

The Concept of Peace in Buddhism, Jainism and Islam

Dr. Muhammad Junaid Mughal

Assistant Professor, Department of Islamic Studies, Riphah International University,
Islamabad.

Dr. Siddiq Ali Chishti

Assistant Professor, Department of Usuluddin and Comparative Religion,
International Islamic University, Islamabad.

Madiha Shehzadi

PhD candidate, Department of Usuluddin and Comparative Religion, International
Islamic University Malaysia

Farman Ali

Assistant Professor, Department of Islamic Studies, Riphah International University,
Islamabad.

Abstract

The text highlights humanity's technological advancements, particularly in space exploration, and the persistent failure to achieve global peace despite efforts such as interfaith conferences. It notes the paradox of increased conflict in an era of globalization and advanced technology. The causes of conflict are attributed to economic, social, cultural, physiological, and political factors. The paper aims to explore the concept of peace in Buddhism, Jainism, and Islam, seeking commonalities in their teachings. The text underscores the shared fundamental values among world religions, emphasizing concepts such as peaceful co-existence, sanctity of human life, and alignment with the divine will. Notably, Jainism and Buddhism focus on spiritual development for attaining Nirvana, devoid of a concept of God. In Islam, peace is inherent in the name *al-salām*, encompassing inner, spiritual, and social dimensions. Justice is integral and the belief in humanity as a single family underlines the importance of unity and understanding among diverse nations. The findings urge people to unite on the basis of common humanity and religious values, emphasizing the potential for a better world through mutual acceptance and adherence to divine commandments for peaceful coexistence.

Keywords: Peace, Religion, Buddhism, Jainism, Islam.

Introduction

Human beings have advanced such a way that they are trying to control the nature. They have gone to space in order to find if human life can sustain there or not. Even superpowers of the world are trying to establish an experimentation station on space. However, after having this much of advancement in technology, Humans is still not able to bring the peace in the world today. On the other hand, council of parliament of world religions has provided the platform for all religious groups of the world to sit together and do understand one another. However, this conferences and council have

failed to bring peace on the earth. In this era of globalization, we experience conflict more than peace and love. The more technology is getting advanced the more violence is taking place. War and conflicts between two countries, two religious' groups, between two groups of different ideologies seems to be arisen ever before. The planet is suffering from violence, unfairness and war today. From Oliver Rambotham the basic cause of this conflict is economical differences, social changes, culture formation, physiological developments and political transformation.¹ One may say that it is due to absence of religion in people's life because most of the religions of the world teach non-violence, peace, love and tolerance among people. The basic teaching of every religion is to be good with himself and with his fellow citizen. Experts are searching for a solution of this man-made disaster and looking into religions to find the answer. This paper focuses on the concept of peace in three religions of the world; Buddhism, Jainism, and Islam and tries to see the common ground of peace in these religions.

Definition of Peace

Peace is seen as the most important good in human life. The contemporary world needs peace today desperately. The online Merriam Webster dictionary defines peace as; A state in which there is no war or fighting, an agreement to end a war a period of time, when there is no war or fighting.² The word peace contains various meanings for example, agreement between two parties, to respect others, peaceful time, quality of life, civil safety and security etc.³ Peace has been used in various meaning by different people. For example, Temesgen Tilahun uses the word *salām* (peace) as security, wellbeing, tranquility, rest, health, love, unity and blessing. After looking at the different meaning of peace one may define that 'a peaceful society is where people live together harmoniously without fear with equality and experience justice all the time'.

Peace in Buddhism

In Buddhism, peace is fundamentally rooted in the cessation of suffering and inner tranquility achieved through the Noble Eightfold Path. This path encompasses right understanding, intention, speech, action, livelihood, effort, mindfulness, and concentration. Buddhists seek peace by cultivating mindfulness and awareness, detaching from desires, and embracing compassion and loving-kindness towards all beings. The ultimate goal is Nirvana, a state of liberation from the cycle of birth and death. Through meditation and ethical living, practitioners aspire to attain a profound sense of inner peace and contribute to the harmony of the world around them.

Gautam Buddha and Peace

¹ O. Rambotham et al. *Contemporary Conflict Resolution*. (Cambridge: Polity Press, 2011), 7.

² <http://www.merriam-webster.com/dictionary/peace> retrieved on 20 Nov, 2016

³ Yount, Nigelle (Editor), *The Oxford International Encyclopedia of Peace*, Volume 3, Page 350.

The interesting part is that the word peace has been discussed in every religion and language. For example, in Chinese language the word 'peace' means 'equality' and 'harmony' in Islamic peace means 'tranquility', harmony 'no war, no fighting, and in Barmese language peace refers to 'calmness' and 'unity'.⁴ The religion of Buddha is called Buddhism which is known as religion of non-violence and peace. Before discussing the concept of peace in Buddhism, the introduction of its founder will be stated briefly. The founder of Buddhism Gautam Buddha was born in 563 BC in Lambini Park at Kapilavattu in Indian Subcontinent. His family name is Gautam, and he belonged to a race called Sakya which was ruling the area at that time. After seven days of his birth his mother queen Maha Maya died. Then he was taken care by his step mother named Maha Pajapati Gotami, she was his mother's sister as well. Buddha was a calm, quiet and peaceful person in nature. He was interested in developing spiritual life that led him to leave all luxuries of life and to strive in attaining *nirvana* (enlightenment). Later, this man became the great religious leader of Buddhism.⁵

The concept of peace is a central idea in Buddhism. Buddha himself is known as 'Shanti Raja' the king of peace. The chief objective of life is to attain Shanti and peace which is the most important part of Nirvana, *Nibban* (the highest status to attain for a Buddhist). The practical good life contains '*sama cariya*' (harmonious living) with his fellow being is peaceful life in Buddhism. This aspect of a Buddhist life gives him *Ajjhatta-shanti* (inward peace) which leads him towards *dhammacariya* (righteous living). According to Buddhist scholars Buddha was the first human being on earth who set up such kind of kingdom and he called it *dhamma-cakkam* (rule of righteousness) or *brahma-cakkam* (the God's kingdom).⁶ Buddhist believes in rebirth meaning there will be always rebirth in another life. It might be in the shape of human being or in an animal. It is the present life that determines what a person is going to be in the next life. From this philosophy of Buddhism we may understand that in this religion people may predict what will happen in the future or after this present life (karma).⁷

⁴ F. GASSNER. *The Comparative Study Between Buddhism And Christianity On Peace And War.* (2015)

⁵ Venerable Narada Mahathera. *The Buddha and His Teachings.* (Taiwan, Buddha Educational Foundation Taipei, 1998)

⁶ K. N. Jayatillake. *Buddhism and Peace.* (Sri Lanka, Buddhist Publication Society Kandy, 1983)

⁷ To understand the concept of peace in Buddhism, one needs to look at the situation of India during the time of emergence of this religion. During Buddha's time practices of different religions were mixed up with each other especially with *Arya samaj*. *Barhamans* were ruling the country and they declared themselves superior to other people. They established such law that people of lower caste cannot marry in upper caste. It was made a part of the religion. At this moment, Mahatma Buddha came in the front line as a Messiah for those who were facing discrimination by upper caste with the message of equality, love and to respect humanity as whole.

Eightfold path

The Eightfold path plays a significant role not only bringing peace within individual but also in society. They are very comprehensive doctrines in Buddhism. The first one is *Samma Ditthi* (Proper vision) the root cause of all sorrows is to have many desires. It helps the person to reduce his desires and brings peace in his life. The second one is *Samma Sankappa* (proper aims) it stops the person from wanting a lot of wealth and power by demolishing the rights of others and encourages him to love others and to cultivate happiness and peace. The third one is *Samma Vaca* (proper speech) it helps the person to misuse his tongue which sometimes might lead towards conflict and violence. The fourth is (*Samma Kammanata*) proper action such as harming others, adultery or killing etc., these all activities leads humanity to calamity as good deeds towards development and good environment. The rest of the eightfold *Samma Ajiva* (proper livelihood), *Samma Vayama* (full effort), *Samma Sati* (awareness), *Samma Samadhi* (holistic *samadhi*) encourage people to demolish the evil from them selves and from the society and to build a healthy and peaceful world.⁸

Metta (compassion)

Metta (compassion) is an essential aspect for peace in Buddhism. As Buddha said “None of the good works employed to acquire religious merit is worth a fraction of the value of loving-kindness.” The word *metta* came from a Sanskrit word *mitra* which means a friend. However, the word is not limited within the meaning of friendship with someone, rather how a mother loves her only child that to her the life of her baby is more important to her. The same way a Buddhist should love all creatures of the universe. *Brahma vihara* a God life contains high compassionate feeling towards all creatures. *Karuna* and *mudita* sympathy for all especially for the one who is in need. A Buddhist who contains all these qualities is called that ‘one who is cleansed with an internal bathing’ after bathing ‘in the waters of love and compassion for one’s fellow beings’.⁹

Buddhism from inner to external peace

The fundamental purpose of every religion is to lead people towards the right path, recognize God and to live a peaceful life. There are many significant beliefs, traditions, values and practices in every religion of the world. Buddha says that life is suffering, and every suffering has a cause and it is necessary to know why one soul is suffering. By knowing the reason of suffering it may lead to avoid the suffering. It is the very

⁸ S. Rakesh. *Buddhism and Its Message of Peace*, <http://www.ayk.gov.tr/wp-content/uploads/2015/01/SAKSANA-Rakesh-Buddhism-and-Its-Message-of-Peace.pdf> retrieved on 15 November, 2016

⁹ K. N. Jayatillake. *Buddhism and Peace*. (n.p)

objective of Buddhism to know the reason and to put an end to this suffering. In addition, the most important status for a Buddhist in Buddhism is called *Nirvana*. By knowing the cause of suffering a Buddhist may achieve the status of *Nirvana* which is beyond all kind of bliss and happiness even beyond life and death. ¹⁰

In Buddhism people are trained to understand the peace which comes from within. They have to make their own efforts to attain it. For example, through meditation one needs to control his mind and heart and bring tranquility within himself. Some Buddhists believe that peace can be achieved when a person is free from responsibilities and obligations, and he is being taken care by others. In this way he will be free from all kind of desires in his heart and mind and it will create a space within himself which will be fulfilled with peace and tranquility. A very famous monk of Cambodia Ghosananda says that “the peace always begins within the self then it made a person peaceful internally and externally. It consists of kindness, ability to listen, mindfulness, insight-ness and self-essence.¹¹ Further he says that: Non-action is the source of all action”. There cannot be peace in the world if we do not have peace within us. Peace starts with self-meditation and prayers. Further he says that “The middle path of equanimity, non-duality and non-attachment. Peacemaking means the perfect balance of wisdom and compassion, and the perfect meeting of humanitarian needs and political realities. It means compassion without concession, and peace without appeasement. Loving kindness is the only way to peace” ¹²

From Buddhist perspective, a peaceful human relationship sees all human as close friends. There are four basic term for a peaceful human relationship used by Buddhist scholars namely; ‘four boundless states’; *Metta* (kindness-loving), *karuna* (compassion), *mudita* (sympathetic joy) and *upekkasa* (equanimity). Buddhist needs to share the sadness and happiness of his neighbor with friendly manners. If people can share these qualities with each other, they can continue very healthy mental states in the relationship with other fellow citizen. These concepts may thrash the nature of war and violence on the planet and the peace can be maintained on it.

Three Fundamental obstacles for Peace

From Buddhism perspective one needs to remove three basic evils from his life in order to achieve peace; *dvesa* (hatred), *rāga* (greediness) and *moha* (delusion). Hatred is an obstacle for kindness, benevolence and to be virtuous towards others. Moreover, greediness stops humans to have generosity and delusion obstructs to understand the

¹⁰ S. Rakesh. *Buddhism and Its Message of Peace*.

¹¹ Franz Gassner, *The Comparative Study Between Buddhism And Christianity On Peace And War*. (n.p. 2015).58

¹² Ibid.

reality and also demolishes the wisdom of human mind. Thus, it is necessary for a Buddhist to maintain virtues within himself so he may remain tranquil and can develop a non-violence environment. Therefore, in Buddhism the concept of peace must be started from an individual level. If one does not attain inner peace, it will not be possible for him to live peaceful and to keep peace with his fellow citizen. Buddhist scholars say that meditation may help someone to attain the inner peace and love towards non-violence.¹³

They say that the concept of peace consists of a peaceful mind, peaceful human relationship and a peaceful society. A peaceful society is where people of different culture, race and ideologies live together peacefully. It is very important for such society that its leader should be a virtuous person because he will influence people and they will follow him. The majority of people will wish to build an upright society and they may live together harmoniously.¹⁴ To attain the inner peace is the central and the most important aspect in Buddhism. It is not possible to promote peace in the society without peace within the self. Moreover, there is no defensive war theory in Buddhism. However, we see in today's world that there are many Buddhists dominant countries are suffering from violence and war, but Buddha never said that war is good or an answer to the problem. He said that every war is bad. We find after studying his life that he was a true peacemaker not only for people but for nature and all living beings.¹⁵ Moreover, the theory of compassion is very significant in Buddhism in attaining peace. It does not leave any space for hatred and violence. Thus, Gautama Buddha said that "hatred does not cease by hatred, but only by love".¹⁶

Concept of peace in Jainism

Religion plays a significant role in shaping people's lives. It teaches its followers how to live a peaceful life. The more people follow the religion the more they experience a peaceful society. Every religion has some fundamental values and teaching that Sues the fabric of human civilization and bring everyone together to live harmoniously with tolerance and love. However, since science, technology and capitalism took place in the mind of secular humans, we are experiencing war, violence and destruction on this planet called earth. Peace has become a dream for human civilization. Nevertheless, India is known to the world for its diversity, tolerance, its ethnicity, culture and

¹³ Daniel M. Mayton II, *Nonviolence and Peace Psychology Intrapersonal, Interpersonal, Societal, and World Peace* (New York: Springer, 2009), 79

¹⁴ ChanjuMun and Ronald S. Green, *Buddhist Exploration of Peace and Justice* (United States of America: Jung Bupsa Buddhist Temple of Hawaii, 2006), 197-199.

¹⁵ Ibid

¹⁶ Saurabh Singh Chauhan, *Know About Lord Buddha: A Great Teacher of the World's History* (Saurabh Singh Chauhan, 2023), 141.

civilization. People of different religions and societies live together harmoniously in India from centuries. Jainism or *Jaina* is a religion which is practiced by a good number of Indians in India and other part of the world. However, the concept of peace in Jainism will be discussed in coming pages. How peace is seen in Jainism will be discussed and what are their conducts to bring about the peace will be stated.

Concept of Ahinsa

Jainism is a highly spiritual religion without having a concept of God in it. Philosophy of Jainism is based on equality of life and it believes that all souls are equal. As far as peace is concerned in Jainism the sentence *Ahinsa paramo dharmah* (Non-violence is the supreme law) has become the slogan of Jainism. The philosophy of peace in Jainism turns around this slogan. *Ahinsa* is a Sanskrit term which simply can be translated as non-violence. However, it is more comprehensive than just non-violence. It can be applied in three means; not to practice violence directly, not to encourage anyone to it and not to be silent when it is being practiced by someone. In simple way non-violence in actions, in speech and in thoughts not only towards fellow human being but even a smallest form of life. *Ahinsa* leads the person to develop *Samyama* practicing self-control. By practicing *Samyama*, one can control his desires and negative attitudes such as ego, jealousy and envy etc. as a consequence, he can live in peace and can let others live in peace as well. Thus, the slogan in Jainism for this term is 'live and let others live'. In addition, *Ahinsa* is not only the passive behavior of people but the positive and constructive behavior trying to develop and promote 'a life well-being by showing kindness, good relationship, and peace. This is an act of *Karuna* and *daya* (compassion) in Jainism. All Jains are required to follow this duty called *Pratikramana* (ritualized confession). The major benefit of this is that it fills up the mind with feelings of *Ahinsa*.¹⁷ *Ahinsa* is seen a very constructive aspect in building peace and harmony. One of the scholars of Jainism says that *Ahinsa* is a combination of a few aspects; *Maitri* (friendship), *pramoda* (happiness, joy, respect for the virtuous), *Karunya* (kindness, and to help those who are in need), *Madhyasthya* (fairness neither anger nor disliking the one who avoids virtues). Jainism encourages its followers to attain such kind of mind; it protects the person from evil kind of thinking and acts.¹⁸

Anekantavada

¹⁷ Nalini Balbir, *Practice of Non-Violence and Peace: the Jain perspective*. <http://www.jainology.org/wp-content/uploads/2013/06/JainNonViolence-NaliniBalbir-14June2013.pdf> retrieved on 05 November, 2016

¹⁸ Ibid

Another doctrine of Jainism which brings peace in the community and harmony in the society is Anekantavada simply meaning pluralism. It is also connected with *Ahinsa*. Anekantavada plays a significant role to create a non-violence environment. The scholars of Jainism say that in the world today nobody wants to accept others' point of view. He refuses his opponents and it leads to intolerance condition. However, in Jainism *ekanta* (favoring or one sidedness) is discouraged. Moreover, the idea of *Anekantavada* (pluralism) encourages people towards relativity, co-existence which leads towards a healthy, non-violence and conflict free society.¹⁹ One of the Jaina scholars says; *Anekanta* has a comprehensive viewpoint about the avoidance of opposition. One of its canons is: There is nothing in the world like total opposition or total no opposition. Similarly total difference and total non-difference are not true. Underneath opposition and difference are hidden non-opposition and no difference respectively, and vice versa. If we see only opposition and difference, we encourage violence. If we see only non-opposition and non-difference, we destroy the belief in usefulness and imperil practical behavior. Therefore, the solution to the problem of violence lies in viewing opposition/non-opposition and difference/non-difference dyads relatively and in trying to integrate and reconcile them. On this basis alone can the principle of coexistence be implemented?²⁰ As *Ahinsa* plays a significant role in the concept of peace in Jainism, the same way *satya* is also important aspect in Jainism. These two are not only important for an individual but also for the welfare of the society as well. Preachers of Jainism taught its followers to live with *Ahinsa* to believe in the sanctity and prosperity of human life. In Jainism the problems of globe and human civilization are always discussed. Scholars of Jainism classified few things which they believe are the main obstacles to attain peace by human beings such as, selfishness, ignorance, injustice and scarcity.

Selfishness

According to Jaina the root cause of the problems in the world today due to selfishness. Since humans became selfish, they brought all immoral practices in human civilization. In order to overcome this problem of human civilization people need to work on their soul. By recognizing the true nature of the soul selfishness can be removed. It is said in Vedanta that *Atma* (individual soul) is equal to *Brahma* (universal soul). Jaina believes that the soul is a real and permanent entity and each and every soul has a distinct function. A Jain is required to victory over his passion. A *samyagdresti* (an ordinary Jain) is not allowed to be in negative feelings more than twelve months such as anger,

¹⁹ Acarya Tulsi on Non-violence and peace, <https://www.lifepositive.com/acharya-tulsi-peace-and-austerity/> retrieved on 06, November, 2016.

²⁰ Nalini Balbir, *Practice of Non-Violence and Peace*.

hypocrisy and greed etc. Moreover, the one who is in the advance stage of realization of soul not more than six month and finally *asadna* (monk) not more than fifteen days? A Jain will attain the liberation or perfection after demolishing these feelings. This is called *Sadhna* in Jainism and scholars of Jainism say that through this idea all negative feelings can be removed, and nations of the world can maintain their individuality and live together with love, peace and harmony.²¹

Scarcity

Another problem recognized by Jainism which demolishes the peace within oneself and in the society as well is scarcity. Most of the worldly thoughts give the idea that the greater your position is the greater happiness you may attain. However, in Jainism it is contrary. They say that the nature of true soul is always free from the slavery of worldly attachments. When a Jain practices and reaches the highest stage of monkhood, it puts an end to run after the positions of the world and he attains a blissful soul in a way that worldly things cannot attract him. So, the basic idea to counter the problem of scarcity in Jainism is; worldly objects should not attract a Jain, and he should not be a slave of it, he must turn himself into within himself where he can find the true happiness and peace.²²

Injustice

When there is injustice in society or country, it always leads to bloodshed and war. In such society powerful plays with the rights of weak. From Jaina's perspective, the doctrine of karma brings the justice to the society. 'As we sow, so shall we reap' There is no concept of God in Jainism. They believe that there is a law which works itself automatically according to cause and effect. 'As we sow, so shall we reap' Jinsenacarya says that mankind is one community and all human beings are equal. Stronger has no right to harm the weak. People cannot be neglected due to color, race and religion. This theory of non-violence should be adopted against injustice because violence causes more violence and enmity leads to enmity. Mahatma Gandhi had applied the non-violence theory against injustice of one nation to other nation. From Jainism perspective, injustice can be removed from the face of the globe by implementing four doctrines; Karma, equality of all human lives, non-violence and equanimity. In Jainism the life of a human is sacred, respectful and has dignity. It believes in the sanctity of human life. To them although all religion of the world teach the lesson of non-violence but in Jainism it is associated with deity and it is seen as a protector of the universe.²³

²¹ S. R. Tater, *Role of Jaina Ethics in Peace and Harmony of Global Civilization*. (n.p)

²² Ibid.

²³ Ibid

Sanctity of life establishes a law which rejects negative communalism and violence. Moreover, scholars of Jainism claim that the concept of non-violence is not a religion but a way of life. It promotes an environment of tolerance, non-hatred and harmlessness. Non-violence can be implemented by an individual within himself and also in social, political and educational order through practicing moral and religious teachings. There are five codes of conducts in Jainism which plays a great role in establishing the peace in the society. Non-violence, truthfulness, non-stealing, self-control from unlawful sexual desires and non-attachment to worldly possessions. Non-violence has the highest degree of moral virtue in the code of conducts in Jainism. Non-violence literally meaning is not to kill or harm anyone or anything. This concept in Jainism is very wide and comprehensive. It also stops an individual to even have a will of harming anyone. It contains harmlessness, positivity, establishing love, good intention, kindness and humanity. Mahavira said that "I have friendship with all enmity with none". Jains are fully vegetarians this is also based on non-violence. They believe that the food that human consumes do not only affect human body but also mind. Non-vegetable food lead a person towards cruelty and violence. The first step to attain a spiritual life is vegetarianism. Moreover, from Jain perspective, violence firstly takes place in thoughts then in speech and finally it gets into actions. It is believed in Jainism that the one who does not harm an animal he will be friendly with his fellowmen as well.²⁴

Finally, after seeing different aspects of Jainism one can understand that Jainism is based on highly spiritualism. The concept of peace in Jainism turns around *ahinsa* (non-violence) in thoughts, speech and action. When a Jain spends his life following *ahinsa*, he reaches at the state of *samyama* (self-control), in this way he may control his all negative desires and thoughts.

Peace in Islam

Religion has a great role to play in creating a peaceful society and a nation. Generally, the concept of peace is seen as a central objective in most of the world's religions as it was discussed earlier. The religion Islam has a significant teaching and tradition to bring peace on this planet called earth. The word Islam itself refers to peace. It came from the Arabic word *SlĒm* which mean safety, bringing a peaceful environment, security not only for its followers but for the follow citizen as well. However, in today's world media has a tremendous role to play especially after the attack on world trade center. Islam has been viewed as a religion of violence and intolerance by media particularity in the West. The concept of peace has taken place as a center topic among the scholars and policy makers to write on. On the other hand, when one explores the

²⁴ K.H. Shah. *Role of Jainism in promoting culture and peace.*

history of humanity and Islam in particular, he concludes that this religion inspired many for peace building and non-violence. In this part of the paper the concept of peace in Islam will be discussed. There are a big number of people among Muslims are unaware of the tradition of non-violence taught by Islam. From the time of the Prophet Muhammad (PBUH) non-violence has been implemented successfully. In order to analysis the concept of peace in Islam, one needs to refer to the highest authority of Islam which is Qur'an and the prophetic traditions²⁵.

Peace is the major goal of humans from the beginning of human civilization till date. What Islam has to say about peace and how it is seen in Islam? Peace is described in the Holy Qur'an as al *salām* which is the name of Allah the Almighty Who is the source of peace. Moreover, prophet Muhammad (PBUH) was sent as *Rahmatul lil 'Alamīn* (mercy for mankind). Peace is also described in the Qur'an as; *slām*, *sulḥ* and *silm*. The concept of peace has been started by Allah from Himself as one of His names is al *Salām*²⁶.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him²⁷. Allah uses the word peace as greeting, as a language and also as the status of the people of paradise he says;

دَعْوُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ ۖ وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Their call therein will be, "Exalted are You, O Allah," and their greeting therein will be, "Peace." And the last of their call will be, "Praise to Allah, Lord of the worlds!"²⁸

وَأُدْخِلَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ

And those who believed and did righteous deeds will be admitted to gardens beneath which rivers flow, abiding eternally therein by permission of their Lord; and their greeting therein will be, "Peace!"²⁹

سَلَامٌ ۖ قَوْلًا مِّن رَّبِّ رَحِيمٍ

[And] "Peace," a word from a Merciful Lord³⁰.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً ۚ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

²⁵ Muthaliff, Mohamed Mihlar Abdul. "Islamic Principles for Religious Harmony." (2020).

²⁶ Ibid

²⁷ Qur'an 59:23.

²⁸ Qur'an 10:10.

²⁹ Qur'an 14:23.

³⁰ Qur'an 36:58.

O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy³¹.

Nevertheless, peace is the most important and fundamental part of Islam. Even the prophet (PBUH) asked Muslims to greet peace to his brother before he starts talking. Whenever Muslims meet with each other they greet each other saying *assalamu alaykum* (peace be upon you) and other replies with peace be upon you too.

In the prophetic tradition spreading the greeting of *salam* among Muslims perfects one's faith. The prophet (PBUH) says that; "You would not enter Paradise until you acquire full faith, and you would not acquire full faith until you love one another. Should not I guide you to an action which if you establish among one another, you would love one another? Spread the greeting of 'Salaam' (Peace) much as you can amongst yourselves (in the community)." In another hadith quoted by Bukhari and Muslim He (PBUH) says that; "Offer food generously to others, initiate the greeting of 'peace' amongst yourselves to those whom you know and those whom you do not know." ³². The concept of peace in Islam is very comprehensive it consists one's inner peace, spiritual peace and the peace in social dimension that includes the objective of peace for all humanity. The prophet (PBUH) says:

A true Muslim is the person from whom other Muslims feel secured against abuse and attacks from his tongue and hands, and a true immigrant is a person who forsakes what Allah the Almighty has declared unlawful." ³³

From the hadith above one can understand that Islam aims at bringing peace at universal level for entire humanity which includes every human being irrespective of religion and race. A true Muslim is the one who establishes peace and harmony among people as it is an essential part of Islam. Muslims have to strive for global peace and unity. There are two words have been mentioned in the hadith one is *hand* that refers to actions and the second is *tough* that refers to spiritual action. Thus, it is the responsibility of a Muslim to spread the security and safety in the society. The word *Islam* provides the meaning of *silm* and *salamat* this elaborates the safety and security aspect of Islam as in individual level and also social level. Thus, it is seen that a follower of Islam targets to attain a self whose spirit and community is at peace and has a perfect heart. ³⁴ The word peace in Islam is very comprehensive and it has been used for

³¹ Qur'an 2:208.

³² Sahih Muslim Hadith. 54, <http://dailyhadith.abuaminaelias.com/> retrieved on 12 December, 2016.

³³ Sahih Bukhari, Book no. 1. Hadith. 211. <https://sunnah.com/>, retrieved on 12 December, 2016.

³⁴ Sayed Naqib al Attas says that spiritual substance of man has been mentioned in the Qur'an with several names due to its different states and modes. For example, *Qalb, ruh, nafs, aql*. Each of these terms in the relation to man have two meaning; related to his body and another is related to his soul. Relation to his body as human being is created in the best form in Allah's creations as he has said in the Qur'an: We have certainly created man in the best of stature (95:4, Sahih International) However, if he

various meaning in the Qur'ān. It is not limited only with absence of war. Various uses of the term "peace" in the Qur'ān suggest that peace is a state which consist security and safety with oneself, with other human beings, with the creation of God and with the Creator. 35

Justice

This concept of peace consists of justice, human advancement, unity, salvation, rightness and harmony. Justice has a very important relation with peace in Islam. In a peaceful society people feel secure in all aspects of life and it demolishes any form of inequality, injustice and violence. Thus, Allah has clearly stated that the very objective of Islam is to bring justice. Without justice peace cannot be experienced. Justice is a paramount aspect in Islam. Islam teaches that justice must be hold in any situation occurs. Thus, tyranny is seen as a big source of injustice in Islam.³⁶ Allah says: We have already sent our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice.³⁷ From Islamic perspective, justice plays a tremendous role to maintain peace in social and natural order. There are two words for justice in holy Qur'ān al 'adl for justice and al qist for distributive justice. Islamic rule and all human relation depend on justice. Allah the Almighty states the purpose of sending the prophet and the Qur'ān in the verse He says:

We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allah may make evident those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might.³⁸ Shaikh Mawardi elaborates that distributive justice develops worldly affairs. It brings a harmonious relationship among people, encourage them to follow the divine law and establish the peace and prosperity in countries. The government, successful economy

does not follow the right way of submission and doesn't do good work, and he goes according to his animal nature, he reaches a place which is worse than animal. In the next verse Allah says that: Then We return him to the lowest of the low (95:5, Sahih International) Thus, the prophet (PBUH) advised a believer to the greatest struggle which is Jihad with oneself against his carnal desires. When a person goes towards the right direction, he receives the divine peace called *Sakīna*. When he constantly follows this divine way it leads him to the tranquility in the remembrance of Allah and this state is called *alnafs al mutmainna*.

³⁵ Hayati Aydin. *Comprehending Peace in Religious Propagation in Islam*. GJAT, December 2011, Vol. 1, Issue. 1, 37- 42.

³⁶ S. Ayşe kadayıfçı-orellana. *Religion, violence and the Islamic tradition of nonviolence*. (n.p)

³⁷ Qur'ān, 57:25

³⁸ Qur'ān: 57:25.

and solid relations are based on distributive justice. Thus, Ibne Taimiyya takes only single verse of the Holy Qur'an to elaborate the responsibilities of Islamic government.³⁹ Allah says:

Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice⁴⁰. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing and the prophet also said that on the day of judgment a just leader will be the closest to Allah and most detached will be the tyrannical leader.⁴¹Justice has a very important relation with peace. Moreover, the prophet (PBUH) said that the reason behind the destruction of nations due to lack of justice. He (PBUH) even said that even if his daughter were to steal, he will punish her according to sharia law.⁴²In addition, the main purpose of prophets is to establish Justice on earth and to end injustice. People can be just under normal circumstances but Islam strictly commends Muslims to establish justice even during strong conflicting emotions. When people deal with other human beings there are two significant aspects might affect a human being; love and hatred. In this situation Qur'an says that: O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted.⁴³ From this verse one can clearly understand that how important justice is in Islam. Muslim has to be just even if it is against his own self or those who are very close to you. The justice established by Islam has no place for favoritism.

Moreover, before Islam at the time of Jahiliyyah people used to treat their enemies as if they do not have any right or they are not human beings. Enemy has no right and he does not deserve justice or equality. However, when Islam came it demolished all kind of injustice directly. Qur'an said that you cannot use your enmity as an excuse to do injustice against your enemies. It says that: O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is acquainted with what you do.⁴⁴

³⁹ <http://www.islamicity.org/6256/peace-and-justice-in-islam/> retrieved on 14 November, 2023.

⁴⁰ Qur'an 4:58.

⁴¹ At-Tirmidhi, no. 1329.

⁴² An-Nawawi, Al-Minhaj, 11:186-187, no. 4386.

⁴³ Qur'an,4:135.

⁴⁴ <http://www.soundvision.com /article/what-does-islam-teach-about-justice> retrieved on 5 December, 2023.

Equality and Human Family in Islam

It is believed in most of the world's religions that everything in the universe was created by God. Everything and everyone came from Him and in the last will return to Him. So, one can understand that to harm anything or anyone causes displeasing the God.⁴⁵ From Islamic perspective, man has been given the title of vicegerent of Allah. Thus, it is his responsibility to maintain the earthly life and take care the affairs on the earth especially establishing peace on it and among human family according to His commandments given through revelation. Nevertheless, in order to establish peace on earth human beings need to be at peace with them first and also with their Lord as well. For doing so they have to understand their relationship with their Creator and follow His commandments especially about how to live with other humans in family hood.⁴⁶ Qur'ān has clearly stated that entire humanity came into existence from one pair of parents; Adam (A.S) and Eve (A.S).Allah has created various nations, tribes and races to understand each other and to learn from each other. Thus, Islam is in much concern about the concept of human family-hood.He the Almighty says: O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.⁴⁷There are various verses in the Qur'ān which show that Allah has sent many prophets in different nations in their own language to lead them towards the truth. He says that:

And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid *Tāghut*." And among them were those whom Allah guided, and among them were those upon whom error was [deservedly] decreed. So proceed through the earth and observe how the end of the deniers was.⁴⁸The prophets of God came to lead the

⁴⁵ There are some misconceptions about Islamic Sharī'ah today which have been created by media. In Islam non-Muslims have all the rights as a Muslim in an Islamic state. The misconception can be nullified by the general ruling mentioned in the books of Islamic jurisprudence 'Muslims are entitled for that which Muslims are entitled. They are also obligated to do that which Muslims are and equitable laws giving the non-Muslim residents in an Islamic State their rights to security, private property, religious observance etc.'. Islam also allows its followers to have a religious dialogues and discussion with the followers of other religions. Moreover, it emphasis to choose the best methodology during the dialogue with non-Muslims. Allah the Almighty states in the Qur'ān that: And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, "We believe in that which has been revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him. Qur'ān, 29:46. Islam forbids forceful measures to convert people from other faiths, as stated in the verse of the Qur'ān: There shall be no compulsion in [acceptance of] the religion. Qur'ān; 2:256.

⁴⁶ Kamaruzaman, K. O. *Religion and Pluralistic co- existence*. (Kuala Lumpur, IUM press, 2010), 231-233.

⁴⁷ Qur'ān 49:13.

⁴⁸ Qur'ān 16:36.

humanity towards *Tauḥīd* (oneness of God). Muslims are required to believe in all prophets of God irrespective of their race, language and place where they were sent. Moreover, it is clear from the verse above (49:13) that there is no place of racism in Islam. A Muslim can be a racist in anyway neither in his thoughts nor in spirit and actions. Allah has made it clear that the best is the one who is best in righteousness. In addition, the same way it was said by prophet Muhammad (PBUH) that an Arab is no better than a non-Arab and a white is no better than a black. Consequently, one can understand that the teachings and applications of Islam are universal in essence. In the last, we all belong to Allah and He is the only Creator and God of everything and everyone.⁴⁹

Conclusion

The text underscores the shared fundamental values among world religions, emphasizing concepts such as peaceful co-existence, sanctity of human life, and alignment with the divine will. Notably, Jainism and Buddhism focus on spiritual development for attaining Nirvana, devoid of a concept of God. Jainism advocates *ahimsa* (non-violence) as paramount, addressing obstacles like selfishness and ignorance. In Buddhism, peace is central to life, with the removal of hatred, greediness, and delusion crucial for attaining Nirvana. Compassion (*Metta*) is also highlighted to counteract hatred, and the interconnectedness of rebirth is emphasized. In Islam, peace is inherent in the name *al-salām*, encompassing inner, spiritual, and social dimensions. Justice is integral and the belief in humanity as a single family underlines the importance of unity and understanding among diverse nations. The Qur'ānic emphasis on human family-hood signifies the interconnectedness of humanity. Despite shared values, the text notes the paradox of violence in the name of religion, attributing it to misinterpretation or illiteracy. The conclusion urges people to unite on the basis of common humanity and religious values, emphasizing the potential for a better world through mutual acceptance and adherence to divine commandments for peaceful coexistence.

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⁴⁹ Ibid.

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