they should speak that which is best. Surely, Satan creates discord among them. Indeed, Satan is an open enemy to mankind.” (17:53, Translation from the Quran)

“He has commanded me to be good to my parents and has not made me an arrogant rebellious person.” (19:32, Translation from the Quran)

“And the servants of the Beneficent Allah are they who walk on the earth in humbleness, and when the ignorant address them, they say: “Peace”.” (25:63, Translation from the Quran)

“Seek the gains of the life to come through your wealth without ignoring your share of this life. Do favours to others just as God has done favours to you. Do not commit evil in the land for God does not love the evil-doers.” (28:77, Translation from the Quran)

“And be moderate in your walk, and lower your voice. Surely, the ugliest of voices is the voice of the donkeys.” (31:19, Translation from the Quran)

“For Muslim men and women, for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in Charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in Allah’s praise – for them has Allah prepared forgiveness and great reward.” (33:35, Translation from the Quran)

“We have advised the human being to be kind to his parents; his mother bore him with hardship and delivered him while suffering a great deal of pain. The period in which his mother bore and weaned him lasted for thirty months. When he grew-up to manhood and became forty years old, he then said, “Lord, inspire me to give You thanks for the bounties you have granted to me and my parents, and to act righteously to please You. Lord, make my offspring virtuous. Lord I turn to you in repentance; I am a Muslim”.” (46:15, Translation from the Quran)

CONCEPT 9 – BEING MERCIFUL

Mercy:

“Compassion or forgiveness shown towards someone whom it is within one’s power to punish or harm.” (Oxford Dictionary)^[72]

The concept of mercy in Islam begins with the fundamental belief that God Himself is all-merciful and commands humans to be merciful to others. God has 99 names that describe His attributes. The first of these names is ‘Rahman’ which means the most merciful. This is a basic translation of what Muslims believe to be God’s most supreme quality that transcends all of His creation.

Islam puts significant emphasis on the mercifulness of God and orders every human to be kind and merciful to their fellows. If a person is expecting mercy from God, it is essential for him or her to show mercy towards others. This act of compassion towards others supports a tolerant and violence-free society, vital to the core objective of peace for all people living in this world. Being merciful is seen in Islam as God’s greatest quality, and it is a quality that Muslims are expected to practice, as it allows relationships to function, repair and flourish.

Quranic references:

“Allah accepts the repentance of those who do evil, in ignorance and repent soon afterwards; to them, will Allah turn in mercy; for Allah is full of knowledge and wisdom.” (4:17, Translation from the Quran)

“Seek forgiveness from God. He is All-forgiving and All-merciful.” (4:106, Translation from the Quran)

“For We had certainly sent unto them a Book, based on knowledge, which We explained in detail a guide and a mercy to all who believe.” (7:52, Translation from the Quran)

“Moses said: “O my Lord! Forgive me and my brother, and admit us into Your Mercy, for you are the Most Merciful of those who show mercy.”” (7:151, Translation from the Quran)

“Have forgiveness, preach the truth, and keep away from the ignorant ones.” (7:199, Translation from the Quran)

“When the Quran is read, listen to it with attention, and hold your peace: that ye may receive Mercy.” (7:204, Translation from the Quran)

“But ask forgiveness of your Lord, and turn unto Him (in repentance): For my Lord is indeed full of mercy and loving-kindness.” (11:90, Translation from the Quran)

“He said, “Assuredly I will ask my Lord to forgive you; He is the All-forgiving, the All-compassionate.”” (12:98, Translation from the Quran)

“To those who commit sins in their ignorance then repent and reform, your Lord is certainly All-forgiving and All-merciful.” (16:119, Translation from the Quran)

“Be humble and merciful towards them (your parents) and say, “Lord, have mercy upon them as they cherished me in my childhood.”” (17:24, Translation from the Quran)

“(Muhammad), We have sent you for no other reason but to be a mercy for mankind.” (21:107, Translation from the Quran)

“The righteously striving believers will receive forgiveness and honourable sustenance.” (22:50, Translation from the Quran)

“And say (O Prophet): “My Lord, grant pardon and have mercy, for you are the best of all the merciful.”” (23:118, Translation from the Quran)

“(Muhammad), tell them, “The One who knows all the secrets of the heavens and the earth has revealed it; He is All-forgiving and All-merciful.”” (25:6, Translation from the Quran)

“And truly, it (this Quran) is a guide and a mercy for the believers.” (27:77, Translation from the Quran)

“It is He who forgives you and His angels pray for you so that He will take you out of darkness into light. God is All-merciful to the believers.” (33:43, Translation from the Quran)

“Say: “O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful.”” (39:53, Translation from the Quran)

“It is He who sends illustrious revelations to His servant to take you out of darkness to light. God is Compassionate and All-merciful to you.” (57:9, Translation from the Quran)

CONCEPT 10 – LOVE TOWARDS HUMANITY

Love:

“A strong feeling of affection.” (Oxford Dictionary)^[73]

Love is one of the noblest human traits, and adds meaning to human relationships and interactions. Love towards other human beings is a central value in the teachings of Islamic social ideology, which calls upon people to treat others in the way they would like to be treated. This ideology is two-fold. The first dimension of this principle is to treat others the way in which one would like to be treated. The second dimension is to treat others in a way in which one would like to be treated by God.

“Prophet Muhammad (peace be upon him) said: “None of you truly believes until he loves for his brother what he loves for himself.”” (Sahih al-Bukhari and Sahih Muslim)^[74]

Quranic references:

“You who believe! Give in charity out of the good things that you earn ... and do not aim at giving in charity that which is bad, while you would not take it for yourself.” (2:267, Translation from the Quran)

“If you publish your freewill offerings, it is excellent; but if you conceal them, and give them to the poor, that is better for you, and will acquit you of your evil deeds; God is aware of the things you do.” (2:271, Translation from the Quran)

“When a (courteous) greeting is offered you, meet it with a greeting still more courteous, or (at least) of equal courtesy. Allah takes careful account of all things.” (4:86, Translation from the Quran)

“(Muhammad), they ask you concerning women. Tell them, God will instruct you about them, besides that which can be read in the Book, about widows with children, whom you wanted to marry without giving them their due rights and He will instruct you about the rights of the weak and oppressed children. God commands you to maintain justice with the orphans. God knows all about whatever good you do.” (4:127, Translation from the Quran)

“Those who believe and do good deeds — the Gracious God will create love in their hearts,”
(19:97, Translation from the Quran)

“And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.” (30:21, Translation from the Quran)

“Mankind! Surely We have created you from a male and a female and made you tribes and families that you may know each other. Surely the noblest among you in the sight of God is he who is the most righteous of you.” (49:13, Translation from the Quran)

“The reward of goodness is nothing but goodness.” (55:61, Translation from the Quran)

“God will perhaps bring about love between you and those of the disbelievers with whom you were enemies. God is All-powerful, All-merciful, and All-forgiving.” (60:7, Translation from the Quran)

“(The righteous) give food, out of love for Him, to the poor and the orphan and the captive, saying, We feed you for God’s pleasure only - we desire from you neither reward nor thanks.”
(76:8,9, Translation from the Quran)

“And as for him, who seeks your help, reject not.” (93:10, Translation from the Quran)

Conclusion

Being kind, doing good, being righteous, respecting others, being just, serving humanity, being united, being humble, showing mercy, and loving all – together these concepts form the essence of what the Quran teaches, and show that Islam is a religion that promotes tolerance and compassion toward humanity. These concepts are not just ideas – they are an active way of life. Islam as a religion is not divisive, but is unifying. It is a religion that seeks to bring about acceptance between followers of different faiths, and to establish a basis of peace, respect, freedom, and honour among all people.

Failure to bring forth and focus on the core concepts of Islam has led to misunderstanding and misuse of this religion. People who use the Quran as an excuse for violence and terror are proving themselves ignorant and forgetful of what the Islamic religion stands for at its foundation. It is our hope at ACET–Global that we can remind people that Islam is a religion that promotes compassion and kindness, not violence and hatred.

In highlighting the inherently peaceful nature of Islam we hope to increase awareness about the foundations of this religion, and the true meaning of the Quran, in a way that is accessible to Muslims and non-Muslims alike.

We regularly see news articles linking Islam to violent terrorist groups. The extremist actions of these groups are completely at odds with the core principles of peace found within the Islamic religion, and are not condoned by the Muslim community. These actions, and their subsequent news headlines, have a significant impact on the world's perceptions of Muslims. People become confused about the meaning of Islam, which generates fear, alienating people from one another.

Unfortunately, mass media plays a large part in perpetuating the fear and lack of understanding about Islam. It is our hope that people in media will join our efforts in increasing awareness about Islam and help prevent the radicalisation of people.

It is also the responsibility of the Muslim community to become more proactive in ensuring that the peaceful values of Islam are better understood. There is an opportunity for Muslim leaders and scholars to play an important role in making these core principles of peace within Islam more accessible. If people stand together against the actions of extremists, and the media is used to communicate a broader understanding of Islam, it will challenge the messages of conflict and violence so often associated with this religion.

Peace is sought by people of all backgrounds, as explored in this book. By changing the discussion around Islam from the current predominantly negative one to one of harmony and peace, the conversation is opened up to all people, breaking down barriers between Muslims and non-Muslims. While leaders, scholars, and global media can help to create this shift, individuals all over the globe can also take steps towards achieving a peaceful world. People can use resources such as this book to become better informed about Islam and to learn about its peaceful messages. This will help people to understand that violence and terrorism is not part of, or condoned by, the religion of Islam. Instead, Islam fosters peace and harmony, encouraging the forging of friendships and a demonstration of respect for all peaceful religious practices.

Sharing knowledge and ideas about the peaceful world we want to live in, where people support rather than fear one another, is an important starting point for bringing about global peace.

By engaging in conversations about peace, we can see the similarities between the strong messages of peace shared by so many religions. This will help to disprove the claims from extremist groups that religion supports their ideas, placing the actions of these groups in stark contrast to peaceful, compassionate concepts, like those at the core of Islam. Recognising that terrorist groups need to be identified on the basis of their violent actions, rather than by any misguided religious associations they claim, is crucial. We will then be better equipped to work together to stop these violent actions.

In times such as today, when terrorism threatens the lives of thousands of people, it is more important than ever that we remember the basic teachings of compassion and kindness that exist at the foundations of most religions.

People of all backgrounds and beliefs share the desire to be accepted and respected. As highlighted in the Global Peace Project, the promotion of tolerance and global harmony can lead to respect and peace for all. There is a need, now more than ever, for the participation of everyone to support the movement towards achieving global peace.

References

1. Desilver, Drew. 2013. **World's Muslim Population More Widespread than You Might Think**. Pew Research Center. <http://www.pewresearch.org> Reviewed on 2015-04-20.
2. Carlile, Lord. 2007. **The Definition of Terrorism**. A Report by Lord Carlile of Berriew Q.C, pg. 5. Reviewed on 2015-08-15.
3. Waltz, Kenneth. **Realist Thought and Neorealist Theory**. Journal of International Affairs 44, no. 1, Spring/Summer 1990, pg. 21-37. Reviewed on 2015-05-24.
4. Waltz, Kenneth. **Realist Thought and Neorealist Theory**. Journal of International Affairs 44, no. 1, Spring/Summer 1990, pg. 21-37. Reviewed on 2015-05-24.
5. **Charter of the United Nations**. <http://www.un.org/en/documents/charter/preamble.shtml> Reviewed on 2015-08-15.
6. **The Global Religious Landscape**. Pew Research Center, 2012. <http://www.pewforum.org> Reviewed on 2015-05-24.
7. Violatti, Cristian. 2014. **Buddhism**. Ancient History Encyclopedia. <http://www.ancient.eu/buddhism> Reviewed on 2015-05-9.
8. Gethin (1998), **Foundations of Buddhism**, p. 27–8.
9. Williams, Paul. **Buddhist Thought: a Complete Introduction to the Indian Tradition**. Routledge, 2000.
10. Hanh, Thich Nhat. **The Heart of the Buddha's Teaching: Transforming Suffering into Peace, Joy and Liberation**. New York, 1998.
11. **From Inner Peace to World Peace: A Buddhist Perspective**. Soka Gakkai International. <http://www.sgi.org> Reviewed on 2015-03-26.
12. Der-lan Yeh, Theresa. **The Way to Peace: A Buddhist Perspective**. International Journal of Peace Studies, Volume 11, Number 1, 2006.
13. Galtung, Johan. **Peace and Buddhism**. Université Nouvelle Transnationale, 1985.
14. **The Global Religious Landscape**. Pew Research Center, 2012. <http://www.pewforum.org> Reviewed on 2015-05-24.
15. **Christianity**. Patheos Library. <http://www.patheos.com> Reviewed on 2015-05-24.
16. **What is the story of the Hindu Faith?** Religion Facts. <http://www.religionfacts.com> Reviewed on 2015-03-22.
17. **The World's Religions and Their Scriptures**. World Scriptures. <http://www.unification.net/ws> Reviewed on 2015-03-22.
18. Muesse, Mark W. **The Hindu Traditions: A Concise Introduction**. Fortress Press. p.102. Reviewed on 2015-03-22.
19. **Hinduism on Peace and Violence**. Berkley Center for Religion, Peace and World Affairs. Georgetown University. <http://berkeleycenter.georgetown.edu> Reviewed on 2015-03-22.
20. **Judaism**. Patheos Library. <http://www.patheos.com> Reviewed on 2015-05-24.
21. **Jewish Population of the World**. Jewish Virtual Library. Reviewed on 2015-05-24.
22. **The Torah**. BBC Religions. <http://www.bbc.co.uk> Reviewed on 2015-05-24.

23. Zepps, Josh. 2012. **Sikhs in America: What You Need to Know About the World's Fifth Largest Religion.** The Huffington Post. <http://www.huffingtonpost.com> Reviewed on 2015-04-24.
24. **Fast Facts.** Religion Facts. <http://www.religionfacts.com> Reviewed on 2015-04-24.
25. Hameed, Khalid. 2012. **Guru Nanak's Universal Message.** The Sikh Foundation International. <http://www.sikhfoundation.org> Reviewed on 2015-04-24.
26. **Sikhism: Attitudes towards Fighting and Warfare.** BBC Religious Studies: War and Peace. <http://www.bbc.co.uk> Reviewed on 2015-04-24.
27. **A Sikh Approach to War and Peace.** Sikh Missionary Society: Articles. <http://www.sikhmissionarysociety.org> Reviewed on 2015-04-24.
28. **Guardian of Human Rights.** SikhiWiki: Encyclomedia of the Sikhs. <http://www.sikhiwiki.org> Reviewed on 2015-04-24.
29. **A Sikh Approach to War and Peace.** Sikh Missionary Society: Articles. <http://www.sikhmissionarysociety.org> Reviewed on 2015-04-24.
30. Thaker, Aruna. 2012. **Multicultural Handbook of Food, Nutrition and Dietetics.** p. 31.
31. Macauliffe, Max. A. 1909. **The Sikh Religion: Its Gurus, Sacred Writings and Authors.** Volume 5, p. 105. Cambridge University Press 2013.
32. **Sikhism.** SikhiWiki: Encyclomedia of the Sikhs. <http://www.sikhiwiki.org> Reviewed on 2015-04-24.
33. Desilver, Drew. 2013. **World's Muslim Population More Widespread than You Might Think.** Pew Research Center. <http://www.pewresearch.org> Reviewed on 2015-05-09.
34. **Islam – An Introduction.** BBC Schools. <http://www.bbc.co.uk> Reviewed on 2015-05-09.
35. **Islam.** Ahmed Al Fateh Islamic Centre. Ministry of Justice and Islamic Affairs, Kingdom of Bahrain. <http://www.alfateh.gov.bh> Reviewed on 2015-05-09.
36. Lenzerini, Federico. 2014. **The Culturalization of Human Rights Law.** Oxford University Press. p.37. Reviewed on 2015-05-09.
37. **Dictionary listing for Siin roots.** Lane's Arabic-English Lexicon via www.studyquran.co.uk Reviewed on 2015-03-21.
38. Lewis, Barnard; Churchill, Buntzie Ellis (2009). **Islam: The Religion and The People.** Wharton School Publishing. p.8.
39. **Understanding Islam and the Muslims.** 2007. The Islamic Affairs Department. The Embassy of Saudi Arabia, Washington DC. First Edition.
40. Bennett, Clinton (2010). **Interpreting the Qur'an: A Guide for the Uninitiated.** Continuum International Publishing Group. p. 101.
41. **The Names and Attributes of Allah.** www.whyislam.org Reviewed on 2015-05-18.
42. An-Nabulsi, M. Ratib. 2010. **As-Salam is the Source of Peace – God's Attribute: As-Salam.** <http://www.onislam.net> Reviewed on 2015-05-18.
43. **The Real Meaning of Jihad.** Just Islam. <http://www.justislam.co.uk> Reviewed on 2015-05-09.
44. Misplaced Directives, **Renaissance, Al-Mawrid Institute,** Vol. 12, No. 3 , March 2002.
45. **Jihad: A Misunderstood Concept from Islam.** Islamic Supreme Council of America. <http://islamicsupremecouncil.org> Reviewed on 2015-05-09.
46. **Who Can Declare War in Islam and Why?** The Faith. www.the-faith.com Reviewed on 2015-05-09.

47. Jane Dammen McAuliffe. **The Cambridge Companion to the Qur'n**. Cambridge University Press, 23 Nov 2006. Page 23.
48. **Muhammad; Legacy of a Prophet**. PBS Broadcasting, Kikim Media Group. 2002. <http://www.pbs.org> Reviewed on 2015-07-19.
49. Mutahhari, Ayatullah M. 2006. **Islam and Religious Pluralism**. Second Edition. The World Federation of KSIMC. Reviewed on 2015-07-19.
50. **Muhammad – The Universal Messenger**. AskIslamPedia - Gateway for Islamic Information. <http://www.askislampedia.com> Reviewed on 2015-07-19.
51. Imam Kamil Mufti. 2013. **Prophets of Quran: An Introduction**. The Religion of Islam. www.islamreligion.com Retrieved on 2015-07-19.
52. Robert Totolli. **Biblical Prophets in the Qur' n and Muslim Literature**. Psychology Press, 2002. Page 31. Reviewed on 2015-07-19.
53. **Biblical Archeology of the Exodus: Moses**. Biblical Archeology. <http://www.truthnet.org> Reviewed on 2015-07-19.
54. **The Story of Moses**. The Religion of Islam. www.islamreligion.com Reviewed on 2015-07-19.
55. **Hadith on Respect**. Daily Hadith Online. <http://dailyhadith.abuaminaelias.com> Reviewed on 2015-07-19.
56. D. Shepardson, Jr. 1890. **The Biblical Element in the Quran**. The Old and New Testament Student. Vol. 10, No. 4, pp. 207-212. The University of Chicago Press. Reviewed on 2015-07-05.
57. Djaballah, Amar. (n.d.) **Jesus in Islam**. <http://www.sbts.edu> Reviewed on 2015-07-18.
58. Nasr, Seyyed H. **Muhammad – Prophet of Islam**. Encyclopedia Britannica. <http://www.britannica.com> Reviewed on 2015-07-18.
59. Azzam, Leila & Gouverneur, Aisha. (n.d.) **The Life of the Prophet Muhammad**. p. 17. Reviewed on 2015-07-18.
60. **The Life of Muhammad. Muhammad: Legacy of a Prophet**. PBS Broadcasting, Kikim Media Group. 2002. <http://www.pbs.org> Reviewed on 2015-07-19.
61. **The Life of Muhammad. Muhammad: Legacy of a Prophet**. PBS Broadcasting, Kikim Media Group. 2002. <http://www.pbs.org> Reviewed on 2015-07-19.
62. Kindness. **Oxford Dictionaries**. <http://www.oxforddictionaries.com> Reviewed on 2015-07-20.
63. Good. **Oxford Dictionaries**. <http://www.oxforddictionaries.com> Reviewed on 2015-07-20.
64. Evil. **Oxford Dictionaries**. <http://www.oxforddictionaries.com> Reviewed on 2015-07-20.
65. Pious. **Oxford Dictionaries**. <http://www.oxforddictionaries.com> Reviewed on 2015-07-20.
66. Righteous. **Oxford Dictionaries**. <http://www.oxforddictionaries.com> Reviewed on 2015-07-20.
67. Respect. **Oxford Dictionaries**. <http://www.oxforddictionaries.com> Reviewed on 2015-07-20.
68. Just. **Oxford Dictionaries**. <http://www.oxforddictionaries.com> Reviewed on 2015-07-20.
69. Service. **Oxford Dictionaries**. <http://www.oxforddictionaries.com> Reviewed on 2015-07-20.
70. Oneness. **Oxford Dictionaries**. <http://www.oxforddictionaries.com> Reviewed on 2015-07-20.
71. Humble. **Oxford Dictionaries**. <http://www.oxforddictionaries.com> Reviewed on 2015-07-20.
72. Mercy. **Oxford Dictionaries**. <http://www.oxforddictionaries.com> Reviewed on 2015-07-20.
73. Love. **Oxford Dictionaries**. <http://www.oxforddictionaries.com> Reviewed on 2015-07-20.
74. **Islamic Manners & Etiquettes**. Islam Today. <http://en.islamtoday.net> Reviewed on 2015-07-20.

Global Peace: An Islamic Perspective



ACET–Global Peace Project

For resources related to Global Peace
please visit our website www.acet-global.com