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Article

Role of Inter-Religious Harmony in Peaceful Society

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Abstract: Religious harmony performs a key role in preserving political and worldwide stability. Internationally it's far crucial to stay in a non-violent and harmonious environment, mainly in a society composed of believers of various races and religions. Relations among religions are normal. Failure to hold religious harmony can plunge society into battle and chaos. Therefore, the cause of this newsletter is to record in element the elements that affect the sustainable harmony among multi-religious societies. The record additionally emphasized that elements including acceptance, knowledge, cooperation, fairness, and justice are crucial elements in preserving religious harmony. Therefore, this paper pursuits to shape a solid idea of multi-sectarian harmony in society. It must additionally contribute to the improvement of a multi-religious society. Try to hold and construct a sturdy dating among them. Religious harmony is vital to make sure solidarity and team spirit amongst believers of more than one religion. A multi-religious society is a network with one-of-a-kind religions, including Islam, Buddhism, Hinduism, Christianity, etc. To stay in a non-violent and harmonious society, it's far very crucial to just accept believers from different religions in a selected network. From the angle of Islam, Islam is a faith that accepts the range of religions on this international however denies that every one religion is proper. So is the case in almost all religions. Religious pluralism may be described because of the range of religions on this international; however, withinside the idea of religious pluralism, it could be described because of the perception that every religion on this international is absolute truths. Pluralists trust that every one religion withinside the international is actual and have to be respected. It could be very crucial to recognize that everyone's proper statements are legitimate and deserve the same appreciation. This handiest method that fans of one religion have to be given different reality statements, including Muslims, Jews, Hindus, and others. However, from the angle of Islam, Islam accepts more than one religion however does now no longer understand that every one religion is proper. Recognizing the origins of various religions in a multi-religious society is the important thing to making sure harmony and solidarity withinside the international. Recognizing that religious range in a multi-religious society is a crucial component in preserving social harmony. For example, Muslims who cost the lifestyles of different religious groups (including Buddhists, Hindus, and Christians) can enhance inter-religious members of the society and deal with them kindly. Therefore, the popularity of the lifestyles of the religious range must be visible as a resounding component for a selected network. Everyone residing in a multi-religious society has to recognize and be given religious freedom. One must accept and appreciate the beliefs of different religions. Respect for the lifestyles of the religious range additionally contributes to political and countrywide stability. Respect also can enhance interreligious members of the society via way of means of acknowledging the lifestyles of various religious groups. Mutual appreciation, cooperation, tolerance, knowledge, and kindness are crucial elements in residing in a multi-ethnic and religious society. To hold a harmonious society, all multi-religious believers must have the proper and freedom to exercise their faith. It must now no longer be abandoned (Abdullah et al., 2016). Islam has usually emphasized the idea of justice (alAdl). All divine religions are of belief of religious harmony. By studying different religions, it is very clear that all religions are of the view to respect other religions and followers of different beliefs.

Keywords: religion; harmony; peace; and society

1. Introduction

Today, peacebuilding has become an integral part of human life in all countries. Religion has a strong influence on people's beliefs, beliefs, and beliefs. Our religious practice aims to bring positive changes to society, improve our relationships, and enable us to live in peace.

1.1. What is religion:

"Religion is the feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand with whatever they may consider the divine." (William James, *The Varieties of Religious Experience*)

"A religion is a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden – beliefs and practices which unite into one single moral community called a Church, all those who adhere to them."

(b) [Religion is] "the self-validation of a society using myth and ritual." (Émile Durkheim, *The Elementary Forms of the Religious Life*)

1.2. What is religious harmony:

Religious harmony refers to the harmony and common development within and between religions and between religious groups and the entire society. This is achieved through dialogue, mutual understanding and sympathy, and the exchange of common responsibilities for peace. Fairness is a kind of Claim. Acknowledge diversity and religious differences.

1.3. What is peace:

In Oxford Dictionary: "Peace is a situation or moment when there is no war or violence in a country or region. It is a state of calm, peace, and coexistence with someone." "World Book Encyclopedia" defines the word as: "The world It is a state of peace, calm and carefree. "Peace reflects inner peace, the freedom of war, or the end of the war through society (peace negotiation). Martin Luther King, Jr., a famous human rights activist is the one who was not satisfied with the definition of peace focusing only on the absence of unhappy situations. In his view, peace must include justice in society too as in his saying —True peace is not merely the absence of tension: It is the presence of justice." (Coretta Scott Kin, *The Words of Martin Luther King, Jr.*, Newmarket Press, 2008, p. 83.)

Therefore, the world is seen as a safe and fear-free environment that contributes to the development of social life.

1.4. What is Society:

According to Oxford Advanced Learners Dictionary: "Society is a particular community of people who share the same customs and law." Society is an organized group of persons associated together for religious, benevolent, cultural, scientific, political, patriotic, or other purposes. Society is a social community or a social mode of life

"Society is a concept used to describe the structured relationships and institutions between large groups of people that cannot be reduced to simple crowds or gatherings." () It is necessary to create and promote a new concept of religious harmony to solve globalization Problems caused by religious diversity in the world. Based on acknowledging religious hierarchy and differences, all religions should strengthen mutual understanding and empathy through dialogue, take frequent responsibilities for maintaining peace and justice through cooperation, and through internal and inter-religious harmony and harmony between religious neighborhoods and great gods Promote the people. society. It is important to promote and analyze the principle of "harmony without a difference" to appreciate every difference and participate in society

together. To increase the mobility and timely communication between people of different faiths, they must listen to and communicate with each other in an unprecedented way. Mutual respect, understanding, and cooperation are the foundation for building a peaceful world. Believers of different religions should understand, respect, cooperate and communicate with each other, especially as decent neighbors and friends in daily life. with colleagues. Therefore, dialogue is the best source of reducing hostility and religious fanaticism. Religion helps establish moral frameworks and value regulators in daily life. This special method helps to shape a person's character. In other words, religion is a social authority. Therefore, religion helps to shape values such as love, compassion, respect, and harmony. The use of a belief system with negative goals must be hostile to religious fanaticism. Trends towards interfaith and greater religious diversity will create new challenges and opportunities for foreign religious groups. On the one hand, exchanges between people of different faiths should be more frequent, religions, and be able to lead and learn from each other and strengthen partnerships. In the course of human history, especially in some Eastern European countries and regions, we have gained a wealth of experience and knowledge about cultural diversity. On the other hand, even though the trend of religious pluralism promotes exchange and cooperation, problems such as religious quarrels and even conflicts are also there more and more.

Objections to the harmony of all religions can be overcome with these shared values. One of the most promising ways to create peace in society is through participation in Islam and meetings, as well as efforts to combat religious intolerance. These types of events can be very different and in small groups. ; additional programs for local youth for students of all faiths; a meeting to celebrate unity and encourage greater religious tolerance, which is shared by many religious leaders. Most of the most peaceful nations have a wide range of strategies designed to promote interpersonal harmony, trust, and mutual respect, and promote tolerance for individual differences. Many of them are teachers, and when they meet, this is what prevents them from turning into life. These were mainly peaceful societies, as well as competition and egocentrism, and in the second-egocentrism, social behavior that, in their opinion, can lead to violence. Wang Zuoan (2010) said that In the modern world, religion is intertwined with our social, political, economic, social, political, and other affairs and has a superlative degree of complexity. In the past and present, there have always been groups and individuals who seek to use faith for dark purposes. Religion interferes in the internal affairs of another. A group of people can take part in activities aimed at undermining national and territorial unity. The honesty under the guise of religion. According to the Wang Zuo An Declaration (2010), All religions of which strive for peace and against violence, the master of unconditional love and grace will preach. However, once individuals deviate from the right path, it can run the risk of intolerance and bigotry, and ultimately represent both a political orientation. Arousing emotions or perhaps terrorist acts under the auspices of faith is bad, and it has become a threat to the whole world. religious extremism that has deep historical and social roots." The international community must assume its responsibility to establish a new international political order, promote justice and common development and prosperity, and eliminate the breeding ground for extremism. In addition, all religions should use their teaching degrees to change the rules of love, compassion, moderation, and self-control. They meet and take on the task of countering and preventing developments in the direction of exploitation and maintenance of internal order and take a clear stance on the force. After a certain time, we should not always distinguish terrorism by any religion that will lead to great hatred. Religious harmony is the contribution of all religions, lessons, love, justice, compassion, harmony, and empathy. Objections to interreligious harmony must be eliminated through the use of these shared values. The main question that every person of faith should think about, should become part of the political methodology for the development of our broad audience and make them understand their basic rights and obligations as state voters. To be a nation-state, as part of this process, it must be the result of social change and a positive performance by the group. They have the right to fight with honor, thanks to their generous art in public affairs.

2. Role of religious institutions in society

Religion as an institution plays a vital characteristic in social lifestyles. None can deny the fact that the tremendous forms of social institutions which include domestic, economic, and political affect religious institutions. But it is also right that one's institutions at the moment are after which stimulated with the useful resource of the use of religious institutions. A vital element of religion is prayer and the tremendous education of humans belonging to tremendous castes of society deliver collectively in religious institutions for acting prayer and worship. By the one's activities, there form commonplace location feelings which thereby further generate a commonplace location sentiment and fellowship some of the worshipers of a selected religion. Sometimes it's miles decided that the people of a selected religion unite collectively, and for the extra interest of the society, they perform tremendous humanitarian activities. It is apparent from the above that religious institutions perform now not first-rate their religious activities, moreover they discharge tremendous styles of activities related to social welfare which include charitable hospitals, schools, homes for the homeless. These institutions moreover run orphanages and gather coins for terrible humans. It can not be denied that religion has an outdoor form of social control. The tremendous activities of humans and their tremendous spheres of social lifestyles are however stimulated with the useful resource of the use of religious rites and ceremonies. People usually precise their religious feelings thru rituals and ceremonies. It is also right that almost all of the elements of the lives of primitive humans have been covered with the useful resource of the use of religious practices, although the ones have been crude and did now not have any unique organization. We find that there are tremendous vital activities in our social lifestyles which include birth, marriage, harvesting, hunting, death, etc., and in a majority of those activities, religious rites have been completed in primitive societies. By doing the one's activities their superior commonplace location feelings and actions which is probably very an entire lot aside from religious functions. Not first-rate in primitive societies but moreover contemporary-day societies religious activities occupy a vital location. The tremendous activities of social lifestyles, which include birth, death, marriage, etc. religious rites are completed. Similar activities are decided withinside the activities related to economic lifestyles moreover. Moreover, it's miles decided that in almost all corporations' religious rites are commonplace to location practices for the duration of severe activities in social lifestyles which include the inauguration of a modern-day building, oath-taking, etc. From the above description of the character of religion in social lifestyles, it's miles apparent that an everyday order of the gadget is superior to the useful resource of the use of religion in society, and for this reason, it permits to control society. Religion permits the formation of the man or woman of a person and thereby it molds social lifestyles. It brings forth a sense of social charge withinside the mind of humans. In obeying the social criminal tips or to understand the elders and to expose sympathy in the direction of the feelings of others, or discharging the social duties faithfully, the characteristic of religion is immense. In one's case, it acts as a teacher. Not entirely this but a sense of fellow feeling among the humans belonging to one-of-a-type groups are moreover taught via religion. Moreover, religion teaches that man's love and services to God might be real entirely if he loves and serves humanity. In growing moral focus among people, religion acts as an inspiring factor. Religion enforces uniformity of behavior and it strengthens social crew spirit and thereby acts as a device in stabilizing social order. In the primitive age, the impact on religion became as soon as very first-rate in controlling society, and this feature is not out of place even today. The social existence of primitive humans was once controlled via way of means of manner of inspiring God-worry of their minds but withinside the modern age, humans are inspired not via fear but via way of means of manner of the wish for the attainment of virtuous and noble life. Thus, the use of fostering patriotic sentiments in men, religion facilitates to maintain social integration. In describing the placement of religion Dr. S. Radhakrishnan says that religion has innumerable effects. Religion not entirely guarantees values but moreover gives because of this that to live. Moreover, the self-notion to move on adventures is inculcated in our minds via way of means of the use of religion. Thus narrating the characteristic of religion, he says, "Religion is the strength of will which

touches the feel of proper and incorrect and facilitates us to conflict with evil and sordidness, saves us from greed, lust, and hatred, releases moral power and imparts courage withinside the enterprise business enterprise of saving the international". People who live in 1/3 international locations such as, India, Africa, Brazil, etc. derive their enjoyment of existence from religion, and as such religion could be very vital to them. They get the answers to many questions that display up of their minds. The questions such as, who we are? What is the reason for life? What are lifestyles and what's death? Is there something after this life? - are very common for humans and they may be curious to have answers to those questions. But in 1/3 international countries, technological know-how is not so advanced to answer those questions. Thus, it's miles from religion from which they may be seeking to get answers to those questions.

3. Literature Review

On the globe religious harmony week (2017) celebrated at the forum of United nations, Brahman Kumaris have known the electricity of interfaith harmony. Tolerance is broadening your mind to easily settle for exclusive viewpoints of humans. no one will question different ideals. nobody can inquire concerning their behavior to their faith. This notion can assist humans with attractiveness about who they're. People who work and remain with a bit of knowledge that the difference of religion could be a natural method can tolerate it. Qureshi (2017) wrote concerning the importance of freedom of religion. He explains that religious harmony and peace are very important for Pakistan. Seminars and conferences should be ready by the institutes to push peace and harmony. For terminating extreme human rights violations, sectarian factors ought to be not noted. Steps must be taken by victimization the dominion to protect the rights of all Religions. Religious clerics and students from all religions got to play a key role in religious tolerance in the world. Hanif (2017) wrote a bit writing on the declaration of former prime minister Nawaz Sharif. He has noncommissioned that acts of terrorism and ideology can be fought with the assist of clerics. Violence could be a clear error of Islam and hate is being unfolded inside the decision of religion. Hate and ideology wish to be eliminated from our religion that's currently the duty of our religious scholars. citizenry want to raise themselves concerning religious harmony in Pakistan: Associate in Nursing analysis Vol. V, No. I (winter 2020) the society they will be promoting and aren't inflicting divisions within the state and society within the name of religion. The state needs to boost the image of our law institutions by commercialism a culture of sympathy and decency. Ahmed (2016) writes concerning the impact of country ways on Islam in the Islamic Republic of Pakistan. The country of Pakistan is being dismantled by a method of religious radicalism. The country is falling aside beneath the savage and wild jihadists. in any case, examination illustrates that the nation's security arrangements have delivered or so extra close clashes. Pakistan has nationalized Islam, delivering approximately the Muslims and non-Muslims being deceived. The country's predisposition within the direction of precise self-belief has promoted the contemporary state of affairs with the religious antagonistic vibration in Pakistan. The brains of non-radical Muslims and non-Muslims in Pakistan were alerted through the incapacity to harness the extremists. Hamid (2015) states in his article "Threats to the wide safety of the Islamic Republic of Pakistan an analysis" that the first gainsays Pakistan is facing currently are terrible governance, corrupt and fragile establishments, a weak economy, and lots of others. another hazard to Pakistan's country-wide security is to defeat militants and extremists. the security situation became modified in Pakistan when the eleventh of September issue. Pakistan is currently rummaging specific sorts of threats as extremism, sectarian violence, political instability, financial instability, terrorism, and social organization are several internal threats that are regarding outside threats. a large exchange in inner stability is also additional via wonderful governance Associate in Nursing improvement in regulation and order inside the state. Rafi (2015) talks concerning the operation of religious students in promoting religious harmony in Pakistan. it's way time to teach the kids of our state or so the lesson of tolerance for an angle to change. Islam is that the faith of peace and offers the lesson of brotherhood, forgiving the enemies. we've got to not allow intolerance in our

society; alternatively, we want to permit appreciation, love, and forgiveness. in step with the author, religion is about practicing empathy.

To conduct this research, researchers have reviewed an excellent selection of books, articles, and academic papers for conceptual readability on the phenomenon of religious extremism, interreligious dialogue, and so on. Raimond Panikkar (1999) deals in his thesis *Interreligious Talk* (1999) with the rise of religions through language and believes that belief is no longer a completely closed phenomenon. Theology or divinity, they keep turning faces. therefore, the interaction between numerous religions and interfaith language can help them develop. In his study, Raimond emphasizes the methodological scheme of interreligious language. From his analysis, he concludes that a religious phenomenology is required to make interreligious speaking successful. While several people or institutions maintain the same conceptual process, the interfaith conversation between them becomes an intra-religious dialogue as the inner beings of many religions and beliefs collide. Interreligious communication is therefore very helpful for the development of different religions. Leonard Swidler (2016) analyzes the principles of 'internal' and 'inter' language as part of the research work *The Era of Global Language* and explains in detail the terms belief and language. His realistic and theoretical versions of interreligious communication were found in his other works, *The Decalogue of Communication*. In this work, he emphasizes the importance of the dialogue discourse that many of the groups of different religions and cultures face to the community approach. New techniques must open to a higher religious perspective through the use of Deep talk, the crucial question, Emotional Intelligence, and Aggressive Collaboration (DCEC) between different faiths and religions. By regulating "deep language" between individuals or organizations of different beliefs and beliefs, it is possible to transform your ideas in more than one method. The electronic book *Pope John Paul and the Interreligious Talk* (2005) draws attention to the importance of interreligious language from a Catholic point of view. In the e-book, Harold Kasimow shows the vision of Pope John Paul II and other students about Islam, Buddhism, and Judaism. Islam, as a religion and tradition, has assets with that conflicts are resolved peacefully and nonviolently. every its scriptures and teachings have rich assets of values, beliefs, and techniques which are acquainted with sell non-violent and non-violent warfare resolution. Values respect justice (Adl), beneficence (Ehsan) and wisdom, unity, the preferred love of the creator, mercy, subjection to passion, answerableness to any or all moves are some of the central concepts in peacemaking techniques and frameworks in Islam. some of the lessons recognized in Islam include Equality (Quran 49:13) are looking for peace through exploitation non-violent indicates that to settle violence (Quran 5:64), Peacemaking (Quran 49:9-10), Forgiveness (7:199), tolerance to bodily difference, social status, or opportunity diversity (Quran 49:13, 53:45, 30:22, 64:2, 6:165).

Maitri and Karuna (friendliness and charity) are the two pillars on that Buddhism has been raised. The profound college of an idea of love and non-violence so emerges from the bosom of Buddhist doctrine. Sacrifice, non-aggression, non-attachment, non-ownership are the values that might be upheld in Buddhism. An important assemble for the internal existence in the traditions of Muslims is Sulah which suggests peace as competition war, for Jainism, Buddhism, and Hinduism is ahimsa, nonviolence, created celebrated via way of means of Gandhi, is evidence that religion traditionally has been energetic peace, and for Christianity is that the golden rule" do unto others as you desire them to try and unto you"

Christian morals have been sought-after to blend Jesus' message of fondness with the responsible work out of control in society and thus the nation. Christianity instructs that peace among people, bunches, or countries isn't potential whereas not goodwill towards one another. incidentally, Numbers 6:24-26) closes with: "May God raise his confront onto you and gives you peace", Book of Leviticus 26:6: "And I should put peace upon the arrive, Numbers 25:12: "View I deliver him my contract of peace", Isaiah 57:19: "Peace, peace to the removed and the near", Hymns 34:15: "Look for peace and seek after it", Hymns 119:165: "Awesome peace to those that adore Your Torah" Hymns 125:5 and Hymns 128:6: "Peace upon Israel".According to the Hebrews, the phrase "shalom" which means potential peace is derived from one of the names of God. The Hebrew root phrase for "perfect" or "perfect" indicates that according to Judaism

and the teachings of the Torah, only when there is a true whole country when everything is “perfect” does true “peace” prevail. This immediately correlates with Islam the peace that potentially peace.

4. Methodology

This chapter discusses research methods used to solve research problems problem. In addition, it shows the research field, design, research method, research Population, sampling, data collection methods, and analysis techniques of the study.

4.1. Qualitative Research

Qualitative research is a realistic method of analysis that comprehensively addresses social phenomena on its usual sites. It emphasizes that social phenomena are “why” rather than “what” and are directly dependent on their abilities as negotiators that make meaning in people’s daily lives. Qualitative methodology is a data collection technique that produces descriptive data. Qualitative research of observable behavior, in which people have their own written words, works in a theoretical framework. Qualitative researchers are concerned with how people think and behave in their daily lives (Steven, Robert, & Marjorie, 2015). His three interests are individuals, societies and cultures, and language and communication.

In our research, we use the qualitative method to describe our studies. We observe the participants’ behavior through semi-structured interviews. Our interests are individuals who tell us their perceptions about them. What they adopt from the religious institute and society.

And what they get from society. And how they are influenced by the state policies regarding religiosity.

4.2. Content Analysis

Content analysis is a research method used to determine the presence of certain words, themes, or concepts within some given qualitative data (i.e., text). Using content analysis, researchers can quantify and analyze the presence, meanings, and relationships of certain words, themes, or concepts. As an example, researchers can evaluate language used within a news article to search for bias or partiality. Researchers can then make inferences about the messages within the texts, the writer(s), the audience, and even the culture and time surrounding the text.

4.3. Why do we use content analysis?

- Identify the intentions, focus, or communication trends of an individual, group, or institution
- Describe attitudinal and behavioral responses to communications
- Determine the psychological or emotional state of persons or groups
- Reveal international differences in communication content

4.4. Methodological framework

We will adopt a comparative case study approach using mixed methods for the gathering of data. The case study approach allows for a thorough and intensive analysis of the EOWDC and a less detailed analysis of two other case studies. the utilization of mixed methods reflects the critical reality that data needed to assess socio-economic impacts aren’t all easily quantifiable and a practical approach incorporating consideration of both objective quantifiable data and more subjective qualitative data is required for this study.

A methodological framework may be a structured guide to completing a process or procedure. Although the benefits of using methodological frameworks are increasingly recognized, to date, there’s no

formal definition of what constitutes a methodological framework', neither is there any published guidance on how to develop one. This study sought to: (a) map the prevailing landscape on the utilization of methodological frameworks; (b) identify approaches used for the event of methodological frameworks, and (c) recommend guidance for developing future methodological frameworks. We took a broad view and didn't limit our study to methodological frameworks in research and academia. The investigate plan alludes to the by and large procedure merely select to coordinate the different components of the study coherently and coherently, subsequently, guaranteeing you may effectively address the investigate issue; it constitutes the outline for the collection, measurement, and investigation of information. In this study, a detailed literature review was made for the theoretical understanding of cleaning, including the use of data obtained from journals and books. This study examines research articles published in certain forums and gathering information related to relevant topics from religious Books and references of different religions.

4.5. Data analysis

Data analysis is defined as a process of cleaning, transforming, and modeling data to discover useful information for business decision-making. The purpose of Data Analysis is to extract useful information from data and taking the decision based upon the data analysis.

Data analysis is the process of collecting, modeling, and analyzing data to extract insights that support decision-making. There are several methods and techniques to perform analysis depending on the industry and the aim of the analysis. All these various methods for data analysis are largely based on two core areas: quantitative methods and qualitative methods in research.

5. Research Questions

- ✧ What is the importance of Religion in Peace?
 - ✧ What is the stance of different religions on Peace?
- CONCEPT OF PEACE IN DIFFERENT RELIGIONS

6. Concept of Peace in Judaism

Peace and order are of paramount importance for the evolution of civilization. Abraham's prayer for peace in Jewish history proves that the well-being of the planet and its economic and cultural development depend on peace. Where there is peace, the dream of economic prosperity will be achieved. The importance of peace in the Old Testament is evident in the following teachings:

"Those who work for peace and will find happiness." (Proverbs 20:12)

"Be holy and obedient. The generation will have a good future". (Psalm 37: 37)

"Work for peace, strive for peace until you find it". (Psalm 14: 34)

"O Lord, punish the wicked ... Peace be upon Israel". (Psalm 5: 125)

"God is the Ruler ... He establishes peace and order in his kingdom". (Job, 2:25)

According to Jewish teachings, goodness and virtue. The establishment of peace is essential for the promotion of peace. They have emphasized the importance of peace and called for its establishment:

"When you approach a city to fight, give it a message of peace". (Deuteronomy, 10:20)

When the Jews besieged a city, they did not surround it, but always left one side open for the fugitives. It is interesting to note that starting a war with a country was a national and personal test for the Jews and it was due to their pacifist nature.

6.1. The word peace and Jewish literature

refer to peace and security in the Old Testament. For this, the word "Shalom" is used in it. The author of the Dictionary of the Book writes about this word:

“There is a treasure of meaning hidden in this precious word. No word in Urdu can cover its entire meaning. That is why the translators have used different words to convey their meaning. One word has the meanings of perfect health, well-being, prosperity, security, peace, and China. It is noteworthy that Catholic translators have tried to use the words security and peace, while Protestant translators have paid more attention to the Urdu idiom. In the various chapters of the Old and New Testaments in the Dictionary of the Book, the concept of worldly acceptance and the meaning of physical health are mentioned in the meaning of this great word, but it can also refer to the religious Jew. Such security is a combination of truth and righteousness, but not of evil. It has nothing to do with the wicked. Since the world was in turmoil because of man’s sin, and peace and tranquility are God’s only gift, those waiting for the promised Messiah were hoping for a time of peace, that is, the arrival of the Prince of Peace”.

The Greek word for Shalom in the New Testament is Eirene. The meaning of the word in Greek classical literature was negative, such as the absence of war, the cessation of strife, but thanks to weekly translators, the full meaning of Old Testament Shalom has been incorporated into the Greek word and is often a religious aspect. Contains The breadth of the word can be gauged from the fact that it is used in conjunction with some biblical keywords, such as grace, (grace and contentment Catholic security) Authenticity, and security in translation). The use of this word in the words of blessing further emphasizes its importance. The first necessary step for a sinful man is peace and reconciliation with God.

6.2. *The Age of Universal Peace*

The prophecies of Jeremiah and Isaiah, two glorious prophets of Israel in the Old Testament, foretell world peace. His period of prophecy spans forty years. Five of Judah in that period. Kings (Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah) ruled. These are the prophets who witnessed the rise and fall of Israel. Sayyid Naisiyah is one of the most prominent prophets in Israel. He has been awarded the titles of Shaheen of Prophets and Mubashir of the Old Testament. This attitude of Isaiah and Jeremiah is a prelude to world peace. These promises of world peace and their interpretations are the guide for the three religions. The book of Isaiah says:

“This is what Isaiah the son of Amos saw in his vision of Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the house of the LORD shall be established upon the top of the mountains, and shall be exalted above all the mountains; People from all nations will go there and say, ‘We must go to the mountain of the Lord, we must go to the house of the God of Jacob, and God will show the way, and we will walk in his ways, for the word of God will begin on Mount Zion in Jerusalem, and from there the Law will spread on the earth. He will judge between many nations and will judge between many nations. They will break their swords into spears and people will use their spears to make sickles. Wars did not break out with each other and they will never learn the art of war. O family of Jacob! Let us walk in the light of God” (Isaiah, 2: 1-5)

6.3. *The sanctity of human life*

The life of Humans is very important in Judaism. Human creation is a distinct act of divine wisdom and power over all other creatures. Man became a representative of God in the world because of his temperament, his position, his nature, that is, his superior abilities in his nature, and his attributes such as power and activity. It is as if the image of God came to him as a perfect calendar and also as its representative. Although the body is made of clay, it has the divine spirit in it and it is human dignity to represent it in its form. That is why when a person falls into sin or misguidance, he commits an insult to this eternal beauty. The Old Testament says:

“Therefore, God created man in His image, and God created man in His likeness, and God gave him the form of a man and a woman.”(birth 27:1)

According to Judaism, if a person's blood is shed, his revenge is blood. According to the Old Testament, giving life to a person is tantamount to keeping God alive. In the book birth :

"Because God created man in His image. Therefore, whoever sheds the blood of another person, the other person will shed his blood". (Birth 6:9)

6.4. *Worship is not acceptable without justice.*

The status of peace and order in Judaism can be gauged from the importance of worships such as sacrifices, gifts, Eid, and justice. When there is justice in society, peace and order will be established. In other words, worship is not acceptable in Judaism unless peace and order are established.

"God says, what is the use of your many sacrifices for me? My heart is filled with the burnt offerings of the calves, and the fat of the beasts, and the blood of the oxen, and the lambs, and of the goats; Who says to walk in my court and tread on my courtyards? Refrain from bringing falsehood. I hate your incense. New Moon, Sabbath, and Eid Gatherings ... And I can't stand your obscene parties. I hate your new moon festivals and your fixed festivals. They have become a burden to me. I am helpless to bear them. When you raise your hands in prayer, I will turn away from you. No matter how much you pray, I will not listen. Your hands are stained with blood. Wash and cleanse yourself. Take your evil deeds out of my sight. Refrain from evil, learn to do good. Seek justice Encourage the oppressed, protect the rights of orphans and support widows". (Isaiah, 1:11-17)

In another place in the Old Testament, justice and peace and order are called the salvation of God:

"Surely His salvation is near to those who fear Him, so that His glory may dwell in our land. Compassion and truth go hand in hand. Righteousness and peace kiss each other. Righteousness springs up from the earth, and righteousness peeks down from heaven. Surely the Lord will give good things, and our land will yield its produce. Righteousness will go before him and pave the way for his footsteps". (Psalm 85:13-9)

This shows that social injustice in Judaism is tantamount to bloodshed. For the poor, their bread is their life, and whoever withholds it from them is a murderer of the poor. Anyone who snatches or deprives a neighbor of his daily food kills him. He who manipulates the labor of the laborer sheds his blood. No worship of a person is acceptable to God who wishes to worship Him but accepts His justice and does not practice it. Elsewhere, it has been said that the establishment of peace and order through justice is better than worship:

"I consider your Eid to be Makrooh. I hate them I don't like your gathering at all Yes, you offer burnt offerings and vows to me, but I will not accept them. You bring the best sacrifices but I will not pay any attention to them. Take away the voice of your songs from me. I will not listen to the voice of your lord, but keep justice like water and truth like a fountain that never dries up". (Amos, 5:21-24)

6.5. *The Empire of Peace*

The Old Testament is an example of how serious the Old Testament is about peace. This is the example of the royal family of Solomon, through whom he established an empire:

"A sprout will grow out of the trunk of Jesse and a glorious splendor will emerge from its roots. The Spirit of the Lord will rest on him. The spirit of wisdom and understanding, the spirit of power, the spirit of knowledge, and the spirit of the fear of the Lord. And he will be pleased with the fear of the Lord. He will not judge according to what his eyes see, nor will he judge according to what his ears hear, but he will judge the poor with justice and judge the poor of the world with justice. He will strike the earth with the rod of his tongue, and with his tongue will destroy the wicked. Righteousness will be his belt and loyalty will be his belt. Then he will stay with the sheep or the goat and the leopard will sit with the goat. The calf, lion, and one-year-old calf will live together and a small child will be their predecessor. Cows and bears will graze together. And their cubs sat down together, and the lion ate straw like an ox". (Ibid., 1: 1-11)

6.6. Civilization and peace

Peace is a great act according to the Old Testament to appease sad and broken-hearted people. Here is a passage in this regard:

“The Spirit of the Lord is upon me, for the Lord has anointed me, that I may preach the gospel to the meek. He sent me because I will comfort the brokenhearted, declare the release of the captives, and release the captives from darkness, and proclaim the year of the Lord’s grace and the day of God’s vengeance, and comfort all the mourners, and the mourners of Zion. Let me arrange for them to be praised by me instead of ashes, the oil of joy instead of mourning, and the disguise of praise instead of sadness. They will be called the oak of righteousness, and the plant of the Lord, so that its glory may be manifested. Will settle those who have been destroyed from generation to generation. Strangers will take care of your throats and foreigners will work in your fields and vineyards.” (Isaiah, 21: 1-5)

Man is created to serve humanity, especially peace is a great reward for Judaism. As the Psalmist says: “Look upon the perfect man, and look upon the upright man, for peace is the reward of a man. (Psalm 37:37)

Peace was a social concept in Israeli tradition. It could be seen in the harmony between family, society, and nations.

Murder is the first crime of human society. Who is not aware of its destruction and ruin. Killing one human being is tantamount to killing all of humanity, because, in the event of one murder, the peace of the whole human society may be at stake. All human religions have common teachings in this regard. Effective legislation on killing and kidnapping can prevent and restore law and order. The Old Testament also contains many detailed commandments in this regard.

6.7. Protection of life and property

It can be two forms of murder. One is that a person should be killed intentionally, the other is that the intention should not be to kill, but the killer should have killed only to beat. The ruling in both cases should be different in terms of justice. This is stated in the Old Testament:

“If a man kills a man in such a way that he dies, he must be put to death. However, if he did not do it on purpose, but God allowed it to happen, then he should run away to the place I will appoint. But if any man intentionally slay another man, he shall be carried away from my altar, and shall be put to death” (Exodus, 21: 12-14)

But if an unfortunate person kills his parents, his crime becomes more serious. He should be killed immediately and compulsorily instead of being entitled to any concession. The Old Testament says:

“And whosoever shall kill his father or his mother must surely be put to death”. (Kharron, 21:51)

Kidnapping is by no means a lesser crime than murder. That is why in the Old Testament his punishment is death.

“And whoever kidnaps another person, whether he sells him, or keeps him, and is caught, he must be put to death”. (Exodus, 21:16)

In this case, no distinction is made between free and slave, but the rights of slaves as human beings are also important. There are clear commandments in the Old Testament about this. One place is:

“If a man strikes his slave or his handmaid with a stick so that he dies instantly, he must be punished. But if he lives a day or two, he should not be punished, because he owns it”. (Exodus, 21:20)

Just as killing a living person is a serious crime, killing a pregnant woman is an unforgivable crime. The Old Testament says that:

“If the people who are fighting with each other hurt the pregnant woman in such a way that she becomes pregnant but does not cause any other harm, the judge will approve the fine as much as her husband asks for. Do it, take it. But if he was harmed in any other way, he took life for life, eye for an eye,

tooth for tooth, hand for hand, and foot for foot. Burning for burning, compassion for wound, and injury for injury" (Exodus, 21: 22-25)

6.8. *Rulings on Justice*

The judges and rulers who make decisions in Shariat Mousavi have been ordered to decide with justice. Bribery, nepotism, and partiality are strictly forbidden:

"You must not allow people to do injustice to the poor. They want to be treated fairly like other people". (Kharun, 23:6)

No conscious human being is unaware of the importance of justice and righteousness for peace and order. In a society where justice and righteousness are shunned, the curses of corruption, genocide, and terrorism are flying high. All divine religions teach justice and righteousness. The Old Testament also places great importance on justice and righteousness, and urges everyone, especially judges and rulers, to act with justice and righteousness:

"O King of Judah! So, your rulers and your people, young men, enter through the gates. Hear the word of the Lord. Thus, saith the LORD; Deal with justice and righteousness. " (Jeremiah, 22: 2-3)

"Thus, the LORD says, O princes of Israel! You have exceeded the limits, give up violence and oppression and do what is lawful and lawful. Do not take away their property from my people". (Ezekiel 45-9)

"And he said to the judges, whatever you do, do it carefully and thoughtfully. You judge not from men, but from God, and whenever you give a fatwa, God is with you, so fear God. Therefore, judge carefully, for there is no injustice or bias or bribery in the sight of the Lord our God". (Chronicles 19:6)

"When you judge, do not be unjust, and do not favor the poor, and do not favor the great man, but judge your neighbor rightly". (Leviticus 19: 15)

"And when you testify in a case, do not shed blood just to support the people. And don't be biased even in the case of a poor person ... So don't let the blood of justice flow in the cases of your poor people. "(Exodus, 23: 2-6)

"Do not bleed for justice and be neutral ... always justice Persevere, so that you may conquer the land that the Lord your God is giving you". (Deuteronomy, 16:19-20)

6.9. *The justice of the oppressed*

There are no two opinions about the fact that a state of law and order cannot be established unless effective measures are taken for the justice of the oppressed. There are many commandments in the Old Testament about helping and helping the oppressed. One commandment is:

"Deliver the oppressed from the hand of the oppressor" (Jeremiah, 22:3)

6.10. *Treating orphans and widows kindly*

Orphans and widows are among the least powerful sections of society. They have no support in the world. If these people are not helped to a reasonable extent, then these helpless people will not be able to live their lives properly and the peace and order of the society will be disrupted. Therefore, for the establishment of law and order, it is necessary to take full care of the teams and widows and treat them with kindness. There is a commandment in the Old Testament:

" Do not mistreat strangers, orphans, and widows, and do not be cruel "(Jeremiah, 22: 3).

6.11. *Prohibition of unjust killing*

There is blood in it. Whenever such a situation develops in a society, it is as if its destruction and ruin begin. When an innocent person has blood, his heritage becomes engaged in revenge for his deceased, due

to which the time is the race of rapid generation and the whole society comes in wrapped it. The establishment of peace and ambition is impossible without control over this situation. In this regard, the Testament has been in ancient:

“Do not bleed the blood of the innocent” (Jeremiah, 22:3)

6.12. Bribery is condemned

Bribery is a fistula that illuminates the entire body of society. To avoid anybody's abuse, the use of unusual sources is hollow the roots of the entire society. Sometimes it is happening that the right cannot see their right to be angry, so that he may save his life, wealth, and respect to save him. Never has reached the murder. So, society is peaceful and secure. That is why bribery has been condemned in every religion of the truth. If the Testament is in ancient:

“do not bribe, because bribery blinds the blind and change the words of the righteous.” (Exodus, 16:19)

6.13. The punishment of the wrongdoing and oppression of the judiciary

Power decides that only the judgment is always towards the success and the success of the society, the peace and peace, and the destination of the weaknesses and the injustice is always a failure and nervous, poisonous and embedded. This is a physical and fascinating fact that every single and society remains enforced. The Creator Universe smoked the path of peace in the world through every apostle and also described the punishment of the wrongdoing and injustice of their oral and justice. The big explanation in the ancient this is clearly stated:

“If you follow these commands carefully, the kings who sit on the throne of David will enter the gates of this palace with their rulers and people, on chariots and horses. But if you don't obey these commands, the Lord says, ‘By my life, this palace will be deserted’.” (Jeremiah 22:4-5)

6.14. Crimes and Penalties

To maintain law and order in a society, it is necessary to warn people about crimes and their abominations. If one does not know the introduction of the crime and its abomination, it is not possible to avoid it. That is why the Old Testament commands the common people to be warned of crimes:

“When there is a case from your compatriots, who live in cities, that there is a case of murder or law and order or constitution or laws. You must warn them so that they do not sin against the Lord, otherwise, His wrath will fall on you and your brothers. Do it, and you will not be wronged (Chronicles 19:10).

6.15. Judicial system

To resolve disputes and settle disputes in different settlements, it is necessary to appoint judges. Therefore, it is commanded in the Old Testament:

In every city given to you by the Lord your God, Appoint judges and rulers, who shall judge the people with the truth. You shall not shed the blood of justice, and you shall be impartial.” (Deuteronomy, 16:18-19)

In the Old Testament, where there is an order to appoint judges for the establishment of peace and justice, there is also an order of punishment to make their orders workable.

“Let the judges be in power, go to them, ask them and they will give you the verdict. Do what the Lord tells you to do in the chosen place. Whatever they tell you to do, do it with great care. Follow the teachings of the law and the decisions they make. Never turn away from what they say. Whoever disobeys the judge or the priest who stands there to serve the Lord your God, let him be put to death. You must get rid of such evil from Israel and all the people will be afraid when they hear it and then you will not be ashamed”. (Exception, 17:9-13)

The purpose of electing judges and rulers in one place is to establish peace and justice and its procedure is described as follows:

“So choose a worthy man from among them, such a man Those who are God-fearing and trustworthy and are enemies of bribery and appoint them as rulers over thousands, hundreds, fifty and ten, so that they may judge the people at all times. (Exodus, 18: 21-22)

If there is an issue that is difficult for the ruling party to decide in the light of current law, there is guidance in the Old Testament that a legislature should Make appointments and settle matters by mutual consultation:

“If there are claims of blood or mutual blood in your settlements, If there is a dispute about the beating and it is very difficult for you to decide, then get up and go to the place which the Lord your God will choose and go to the Levites, the priests, and their judges and ask them. And they will tell you about the decision. And do what you tell them to do, and do not turn aside from what they have said. (Exodus, 17:8-11)

It is necessary to go to the courts to settle the disputes in the society, to punish the oppressor, and to bring justice to the oppressed, otherwise, the country will fall prey to civil war and All peace will be shattered, riots and mischief will find a way. In this regard, the Old Testament says:

“If there is any dispute among the people, they should come to the court, so that the judges may judge them, acquit the righteous, and give a fatwa to the wicked”. (Deuteronomy, 1:25)

Testimony is vital for proving the guilt of any criminal, and true testimony is crucial for making the right decision and for establishing justice and peace. The Old Testament also contains many instructions in this regard. Therefore, regarding the need for testimony and the number of witnesses, it has been said:

“A person should be killed only based on the testimony of two or three witnesses. No one should be killed based on the testimony of one witness. Therefore, let the hands of the witnesses first and then the other people rise against it. You must remove such evil from your midst. ”(Exodus, 17:6-7)

6.16. The false testimony and punishment

false testimony is a huge social problem. This becomes oppressor and oppressor. So all the justice and peace became the rest of the day. Therefore, the Testament has been stopped by the false witness in the ancient and it's strict punishment is set:

“Do not let false witness against your neighbor. ”(Exodus, 16:20, exception, 20: 5)

What is the punishment of false testimony? The Testament is in ancient about:

“If anyone stands for accusing a slave on a man on any man, then both of the people, who are confused in this case, stand before the priests and the judges of those who are powerful. Qazis should be fulfilled and if the witness proved to be a liar, and he has given false witness against his brother, he would have done the same thing to do with his brother. You remove this evil from your batch. And the rest of the people will be afraid to hear it, and then every evil will be found between you. ”(Exodus, 19: 15-20)

6.17. Law of retribution

Retribution law is necessary to establish peace in the world. Peace and justice are not possible without its implementation. It is as if the law of retribution is a necessity for the survival of humans. The law of retribution is defined in the Old Testament as

“the revenge of the soul, the revenge of the eye, the revenge of the tooth, the revenge of the hand, the revenge of the hand and the revenge of the foot” (Exodus, 19:20)

6.18. Laws of peace for the common people

Some special rules for law and order are related to judges and rulers while some rules are for creating an atmosphere of peace and order in the daily life of the common people. What usually happens is that

special orders are given importance and general orders are forgotten. However, as long as the principles of peace and order among the people are not implemented, its establishment will remain a dream. In this regard, many laws have been laid down for the common people in the Old Testament. He is mentioned below.

6.19. Sincerity to his brothers:

Sincerity is the lifeblood of any peaceful society. Where self-interest and selfishness flourish, unrest and chaos must flourish. All the affairs of the world which are settled amicably are driven by sincerity and all the affairs which are plagued with various ills have an element of vested interests. That is why the success of every successful movement in the world is due to the sincerity of its workers. Keeping a pure heart for one's brothers is sincerity and sincerity is the soul of peace and faith. That is why it is commanded in the Old Testament:

"Do not hate your brother in your heart. (Leviticus,17:18)

At one point, sincerity was combined with stealing and lying to describe its abomination:

"do not steal, do not lie, and do not deceive one another". (Leviticus 11:19)

That is, just as the presence of theft and lies leads to unrest and chaos, so the absence of sincerity leads to unrest and disorder.

6.20. Kindness to the neighbor:

without giving the rights of neighbor society cannot develop, no empire can be established. If people do not take care of each other's rights, then it will be necessary to be dragged by the stormy, the corrupt, and the endlessness of the tailor. The importance of reading this regard can not be denied. After the parents of their parents, siblings, and children, the most important right of the common people get the neighbor, because if the readers do not understand each other's rights, they will not be peaceful only two houses, but there will be corruption in two families that will increase the peace and security of the entire society. That is why the Testament is ancient:

" You do not have to stay your neither nor returned it. "(Above, 13:19)

"And not to risk your life of life. "(Aboveten, 16:19)

What is the style of behavior of a neighbor? The Testament is about ancient:

"It does not take revenge, and does not keep your nation from any of his people, but love your own from your own. "(Ahb, 18:19)

6.21. Immediate payment of wages:

Labors are the basic people of any community. The rest of the people from their hard work and hardships are the life of the rest. Therefore, it is important to take care of the rights of the laborers. If their rights are exploited, they cannot serve society's service correctly. So this basic class problem is a problem in all societies. One of the rights of workers' rights and their wages and pay wages and pay on time. The Testament is in ancient:

"and the labor of any labor is to stay fleeing". (Loyalty, 13:19)

6.22. Treating people with disabilities kindly:

In any society where there are talented and healthy people, people with disabilities must also be present. This is the distribution of Allah Almighty to give health and well-being to some and others put it to the test like a disability. It is the duty of those who are healthy to give thanks for their health in the form of cooperation with the disabled. If cooperation is not forthcoming, then at least they should be avoided. The Old Testament says:

“ So there is no deaf person and no one in front of the blind who can hurt him, but fear your God. I am god” (Leviticus 19:41)

6.23. *Equality in weight and measure:*

Every human being needs to deal with other human beings for the survival of his life. Without it, no human being can meet the necessities of life. The nature of peace, divine religions, and peace, and order all require that honest work be done in the sale and purchase of Khurram and a new way of giving and taking be kept. If the scales are reduced, others will be exploited. Thus the peace of the society is destroyed. The Old Testament gives the following instructions:

“ Do not use hand pianos for weights, measures, and scales. And using the right scales, the right weights, the right EFA and the whole man”. (Leviticus, 19:35)

6.24. *Treat foreigners well:*

your homeland is a great wealth. Strangeness is a problem that can only be felt by those who are living their lives as a foreigner. On the one hand, the foreigner is tormented by his memories and the memories of his relatives. In this regard, it is said in the Old Testament:

“If a foreigner lived with you in your country, he would not abuse him. Be kind to the veil that is with you, but love it as your own, for you also were in Egypt. I am the Lord your God”. (Leviticus 19: 33)

6.25. *The teachings of peace in the Talmud*

An important jurisprudential source of the Jews, Tamok is also a preacher of peace. The sayings and traditions of the Jewish rabbis express brotherhood, love, generosity, and generosity. The following is a summary of the Jewish laws that make peace the most important

- a little space in love is enough, while a spacious house will be exhausted in hatred.
- Sacrifice your will for others so that they can sacrifice their will for you.
- He who loves man loves God. At one point in Alamut, there are these words, Rabii uc said: “that the Bible is given to maintain peace.

The purpose of Judaism is not to separate mankind but to unite, and this was a great principle of Rabbi Munir's life. Rey Munir said: “Every person should walk in humility and obedience, not only with his fellow believers but also with every human being.

6.26. *Alarming Situation:*

The teachings of Mousavi were divine in his descending period and he aimed to establish peace in obedience to divine commands. Despite the distortions, some of the teachings of this peace remain in the Old Testament, but are the Jews following them? The history of the Jews bears witness to the fact that they always shunned the commandments of the night and turned their backs on these teachings for the sake of opportunism and worldly power. Who does not know that the establishment of Israel is a process of disintegration of justice and even today the plight of the Palestinian people is tormenting the world at midnight? Theoretically, even today, the Jews have a sense of peace, even arrogantly interpreting the establishment of Israel as peace, but the facts are opposite.

7. **Jesus Teachings Of Peace**

Christian morals have been sought-after to blend Jesus' message of fondness with the responsible work out of control in society and thus the nation. Christianity instructs that peace among people, bunches, or countries isn't potential whereas not goodwill towards one another. incidentally, Numbers 6:24-26) closes with: “May God raise his confront onto you and gives you peace”, Book of Leviticus 26:6: “And I

should put peace upon the arrive, Numbers 25:12: "View I deliver him my contract of peace", Isaiah 57:19: "Peace, peace to the removed and the near", Hymns 34:15: "Look for peace and seek after it", Hymns 119:165: "Awesome peace to those that adore Your Torah" Hymns 125:5 and Hymns 128:6: "Peace upon Israel".

Jesus' Teachings Peace The search for peace is the starting point of Christianity. It emphasizes brotherhood and equality, compassion and service, and mutual love and unity. That is why the lower classes of Jews and large numbers of Greeks and Romans converted to Christianity and took the lead in seeking religious solace. Jesus taught his followers and disciples that people will turn away from you, but you have to be patient with them. That will be your great reward.

Maintaining an atmosphere of non-violence and righteousness in society is the motto of God's beloved servants and for them the kingdom of God. Jesus exhorted people to repent and love and did not distinguish between friend and foe in matters of peace and love. He urged them to avoid prejudice and hatred and to be kind to those who persecute them. He said that we love because God first loved us. If someone says, I love God, but he hates his Christian brothers and sisters, then that person is a liar. The man who can see his brother, yet hates him, cannot love the God whom he cannot see. He has commanded us:

"Whoever loves God must love his brother also" (John 21:4)

In the Encyclopedia of Religion, the Christian concept of peace is described as follows:

In the history of the church, peace has been on the one hand as calm for the soul and on the other hand as social and political reconciliation and the establishment of a just order. This had led But more to doctrines is a just war general statement speak of individual and. And. Communal well being

In the history of the church, peace is on the one hand the name of religious peace and on the other hand, the name of political and social harmony and the establishment of justice, and from it came to the concept of war of justice, but its general meaning is individual and collective good.

7.1. *The Teachings of Peace in Gospels:*

In the New Testament, the teachings of the New Testament are given primary importance. The following are the teachings of Anajamil about peace. It has to do with both the world and the Hereafter. Jesus said:

"I am leaving peace among you and I am giving you peace. So do not put yourself in fear". (John 14:27)

He gave the example of salt, saying:

'Salt is the best thing, but if the salt loses its flavor, "you cannot make it salty again. That is why you are the embodiment of goodness and live in peace with one another." (John 14:27)

"The God of peace has the greatest dignity and the highest value among the laughing human beings living on the planet. Because it brings peace, not a forehead to God." (Qayyum, 14:33)

Peace is usually needed on three levels:

- At the individual level.
- With other people
- Among the nations of the world.

7.2. *Individual Peace*

Individual peace comes only from heart satisfaction. A society in which some people have peace of mind is called a peaceful society. Satisfaction of the heart means the desire of God and nearness to Him, as a result of which the servant becomes obedient and submissive to Him and surrenders himself completely to Him. '

In the New Testament:

"And in this endeavor, the unity of the soul remains tied to the servant of peace. One body and one soul. So, you who have been called have the same hope of being called. There is only one Lord. One faith

One baptism. And the God and Father of all are the same, who is above all and between all and within all". (Ephesians 4: 3-6)

Jesus spent his entire life in the service of the people. He treated and purified diseases, even when there were always crowds of people around him. Despite this, he used to go to the mountains at night for prayers and remembrance and spent the whole night in this world.

7.3. Reconciliation

Jesus (peace be upon him) said:

"Blessed are those who make peace. They will be called sons of God." (Matthew 9:5)

7.4. Purification of the Heart and Mind

Jesus emphasized the purification of the human heart and mind. He says:

"To look at a woman with lustful eyes is tantamount to adultery." (Matthew 5:28)

"Our invisible thoughts and feelings motivate us. Actions depend on intentions. The role of our thoughts and feelings in our personality and nature is basic and final, but in the soul, love teaches happiness, contentment, patience, kindness, goodness, honesty, forbearance, and abstinence." (Galatians 5: 22)

7.5. Social peace

Human relationships are affected by many factors. In this regard, a happy marital relationship between husband and wife, as well as between employees and employers, between teachers and students, between rich and poor is needed. In short, peace is essential for all sections of society. The root cause of dissatisfaction and unrest in society is our tendency towards sin. In the heart of human beings, there are sublime emotions like arrogance, hatred and jealousy, and selfishness. When we hurt the feelings of others, we are like enemies and sow the seeds of corruption. If we sacrifice our selfishness for the sake of others, meaningful change can come and our condition can change. Jesus has encouraged us to adopt the latter attitude. He said:

"So now, brothers and sisters! I say goodbye. Try to be perfect. Try to do what I have written to do. If you live in peace and together with one another, then the God of selfless love and His peace be upon you". (2 Corinthians 11:13)

"May you live in peace with one another, may you live in peace by the Spirit". (Ephesians 3: 4)

According to Christian doctrine, reform is essential to bring peace and tranquility to the members of society, but it is only possible when we first reform our individuality, our relationship with God. Bring me to maturity and for that take the path which Allah has commanded through His Prophet Isa.

7.6. The Gospels of God's Peace

The Gospels make it very clear that peace is created by God alone and that lasting peace cannot be established in the universe unless God's peace is promoted in this world.

When Jesus was born in Bethlehem, his birthplace in Jerusalem, the angels chanted the words, "Every greatness belongs to God alone, and earthly peace belongs to those who please Him." (Matthew 2: 1-2, Luke 2: 11-14)

The message of the Gospel is that He is the God of discipline, not of disorder. Who acted as a rule in the chaos and disorder of the world, to bring this world back to its original and correct state. Therefore, it is for this purpose that He sent Christ, who fulfilled His mission with the full support and pleasure of God Almighty. A Jim Ghafir was welcoming them, as in the Gospel:

"They were shouting: Welcome to the coming King in the name of the Lord - Peace and tranquility in heaven and glory and majesty to God" (Luke) (19: 38)

7.7. *The Coming of Christ is the Guarantee of Peace*

The New Testament claims that the Messiah (on whom be peace) is the guarantor of peace:

"Because we are at peace because of Christ. Christ has united us both. - Both Jews and non-Jews were separated as if there were a wall between them. They were enemies of each other, but Christ removed that enmity by giving His body. There are many commandments in the Jewish law, but Christ abolished them. Christ's purpose was to make people of both groups' new human beings. In doing so Christ established peace. Christ came and taught you peace to the Gentiles, who were far away from God, and he also taught the Jews who were close to God". (Ephesians, 2: 14, 15, 18)

The good news for the Jews is given in the Acts of the Apostles, which is conditional on peace:

"God has told the Jews and given them the good news that peace comes from Jesus Christ. Is . Jesus is the Lord of all people". (Acts10:23)

Christ's further instructions regarding peace are as follows:

As far as you can, be at peace with all, (Romans 12:18). The hope of peace for the whole world.

"I mean, God established peace between the world and Himself through Christ. God did not blame people for their sin in Christ and He gave His message to us". (Luke, 14:23)

7.8. *The Christian Peace Formula*

Peace is conditional in Christianity. His teachings are not free. Peace is for those who are believers (Christians) and seek peace. For people who are devout (non-Christian) and want to be separated from Christian society, their formula is as follows:

"If a man does not have faith and wants to separate, let him be. No brother or sister is bound in these circumstances. God has called us to live in peace". (Corinthians 19: 5)

Just as there are clear commandments in the Old Testament to destroy and kill enemies, there are no such commandments in the New Testament. The message of peace is prominent in it. Social justice has been rightly instructed:

"And put on the soles of your feet the good news of peace, which will help you to stand strong". (Ephesians 11:4)

"All of you, living in peace and security, consider it an honor and pay attention to your work and earn your earnings with your own hands Have already said to do". (Thessalonians 4:11)

"And honor them with love for their work, and be at peace with one another "(1 Thessalonians 5:13). "Believers, grace, peace, and peace be with you from God the Father and our Lord Jesus Christ". (Timothy 1: 2) "He should not drink too much wine, and he should not fight with people. He should be gentle and peaceful. He is not the one who loves money." (Timothy 3: 3)

"When we were punished, we did not rejoice, but we were filled with pain, but after we were punished, we learned a lesson from the punishment. We are at peace because we have begun to live uprightness"(Hebrews, 11:12).

"But the wisdom that comes from above is first pure, then peaceful, then soft-hearted and easy to accept. The new truth to do is to do compassionate good deeds and to be honest and impartial with others. People who work peacefully for peace find good things through righteousness." (Yaquub, 17: 18)

7.9. *The formation of peace:*

The realm of peace formation includes freedom, security, and survival, welfare, greatness, and political stability. Anyone who strives for these things will rightly be called the bearer of peace. The Gospel of Matthew, in the context of the basic tenets of Christianity, quotes Jesus' Sermon on the Mount as saying

that those who strive for peace are to be commended. In return for them will be called the Son of God. “ (Matthew 5:9)

7.10. *Love for Neighbors:*

Jesus taught love for neighbors. According to him, a neighbor is not just a person with whom you have a relationship, but everyone who comes in contact with him in any way. He said:

“Respect your parents and you should love your neighbor”. (Masti, 19: 19)

“He said in another place: Love your neighbor as you love yourself”. (Matthew 22:39)

The same thing is emphasized in the Gospel of Luke:

“But the man wanted to show that he was right in asking the question. So, he asked Jesus, “Who is my neighbor?” Then said Jesus unto them, A certain man went out of Jerusalem to Jericho and was surrounded by robbers. His clothes were torn and he was beaten severely. He was in such a state that he became half dead. The robbers left him there. It so happened that a Jew was passing by. When the priest saw the man, he went on his journey without any help from him. Then Levi passed by and came near him. He too went on his journey without the help of the same man. Then it happened that a Samaritan, who came to this place while traveling on this road, was very sad to see a wounded man lying on the road. The Samaritan approached him, put olive oil and wine on his wounds, and bound him with a cloth. The Samaritan, who had traveled there on a donkey, but the wounded man on his donkey and took him to an inn, and treated him. The next day the Samaritan took two silver coins and gave them to the innkeeper to take care of the wounded man. If there are any more expenses, I will pay you when I come back. Jesus asked which of the three men had proved to be the neighbor of the addict who had fallen into the hands of the robber?” (Luke, 10:29-36)

As if the important thing is to be a person's neighbor, not his nationality or religion. The second character in the story is a pastor who was humiliated by this Jew. The third character is a coach, who saw a man lying like this and passed out. The fourth character is a Samaritan who was an atheist according to Judaism. He tried to help this dying Jew by showing human sympathy and brotherhood. He bandaged the wounded and emaciated Jew, then mounted him on his horse and took him to an inn to help him further. In this incident, Syednaisi has given the message that a neighbor is not just a person who lives next to you, or who belongs to your tribe and country, but a neighbor is anyone who is with you without religion, It has also become associated with racial and moral ties. Sahib Tafsir Al-Kitab writes:

“The Samaritan had learned to respect all human beings, so he feels sorry for him as he wants to feel sorry for me in such a situation. This tactical pity was not passive. He not only extended his heart but also extended his hand to help this helpless wounded man. See how painful this tactic is. He came to the injured man. The priests and Levites were away from him. At that time no doctor or surgeon could be found, so this tactician did it himself”.

In the age when Jesus taught us to love with the shadows, in the eyes of the clergy, the shadow was considered only a person with a blood relationship. He presented a broad concept of it, which meant that he should be assisted at any time, his needs should be met, his shortcomings should be forgiven, his grief should be shared and his burden should be lightened. Be done It is a style and attitude of service that has a profound effect on you.

7.11. *Loving Enemies*

Jesus has taught us to love our enemies. Because for them, the planet will continue to be a scene of chaos until we learn to truly love our enemies. The Gospel of Luke says:

“ If you love those who love you, what good is it to you? Because even sinners love those who love them. And if you do good to those who do good to you, what good is it to you? Because sinners do the same, and if you lend to those from whom you hope to receive, what good is it to you? Sinners also lend to

sinner to receive the full amount. But love your enemies and do good, and lend without despair, and your reward will be great, and you will be the children of God Almighty, for He is merciful to the ungrateful and the wicked. Just as your Father is merciful, so are you merciful" (Luke, 6:32-36).

The Sermon on the Mount of Jesus contained many basic and social rules. Here are some of the famous ones:

"But I tell you not to be angry with anyone. Everyone is your brother. If you are angry with others, you will be judged, and if you speak ill of someone, you will be judged in a Jewish court. If you call someone by the name of ignorant or arrogant, you will deserve the fire of hell ... do not commit adultery do not kill anyone - if you do not commit adultery, but someone If you block, then you are breaking God's law".

In another sermon, Jesus says:

"Remember what I say to you, that you love your enemies. Do good to those who have wronged you, and pray for those who do not harm you" (Matthew 2:1).

In one place it is commanded:

"Rather, love your enemies and Lend to them without expectation of repayment." (Luke 5:44)

In this commandment, Jesus Christ explained that the true lover loves without any hope. We know that if we can get it, we can get it from God, from our father, and our closest friend. Although it doesn't happen all the time, we do experience it and we know it. There is no need for us to differentiate between true love and false love, which is done in the name of love, but without any religious or Christian motivation, it is practical love that we want to do with our enemies. There is a principle by which we can spread God's love and message to our enemies with kindness.

7.12. Forgiving

Gospel emphasizes the need to forgive the shortcomings of other human beings. Although forgiveness is not an easy task, because one's abuse cannot be forgotten with just one word of meaning, so forgiving others is a very courageous task. We must learn to deal with such issues through forgiveness. There are clear teachings in prison about this:

"And forgive us our debts, as we forgive our debtors, and forgive our sins, for we also forgive our debtors. Don't put us to the test. " (Matthew 11: 4; Luke 6:12)

"If you forgive others, your heavenly Father will forgive you. But if you do not forgive, your heavenly Father will not forgive you". (Matthew 6: 14-15)

"Then Peter came up and said to his master, how often should I forgive my brother if he does evil to me? Should I forgive him seven times? Then Christ answered him, "Forgive him seventy times." I order you to forgive not seven times, but seventy times. " (Luke 17-)

' And be kind to one another, tenderhearted, forgiving one another, even as God also hath forgiven you in Christ". (Ephesians 4: 32)

"So whatever you wish, Do to them as they have done to you, for this is the Torah and the teaching of the prophets". (Matthew 7:12)

"If your brother sins against you, go and talk to him in private and understand him. If they listen to you, you have raised your brother. And if they do not listen, then take one or two men with you, so that every word may be proved by two or three witnesses. If he refuses to listen to them, tell the church, and if he refuses to listen to the church, consider him equal to the Gentiles and the tax collectors. Be careful! If your brother sins, rebuke him. If he repents, forgive him, and if he sins seven times a day, and comes to you seven times, and says, "I repent, forgive him." (Matthew 18:21)

7.13. Avoiding Resistance and Violence

Christianity firmly believes that the Gospel is a reflection of Jesus' life and service to humanity, that his entire life was free of violence and resistance. The first century of Christianity is a clear example of non-violence, which was based on Jesus' non-violent teachings:

"I urge you to love your enemies and to pray for them. That hurts you." (Matthew 5:44)

The Gospel demands that every Christian should be a believer in peace. He should be well aware of the efforts for lasting peace in the world and should always be ready for its formation. Only by adopting such an attitude according to the teachings of Christ can one become a true Christian.

7.14. *Peace-loving*

The peace-loving movement has been very popular among Christians from the very beginning. It prevents a Christian from participating in the war. There is no evidence of Christian soldiers in the early Roman rulers. The church forbids Christians from fighting and urges them to refrain from such activities. There is no record of such activities in early Christian literature. Christ's teachings, such as "Love the enemy, do not sneer at anyone" and slap one another on the cheek, are the initial references to this movement. A great example is that Jesus did not ask his fellow Peter and the rest of the disciples for help in his defense at the time of his arrest.

The second-century documents, taken from the Church of Alexandria, known as the Apostolic Tradition, are well known for their advocacy of the peace movement. In them, it is commanded that he who has a sword in his hand should sneeze, and he who takes up the profession of a soldier turns away from God. It has nothing to do with God. Teachings such as "I will not become a soldier" have prevailed among Christians until the fourth century. Was killed. Many such examples are found even in modern times.

7.15. *Service to Humanity*

The Holy Gospel has repeatedly emphasized what Jesus did and His miracles. The Messiah, his running to help others, his kindness to the poor, his humbleness, his sincerity, and his service to humanity without the need of praise are all torchbearers. The verses emphasize the service of humanity.

"Of course, a man was sent to serve others, not to be served by others. The greatest of you are those who serve you. He who seeks to exalt himself will be humbled, and he who humbles himself will be humbled. Humble yourselves in the sight of the Lord, and he will lift you". (James 4:10)

"You are the poorest people, and God's kingdom is yours. You are the best hungry people, you will be fed. You are the best weeping people. You will surely be laughed at." (Luke 6:20-21)

"He and I have washed your feet, so you should wash the feet of others. So I have given you my example. You should do now what I have told you to do." (John 13:14) Christ spent most of his time helping the needy. The Messiah to those who were sick. They often sat and ate with sinners and extortionists, who were considered bad in society.

To follow the teachings of Christ, it is necessary to follow in his footsteps, to help the poor, to do loving deeds, to help the suffering and weeping humanity, not to look down on the poor. Look, no ignorant person should be hated, disabled and needy people should be helped in every possible way.

7.16. *Respect for Law*

Jesus was asked, "Should we pay Caesar Rome Cotex?" Jesus said:

He replied: "Whatever belongs to Caesar should be given to Caesar and what belongs to God should be given to God." (Matthew 22:17)

A nation can have certain rights over its citizens. Caesar here refers to the laws that the government makes. Citizens must respect these laws. Paying taxes is an example of this. A government provides various facilities to its citizens, so citizens should pay taxes in return.

However, sometimes there may be some limitations depending on the circumstances, within which a government can demand from its citizens. In the same way, God Kudu is an explanation of the extent to which one has to obey the government. Because some things only belong to God, while the real kingdom belongs to Him alone. The highest loyalty is to God alone, that is the teaching of Christianity.

7.17. Deviation of Christians from the Teachings of Jesus

The simple, peaceful and natural teachings of Jesus will undoubtedly be preserved until St. Paul converts to Christianity. Even in these simple teachings, there is so much clarity in the light of which important problems of life can be solved. St. Paul's combination of ignorant superstitions and linguistics interpreted the true message of Christianity in a frightening way, which eventually left Christianity in the name of a few rituals and baseless beliefs. Maulana Abul Hassan Ali Nadwi has written in his famous book *Influence of Muslims on the Rise and Fall of the Human World*:

In the context of Christianity in the sixth century, the famous Christian historian and translator of the Qur'an Cell write that Christians The worship of statues was so extreme that even Roman Catholic Christians could not do so. The result of this exaggeration was that the narcissism of religion and government arose in such a way that the revolt of inconclusive differences confused the whole nation in such a way that it ended in the form of great bloody battles. Opponents of religion have been punished to such an extent that the idea of it is confusing. The ten-year history of Egypt on behalf of Cyrus, a follower of the opposite religion, is full of stories of barbaric punishments and horrific atrocities.

Robert Bruflat, a well-known Christian writer, writes: From the fifth century to the tenth century, Europe was in the grip of a deep war, which was gradually getting deeper and deeper. The horrors and barbarism of that time were far greater than the horrors and barbarism of ancient times, for his example was the corpse of a great civilization whose traces were fading and which had been stamped with the seal of decline. The land where civilization flourished and flourished in the past, such as Italy and France, but now there was prostitution and desolation.

8. Quranic Perspective on Peace

Islam, as a religion and tradition, has assets with that conflicts are resolved peacefully and nonviolently. every its scriptures and teachings have rich assets of values, beliefs, and techniques which are acquainted with sell non-violent and non-violent warfare resolution. Values respect justice (Adl), beneficence (Ehsan) and wisdom, unity, the preferred love of the creator, mercy, subjection to passion, answerableness to any or all moves are some of the central concepts in peacemaking techniques and frameworks in Islam. some of the lessons recognized in Islam include Equality (Quran 49:13) are looking for peace through exploitation non-violent indicates that to settle violence (Quran 5:64), Peacemaking (Quran 49:9-10), Forgiveness (7:199), tolerance to bodily difference, social status, or opportunity diversity (Quran 49:13, 53:45, 30:22, 64:2, 6:165).

Discrimination based mainly on religion, ethnicity, race, or gender is one of the main reasons leading to conflict. The field of conflict resolution recognizes identity (religion, race, or race) as a basic human need and lack of understanding. Identities or discrimination often end in frustration and conflict. The field also recognizes that pluralism as the principle of recognizing the value and value of different beliefs and identities—is the basis for conflict resolution and peacemaking. With help from AbuNimer and others, they believe that “pluralism is described as transcending an exclusive attitude towards religion by advocating the intrinsic value of all religions” (AbuNimer and Welty 2007: 14) and the attitude towards diversity (including race Respect, tribal, ethnic, etc.) are considered as the cornerstones of peace-building and non-violence. This basic principle requires collective action and recognizes that teamwork among groups is more effective than a strategy of resolving the fundamental benefits of war and aggression against discrimination. The Islamic tradition is the first choice, and the Quran tradition specifically supports this

view, with special mention of advanced life (for example, the Quran says: “We truly send you the scriptures, confirm the scriptures placed in front of them, and make sure it comes to you. We have established laws and open paths for each of you. One person can do it if God wants, but (his plan) controls it through what he gives you: desire as much as race in all virtues. They all fight for God; He is far from showing you the fact that you are arguing “(Q5:48)” human beings! We created you from a pair (a pair) of men and girls and transformed you into a nation and a tribe so that you can recognize yourself (not that you also despise yourself). Your righteous person is indeed your righteous person in the eyes of Allah. (P49: 13) This is why the Islamic text also mentions unity and joint action. The social team spirit in Islam is manifested in the concept of brotherhood, especially the ummah (nation/network) concept emphasized in the Hadith: in their mutual friendship, sympathy, and sympathy, they are very similar to the body, while a person is Suffering from limbs, the whole body responds to being awake and feverish. “However, teamwork and joint activities are not limited to more effective interactions with descendants of other single-parent single-parent families. That’s why all human beings are brothers and sisters of mankind. The ideals of Islamic influence, pluralism, and brotherhood are rooted in the Tawhid and Vihdat al Wujud commandments of the Qur’an (the principle of the unity of God with all beings). 2003: 31) It means that the period of “Tawheed” symbolizes a country with team spirit or unity, and “creation of unity or integration”. Although the areas of harmony, unity, and diversity are God’s most skillful areas, the coming of God is one of them. Therefore, international presence means staying in the field of diversity (ibid., Tawheed means integration, connection, and unity. This is an important part of Islamic values and principles. Through Islamic records, the Tawheed faith supports and supports the integration of Muslims into each Character society, does not destroy cultural and racial differences between direct personal relations with peace) and protects the creation of all Gods, including other people and the nature around us.” As the remaining source of peace, God overcomes all contradictions and contradictions, is a country of lasting peace and tranquility, and summons his servants into the Peace House (a gift to Alsalam)” (Kalin 2010: 9). The unity of all living beings is a unique fact of God, which provides harmony, order, and peace. From the perspective of Islam, it is a recognition of this team spirit.

8.1. Human Nature

In terms of non-violence and peacebuilding, everybody has nobility, and the human way of life is invaluable and needs security. The Islamic convention certifies the sacredness of human presence and recognizes the esteem and respect of everybody. For illustration, the Qur’an says: “On the off chance that everybody keeps his or her presence, it is like keeping the presence of the entire individual” (Q5:32). Hence, the heavenliness and dignity of human life are established within the Fitra standards of the Qur’an. (The one-of-a-kind structure of the individuals). Concurring to a few Islamic conventions, everybody is made within the frame and picture of God (Al Hakim 1998: 5), and the human soul incorporates a divine beginning. This see focuses out that everybody is “gullible, common, true, and relaxed, inclined to ideals and ethicalness, and made with a full understanding of his [or his] genuine nature...” (SharifyFunk 2001:279). This conviction is additionally based completely on the Quranic verse “We do regard each man or lady” (Q17:70).Therefore, Fitrah’s idea rejects the concept of congenital sin and admits that all people are interconnected and all come from the same pure foundation, because the Quran says: “Humanity! Salute to your father, you created for him He created his partner, the same character, and scattered countless men and women from the two of them (like seeds)-touching Allah you ask for your common (right) and (worship) belly (this makes You are bored): Because Allah always cares about you “(Question 4: 1)” and He is far away who introduces you into the existence of a single soul, and then there is (to you) a place to rest and camp; in fact, we Allow prisoners to understand and communicate” (P6:98). The prohibition recognizes the inherent goodness of everyone, regardless of their extraordinary religious, racial, ethnic, or gender identity (pp. 17: 70, 95: 4, 2: 30-34, 33: 72). As we all know, “Although the Qur’an

sometimes uses terrible sentences to describe the fallen nature of man, it describes him as sensitive, forgetful, cunning, sloppy, ignorant, ungrateful, hostile, and selfish" (14:34; page 17). : 11); 18:54; 22: sixty-six; 33: seventy-two; 43:15; 100: 6), these features are coincidences, considering the deviation from the essence of human life (Fitra)... "(Kalin 2009: 10-11). Fitra no longer determines whether human beliefs are correct or correct; however, it values the moral integrity of activities, so it can combine character commitments with religious and moral concerns (AbuNimer 2003). Fitra also recognizes that any man or woman, regardless of gender and rights, can honestly choose a job to maintain a harmonious status quo. Therefore, the purpose must be considered, because the reason is the mechanism of making right and wrong ethical choices. According to the tradition of the Quran, this school allows people to simply accept the "trust" of free will that no other creature can accept. (Q33: 72) Purpose is also one of the ways for people to grasp sacred information and put it into action (Senturk 2004: 14), so rational thinking rooted in Fitra is one of the sources of direction for people. The Best of Fitra gives every character a chance to be the best (Insan Kamil) because everyone can use their rational thinking to determine what is right and what is wrong. They must follow the path of God as his ruler in the world and strive to bring justice, harmony, and peace to perfect his humanity, or they can choose their selves (always) and pursue their interests" (Kadayifci Orellana 2007: 103 Although it is difficult to find an isolated example of this Fitra concept as the "reason" for ending or reducing the war, the story of the Imam and the shepherd (Henderson, 2009) fully illustrates the re-upgrading- a common point of understanding And determine the common approach to challenge the cost of violence recommendations. To resolve the conflict, Fitra reminded Muslims that all people, regardless of gender, religion, race, etc., are created in the image of God and therefore are holy. Therefore, God is the simplest choice (hakim). Any character, no matter what they have achieved in life, is likely to repent and turn to God at any time in their lives. It is to protect "others" "Freedom from murder, torture and inhumane treatment. Therefore, the foundations and methods of Islamic peacebuilding are aimed at correcting or restoring the firm tendency of people to be in harmony with the Creator. People also believe that people can act with motivation and compassion.

8.2. Concept of Social empowerment by doing "Good"

Peacebuilding calls for the participation of community individuals and social empowerment to convert the struggle. "The empowerment and participation in public existence thru Ihsan and Khair is likewise a vital manner to obtain justice and peace in Islamic culture" (AbuNimer 2003: 55). Kalin (2005) mentioned that withinside the context of Islamic theology and philosophy, the problem of peace and violence is taken into consideration below the heading of excellent and evil (khus / Khair and shar). It is associated with battle and the stimulus of evil" (Kalin 2005: 339). From the angle of Islam, evil is something that may be diagnosed thru wisdom, cautious thinking, and revelation (ibid.). People have to guard themselves as plenty as possible. From evil. The Quran acknowledges that humans can face up to adversity and evil and alternate their scenario, due to the fact the Quran says: "In any case, Allah will now no longer alternate humans scenario till they alternate their scenario. (Q13:11) Therefore, it allows them to barter their surroundings through doing excellent and fending off evil. The Quran verse (Q9:71) additionally confirms this, it calls on Muslims to prohibit evil and do the proper thing. Hadith "Everyone who sees horrific matters need to make corrections through themselves. If you can not do this, then together along with your language; if he can not, it is in his heart. This is the weakest hierarchy in religion." It additionally emphasizes the significance of empowering society to do excellent and evil. Social empowerment and participation in charity are intently associated with the Qur'an decrees of the Caliph (authorities or proxy authorities). According to Islamic theology, God is in In the technique of making human beings allow them to come to be his rulers or representatives at the earth because the Qur'an says: "God has promised to you who believe, he should make them (his) deputy manager." (Question 24: 55) display sincerity.

Therefore, each guy or woman (khilafat Allah filard) who's a consultant to God on this planet (query 2:30; see additionally 33:72) is accountable for his order and for all dwelling matters Harmony and peace nevertheless exist (Chittick 1990). Collective debt. r (2003: 71) states: "Peace-constructing in Islam is primarily based totally on a deep-rooted shape of religious beliefs, that is, humans' duty for his or her motion And they actively take part withinside the wider social surroundings. "Interpersonal Relations (ibid.) "The Quran" is primarily based totally on the not unusual place ethical duty of humans to others and promotes social duty and wonderful connections among humans.

"Internally, the Islamic manner of existence"

The human network is an excellent manner of existence judged through the diplomas offered to its individuals, particularly primarily based totally on ethical values. "Islam emphasizes that movement takes precedence over pressure or energy, and accurate movement is associated with sirat al-mustaqim (straightway) and the distinctive feature of the prophet (Abu Nimer 2003). Muslims are requested to enhance the lifestyles in their groups and assist everyone.

Fight towards poverty. Therefore, no matter gender, race, or race, they may be accountable for the order on this planet, due to the fact they're representatives of Allah (Q2: 30 and 33: 72) and Muslims who're the opportunity leaders of Allah. We should combat this. Existence withinside the globe is secure and non-violent, and it resists all varieties of violence.

8.3. *Applying principle of Justice*

The peacebuilding perspective believes that justice (ADL) is essential to last peace. As a form of structural violence, unjust social, political, and economic systems often deprive communities of their basic aspirations and rights and generate resentment and resentment. They are usually the first motive for fighting. Therefore, social, political, and financial systems and institutions are only prerequisites for conflict resolution. Justice is a fundamental element in the Islamic discourse of peace because the Quran sincerely affirms that faith aims to establish justice: "We send messengers with clear signs and symptoms before us, and we send (right-wing) books and scales to them. A)). and falsehood) so that people also distinguish themselves by righteousness" (Q57:25). Therefore, unless a just order is established first, the Qur'an's concept of peace cannot be realized. Kadaifchi Orellana (2007: 102) pointed out that "justice is the first commandment and must transcend all considerations of religion, hostility, race, or creed". From the perspective of Islam, there is no peace without justice, "because the foundation of peace is that everyone has equal rights and opportunities to realize their wishes and abilities" (Kalin 2010: 8). Muslims are urged to face up and accurately deal with the injustices that can be seen as the root of struggle and disease in the world (Q27:52). According to the Quran, justice is an important aspect of the world, so all Muslims must point to justice for all, including social and economic justice (this fall: 35 cents). ; Fifty-seven: 25; 5: 8; 2: 178; 2:30; 16: 90). This sense of justice applies to men and women, Muslims and non-Muslims, and this sense of justice cannot be achieved without people who are active and committed to society. community. This is the essence of development policy and humanitarian work to achieve social justice and thereby ease conflict situations. Any improvement work must be completed and realized inclusively, and as part of the struggle for change and peacebuilding to achieve maximum results. Constantly reminding Muslims of the price of justice, this is a sacred mission, not an alternative. The Qur'an's belief in justice is respectful and legal for everyone, and it has universal justice. This is simply expressed in the following verses of the Qur'an: "People who agree! As a witness of Allah, When you talk, be firm and righteous., your parents or relatives, and (relatively) rich and terrible... "(this autumn: one hundred and thirty-five)"... Honestly, don't hate other people's anger and shrinking from you. Withdraw justice. Be pious only for his mercy..."(Q5:8) "God instructs justice and action...and prohibits blasphemy, humiliation, and rudeness." (Q16:90)" Oh, you who accept the truth! The Equality Law is for you.

8.4. *Practicing compassion and mercy*

Conflict and violence often involve introducing the enemy through some form of dehumanization and dehumanizing the opponent. Dehumanization makes it possible for atrocities such as rape, murder, torture, and torture in conflicts because the “rivals” no longer see themselves as men or women. Conflict resolution students and practitioners agree that the transition from hostility to non-violent coexistence requires a new humanization of the “other”. The Quranic thoughts of Rahman (compassion) and Rahim (compassion) are important tools that can facilitate this process. After they said “Bism Allah al-Rahman al-Rahim” (“We start with the call of Allah the Mercy and Mercy”), all Muslims will invoke Rahman and Rahim before taking any action to remind them that they should Take action against God. Kind and compassionate. In the Qur’an, compassion and mercy are at the core, because almost all chapters begin with such readings, and Allah declares: “My mercy is for everyone” (Q7:156). In the famous Hadith Qudsi, God declared: “Indeed, my mercy precedes my anger”, which is one of the most important ideas in the concept of Islam. Mercy and compassion are also the main characteristics of the prophet. The Qur’an mentions the Prophet Muhammad (peace and blessings on him) as the “grace of the sand” (Q21:107), so he as the messenger of Allah represents the usual mercy., Moses (peace and blessings be upon him) became a prophet after expressing sympathy for the exhausted sheep that fled to the wilderness.” He said pitifully, “Oh, villain, where did you go?” Who are you worried about? After lifting them and bringing them back to the flock, God said to the angel: “I saw how my servant treated this stupid sheep tenderly? Because he accepted this question and did not hurt the sheep, but forgave her, (I declare) I am honored to be able to improve her and make her my interlocutor; I can give you a prophecy and send you an e-book. As long as the arena exists, your name can be pronounced” (Kadayifci Orellana 2011: 212-213). In addition, God is very forgiving, merciful, and merciful. , The Quran calls on Muslims to be compassionate and compassionate to all living things: animals, plants, and people (question 17:18) As the Hadith said, “God does not have mercy on those who are unkind to mankind”, especially those who seek God. Compassion must be compassionate. Therefore, a true Muslim must be compassionate and compassionate to all people, regardless of race, religion, or gender background. The sanctity of life re-humanizes the alternative and reminds Muslims that all people are holy and should be covered. Therefore, Muslims should not be indifferent to the suffering of other sentient beings (physical, economic, religious, or emotional), nor should they be cruel, tortured, cause trouble, or intentionally hurt others or others. According to the Islamic lifestyle, the creature is unacceptable.

8..5. *Promoting forgiveness*

The peacebuilding process requires reconciliation and recovery from the traumatic and painful memories of wars and battles. Rehabilitation helps deal with grief and rethink the trauma of war and change the relationship between ex-combatants. Consider treating differently. Reconciliation and reconstruction are key elements of the world’s Islamic tradition. In this technique, the Quranic commandment afu or forgiveness (this period not only means forgiveness but also has a broader meaning) plays an important role. The most important commandment in Islam is peace. Islam emphasizes peace when dealing with all Muslims and non-Muslims in society, and encourages its followers to stay away from conflict and violence. The Qur’an recognizes the right to revenge, but says that “forgiving those who hurt and reconciles can be rewarded by Allah.” (Quran 42:40). There are many standards of peace in Islam that can be regarded as the development of peace traditions, some of which I want to emphasize here: The first and basic commandment of the peace tradition is that calling for religious religions is an optional subject. According to Islamic teachings, People cannot simply accept religious ideals. The Quran says: “May religion not be compelled: this fact stands out from the delusion: anyone who rejects evil and believes in Allah has the most reliable support than in any case. God hears and knows everything is important.” 2:256)

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ هِ يَ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِآءِ هِ لِلَّيْ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَ هِ اللّٰهُ سَمِيعٌ عَلِيمٌ

in this point, the Qur'an is unequivocal: "The fact is from your Lord, so whoever wills- permit him to consider, and whoever wills - allow him to disbelieve" (18:29).

قُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفِرْ

The message to non-Muslims is: "Because you are your faith, to me this is my faith." (109: 6) These passages imply tolerance and resistance to different religions. Therefore, religious belief is a voluntary behavior that people can freely and consciously choose, rather than compulsory. The meaning of these verses in the Qur'an is the freedom to appreciate different opinions and understand others. In many cases, this principle can prevent cultural violence and promote peaceful life. The second principle for the development of a peaceful and non-violent social lifestyle is that Islam has adopted the first law and non-violence to emphasize peace. Allah invites people into this world: "Allah invites people into the house of peace and guides all his wishes on the direct path" (10:25).

وَ هِ اللّٰهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

The Qur'an invitations human beings to peace and life and regards battle and violence because of the evil way. (2: 208)

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي آلِ هِ سَلَامٍ كَافَّةً وَ لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

The Qur'an instructs that if your enemies desire peace, welcome it.

وَ إِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا وَ تَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

This means: But if you are more inclined to this world, then lean towards it and place it in a way consistent with Allah. He is the listener, the knower. (8:61). In addition, under limited circumstances, it is no longer allowed to be used. Although the Qur'an recognizes that its followers have the right to retaliate, it is also a compliment to forgiveness. So in Ashur, it said: Revenge for a bad act is synonymous with it. However, the forgiving and reconciling person praises Allah, and he hates the unrighteous (42:40)

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ

Islam lets in protecting jihad in several situations:

1.- The incidence of aggression. 'And fight within the purpose of Allah people who combat you, but do no longer commit aggression; Allah does now not love the aggressors' (2: 190).

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُفَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

2.- The precept of percentage. 'Whoever commits aggression against you, retaliate in opposition to him within the same measure as he has devoted against you. And be conscious of Allah, and recognize that Allah is with the righteous' (2:194)

فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

three.- observe the necessity. 'And fight them till there's no oppression, and worship turns into committed to Allah by myself. however, if they cease, then let there be no hostility besides in opposition to the oppressors' (2:193).

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ

four.- Adherence to human principles and values. This principle is so crucial in Islam that even though the enemy becomes cowardly, it does now not advocate the deviation from human values. So after the conquest of Mecca, the Prophet of Islam stated instead of revenge and bloodshed nowadays is a day of mercy. therefore, the distinction between aggression and protection has to be prominent; aggression is illegal but protection is permissible underneath sure situations. The Qur'an has even forbidden Muslims from re- preaching. 'Do now not insult the ones they name upon besides Allah, lest they insult Allah out of hostility and ignorance. We made attractive to every community their deeds. Then to their Lord is their return, and he'll inform them of what they used to do' (6:108).

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ ۚ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيَّنَّا لِكُلِّ هِ لَأَمَةٍ ۖ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ

In his shielding battles, the Prophet of Islam excellently practiced human and ethical ideals, even treating his maximum vicious enemies with humane behavior. All through the Hunayn war, he granted the bulk of captives mercy and lower back their property to them. In the conquest of Mecca that some Muslims used to chant that these days is the day of vengeance, however, the Prophet stated to them these days is an afternoon of mercy, then told the people of Mecca and the leaders in their war, you are all free and there can be no worry for you. The Prophet of Islam all through the wars in no manner disadvantaged the enemy of ingesting water.

Inside the Khaybar warfare, he will become strongly unfavorable even as he will become supplied the possibility to close the waterway or poison the consuming water inside the fortress and forbade the spread of poison in the city of enemies and in favored anywhere. All through the conflict, the Prophet stated: Do now no longer kill girls, youngsters, and the elders and do no longer burn palm timber and plants. Imam Ali (PBUH) moreover commands his soldiers: by no means start a war with the enemy besides they start, do now no longer kill the fugitives, do now no longer attack the wounded, do not go into their homes, do now no longer assault girls, and do now no longer scold every person. (Ibn al-Jouzi, 1997: 91) the lessons of Islam invite human beings to live a non-violent lifestyle primarily based totally on theism, justice, and purity. therefore, peace in Islam is an everlasting charter. Even the character of conflict in Islam is a defensive one, now no longer an offensive one because of the truth the principle of Islam is peace and coexistence, now no longer war, violence, and war. In masses of verses of the Qur'an, God has allowed Muslims to combat most effective for defense. therefore, warfare in Islam is a secondary precept, no longer a number one.

The precept in growing a way of life of peace and a non-violent society is to pay attention to the religious self-focus inherent in our human nature that could float human beings far from violence. Human nature tends to peace and friendship. Taking component in compassion, and love for others is part of our human nature. Violence is not our nature. Non-violent relationships can carry us in the direction of our nature and assist us to be a part of and move lower back to what is truly a pleasing way of lifestyles, one that contributes to at least one another's well-being and comfort. Human nature tends to peace, and no longer violence; violence comes from how we analyze, now no longer from our human nature.

Islam seeks to invite people into a peaceful and peaceful life in the world based solely on theism, justice, and piety. Therefore, Islamic peace is the immortal and most important rule. Here! Allah does not like invaders" (2:190). This peaceful interpretation based on the teachings of the Quran can spread lasting peace throughout the region and end conflicts in many places. "Everyone) uses knowledge and superb preaching follows the path of their Lord and discusses with them the methods of high quality and great grace: Lord, you know very well who has gone astray and who is receiving guidance. "(16: 125) The religious tradition of dealing with tolerance and establishing peace has an urgent need to provide sufficient philosophical arguments for religious tolerance in the context of religious hierarchy in our time. They can reinforce established behaviors of tolerance and justify teaching people to be tolerant in society. Kant's answer to the religious hierarchy is that every mental statement is the same as the fact because they all teach the same factors or force like-minded people to assert. Kant distinguished "pure religious belief". This is an undeniable rational religion that can be conveyed to anyone convincingly. It is an "ancient religion" closely related to certain historical documents. , It is an understanding of all the moral obligations given by God. Kant believes that the material content of the declaration that all moral obligations are imposed with the help of God exists in all specific religions. "Purely rational religion" is the same everywhere. This kind of basic religious statement can only be discovered and established through reason, without the aid of revelation, scripture, etc. Kant's strategy consists of important parts: first, belittle all religious claims on the basic claim, and secondly believe that the claims of all true religious groups have roughly the same relationship with this basic claim: "everything" involves salvation/liberation/enlightenment/implementation ..." (Sick, 1994: 8687). Kant's function is to connect the ruling religions in the world with the ultimate facts in a unique way. There may not be any public evidence

that each belief is correct or contrary to other beliefs, so it is closer to the ultimate truth. Christianity is true, "a paradigm of courtship between gods and men", so "when they are no longer impossible, it becomes difficult to demonstrate the absolute, superior, or unique characteristics of Christianity" (McFague, 1985: 381). John Hick is a proponent of the modern Kantian approach to religious diversity. He believes that there are real differences and (at least obvious) inconsistencies in most claims made by various religious communities. Capacitive. There are three types of changes: inconsistencies related to ancient themes, quasi-historical or trans-historical issues, and ways of understanding and experiencing religious beliefs. Sigg believes that these incompatibilities claimed by various religions are not religiously important. fact. "(Hick 1994: 95). Hick believes that the differences in manifestation between traditions are usually regarded as "special methods to understand and experience an ultimate sacred truth. "(Hick, 1984: 229). Hick describes the function of truth in the sentence as follows: So the truth is not smart, because it has many miles, but it should (a) satisfy the basic beliefs of religious human enjoyment (b) Observing that Christianity, Islam, Hinduism, Buddhism and many other people who can collectively respond to these different absolute gods, the more or less equally strong background seems to be to make a person transform from egocentricity, all Both vices and misfortunes slide from it to transcendent rewards, as the tradition itself has experienced (Hick 2010: 2845).

Muhammad Legenhausen believes that we have a pluralistic position in the Qur'an. It tries to explain a contradiction higher than that of Sigg: one of the main problems faced by any form of pluralism, including the common forms of pluralism in the Quran. With the speed that Allah sends various religions to his messengers in special situations and places, here is how to deal with obvious contradictions, some extraordinary religious creeds... This guide suggests many ways to solve problems. The question of the Qur'an is contradictory (see: (2:75), (3:78), (5:41)), and some people think that the content revealed to the only known prophet is the same, so the contradiction between the creeds The material content that must be different from the discovery (see: (2:136), (3:84), (4:150), (42:1314)) becomes the religious difference in the Quran and is usually defined as beyond sin: Pride, in part, every different group has some form of jealousy ((3:18), (23:53), (30:32), (42:14)) (Legenhausen, 1999: 140). According to the Qur'an, before his last revelation, God and his prophets established other religions. But the teachings of Judaism and Christianity are not wrong now. In one of the happiest situations, these are special paths to God. It is for this reason that all sacred religions are called Islam because they all have a common experience of fully observing the commandments. Allah. And Muslim Islam is used for the latest revelation, the sentiment of Islam's choice. There is a verse in the Qur'an: "The religion before Allah was Islam (subject to his will)" (3:19). This seems to illustrate a unique role, but some theologians interpret this verse as a form of Islamic pluralism and point out that Islam here refers to the general meaning of full obedience to Allah's commands; therefore, all sacred Religion is called Islam. "They regard the differences in the rituals and worship methods of different religions as artificial differences. As one of them said, "The lamp is unusual, but the light is the same" (Ponniah, 1984: 81). Now let us show this. How a spirit of regular solidarity exists in a specific religious subculture. Because the way of life we are most familiar with is Islam, we will draw our arguments from this way of life when we should. Emphasize the majority of alternatives Religion has an equally strong commitment to teamwork that transcends classes, networks, and beliefs. The Quran clarifies the truth that the main goal of Islam is to achieve human unity. For example, the Quran says: "Humanity has become a network" and "Look! This is your religion-faith, I am your Lord, so keep your obligations to me" (23:52 in Pickthall, 1994). The reference to "faith" refers to the known sacred truths revealed to mankind from the beginning. The Qur'an says that what was revealed to Abraham, Noah, Moses, and Jesus became reality (42:13). Obviously, according to the Quran, all communities on earth have accepted this well-known truth. There is no kingdom, but the warning has been exceeded among them (35:24). the truth? This is a distant concept of God, get it right. This is clearly explained in a verse in the Qur'an. They say that unless they are Jews or Christians, no one will go to heaven. This is their futile wish. You are honest; yes, anyone who obeys Allah and does good will be rewarded before his Lord, without fear or worry. The Jews said,

“Christians (the real) have nothing to rely on.” The Christians said, “The Jews have nothing to do,” even if they [both] recite the Bible. Therefore, people who do not recognize [I, polytheism] speak similar to his words, but Allah will make a decision between them on the Resurrection Day because they were different before (2:111-113).

وَقَالُوا لَنْ يَنْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ (111) بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (112) وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَى عَلَى شَيْءٍ وَقَالَتِ النَّصَارَى لَيْسَتِ الْيَهُودُ (113) عَلَى شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاهْلُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

“However, as the Quran regretfully points out, mankind has destroyed this common fact and split into sects.” (6:160). Although the Qur’an rejects sectarianism, it admits that there is a strange way to achieve typical reality. He said: “We have established sacred rules and marked paths for everyone. He wants to build a network with you. However, he can also guide you through what he gives you. Therefore, they compete with each other on exact behavior.” (5:48). According to the Qur’an, revelation occurs frequently, so Allah issues revelation to all people, and the main message of all revelation becomes a component and becomes a monotheistic religion.

لكل جعلنا منكم شرعة و منهاجا و لو شاء الله لجعلهم امة واحدة ...

In this way, “We have made Islamic law for each tribe. God wants, and he must make them the same person.” Tabatabai said that the Quran says: If God wants, he can create people and skills in a unified way, so They are the most practical feasibility of Islamic law from beginning to end, but God does not provide a platform for human development and development. It is impossible to boast in terms of geography, language or race, or overtime. And the ability to increase and simply accept the rules that suit you can see the completely sacred world (Tabatabey, 1995: 252). Therefore, pluralism and diversity are explained by the necessity of God. For this reason, the Quran has never criticized prophetic messages. Instead, he criticized the misunderstandings of some supporters. There is no verse in the Qur’an that can replace earlier religions. According to the Quran, those who believe in Allah believe that in the afterlife, correct behavior can be preserved. The Quran also confirms that Jews, Christians, and saints can be rewarded.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ ۖ وَالْيَوْمِ الْآخِرِ وَ عَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

In conclusion, we want an extra non-violent international, in which non-violent verbal exchange will be assured. This paper indicates first, to train peace discourse in society for the conclusion of a society unfastened from violence and the life-style of peace. 2d, to avoid conflicts and violence in societies, cultural and religious pluralism have to be generic, interactions and friendships among humans with exceptional religions want to be pursued, at the best hand, and to reject exclusivism and conflicts on the opposite hand. thinking about that faith is an essential element to cushty a non-violent global, as nearly every warfare some of the countries have worried wrong religious training, we strongly want to have a real interpretation of religious teachings. One of the essential motives for misunderstandings and misinterpretations of Islamic teachings is Fundamentalism and the avoidance of rationality. Education in any society will play a vital role withinside the cultivation of knowledgeable human beings and the improvement of tradition. Because of the fact, the human difficulty is the maximum critical withinside the improvement, increase, and improvement of society.

It is argued that there are numerous requirements in Islamic teachings that offer a basis for the lifestyle of peace. First, the popularity of religious faith is optionally available. the second one is Islam’s emphasis on peace and non-violence due to the primary law. The third precept is to take note of the religious self-consciousness inherent in our human nature that might skip human beings a long way from violence. notwithstanding those principles of peace in Islamic cultural heritage, but, Islamic teachings are misunderstood and misinterpreted in some societies. The responsibility is at the intellectuals and the media to enlighten humans to have a higher understanding of their faith in social aspects.

9. Conclusion

Diversity is a natural trend and should be in everyone's mind. Providing space for all religions and cultures is a high-quality way of coordinating family members between a religious network. They are ardent advocates of tolerance, reconciliation, and non-violent coexistence. They support the equal rights of all people and no longer distinguish only based on skin color and race. The Quran says: "He created many tribes, races, and cultures among you so that you can understand each other" (Quran 49:13). These standards of peace and harmony are also the basic standards of Christianity, Hinduism, Buddhism, Judaism, Sikhism, and various religious ideologies. Religion and lifestyle. There are no restrictions; the main restriction is to politicize and abuse religion and subculture in their hobbies. Problems arise when a person shows stronger hatred of other cultures and treats them primarily as individuals; this complex advantage gives way to communism and chauvinism, which may be that people are among civilizations and civilizations. The main obstacle in internal conflict. People with complex behaviors are those who lack tolerance, compromise, cooperation, and friendship. Different philosophies and ideologies can limit and mitigate their differences. The difference between Christianity and Islam (different civilizations), the difference between the same tradition, and the same group of Sunni and Shiites (different civilizations) can be controlled as long as both sides use the language of civilization. ... Silence, because silence (interruption of communication) may be the beginning of a security situation and may lead to new conflicts and confrontations. Global religions have many things in common, so the best way to achieve peace, harmony, peaceful lifestyle, and most importantly, cooperation may lie in these similarities; the most important tool that religious communities can use is civilized exchanges, to Establish trust and harmony between. Religious hatred, community feelings, and activism are the most important situations that the modern world needs. Religious groups must look for mistakes and respect multiculturalism and pluralism. Non-secular leaders can hold high the torch of peace and cooperation and educate their peers in religion. Religious tolerance is necessary for a top-down social level so that international religions can maintain peace and cherish each other. Global religions can use all means to educate society for mutual admiration and religious harmony. But the dialogue between civilizations is an important alternative that can be used to save religious hatred and religious extremism. Everyone involved has become very important, and the role of religious students, political leaders, ordinary schools, ordinary aid, and technological approaches that can strengthen the movement for civilized dialogue has also become important. People believe that lifestyles and beliefs will no longer cause conflict or competition between followers of different religions and beliefs. Lifestyle, beliefs, and most importantly, the concept of diversity should help people better understand the situation so that people "understand" each other. Once the people of this world collectively reach the platform, world civilization can defeat the forces of communalism, apartheid, Balkanization, and extremism. Human commandments are not hindered by caste, color, community, lifestyle, or religion. The principle of civilized speech teaches that "humanity" no longer supports a sector institution, but a concept without all these ideas. They are not the unusual agenda and common problems of mankind. In other words, if people know it in one word, they will say, "My problem is your problem, and your troubles are my problem", and the answer to the question will also be "you and me", which is The discourse of the entire philosophical civilization language is based on. The language of civilization is the first tool that humans can use to create a sustainable and balanced planet that can be given to generations and future generations. Civilization dialogue is "a method, not the result itself". This is far from reaching an agreement, compatibility, cooperation, and peace. In summary, we can say that the central issue is to achieve "world peace" and "sustainable earth", and the means or technology to achieve peace is in civilized terms. In particular, the Global Preferred Religion and International Religious Network are very successful enough to understand intolerance and extremism and use multiple mechanisms to overcome this risk. For example, peace training, awareness-raising, civilized discourse, tolerance, lectures, activities, and brainstorming can be ways to maintain diversity and harmony.

10. How religious harmony sustains?

10.1. Acceptance

A multi-religious society may be a network with extraordinary religions, which includes Islam, Buddhism, Hinduism, Christianity, scientific assistants, etc.

For a non-violent and harmonious society, the recognition of believers of different religions in a specific network is extraordinarily important. From the attitude of monotheism, Islam is a faith that accepts many ideals withinside the international however denies that any faith is authentic. Non-secular variety is regularly defined because of the variety of religions on this international.

However, withinside the framework of religious pluralism, it can be described because the notion that everyone religion withinside the international is absolute truths (Sintang, 2014). Pluralists agree that each believer on this international is authentic and may be respected. For John Hick, that is legitimate with all authentic statements, and consequently must be regular with the knowledge of the identical respect, and the best approach that Christians ought to take delivery of extraordinary fact statements, which includes Muslims, Jews, Hindus Wait. K, 2014). However, from a monotheistic attitude, Islam accepts a couple of religions however does now no longer apprehend that everyone religion is authentic.

In addition, spotting the variety of religious origins in a multi-religious society can be the important thing to making sure harmony and solidarity inside a country (Talib, Gill, and Ramli, 2014).

This normally corresponds to the opinion of Abdullah et al. For example, Muslims who fee the life of different religious groups (which includes Buddhists, Hindus, and Christians) can fortify inter-religious family members and deal with them kindly.

Therefore, the popularity and popularity of the life of religious variety ought to have appeared as an important circumstance for modern-day society-

10.2. Understanding

Everyone residing in a multi-religious society needs to recognize and receive a religious variety. Understanding the religions and teachings of various religious businesses can encourage one to just accept and appreciate the ideals of different religions. The concept of compassion appears to be vital due to the fact humans must now no longer interrupt the practices of fans of different religions (Kasmo, Usman, Taha, Salleh, and Alias, 2015).

A respectful mindset also can enhance family members among religions. Acknowledge the lifestyles of relationships amongst multi-sect businesses. Mutual appreciation, cooperation, tolerance, understanding, and kindness are many factors that must be practiced in a multi-ethnic and religious society (Seok et al., 2013).

10.3. Co-operation

To set up a terrific dating among contributors of more than one religion, cooperation is likewise necessary. With this detail of their lives, they'll recognize and tolerate believers of diverse religions. Cooperation is generally now no longer simplest meditated withinside the ceremony, however additionally their movements associated with the celebration. Regarding the ideals of diverse religionists for your community. Therefore, everybody residing in a multi-non secular society ought to bear and cooperate. Strengthen the relationship among human beings withinside the community. Ibn Khaldun has an advantageous mindset in the direction of Asabia. In addition, Ibn Khaldun emphasized that the spirit of Asabiyya exists due to the fact sure groups or nations have primitive lives while confronted with difficulties (Halim, Weder, Ibrahim, and Hamid, 2012). When those organizations or groups face challenges, it can hold them firm. And defend its human beings from outside harm (Halim et al., 2012). The feeling of Asabiyya also can encourage human beings to defend their institution or society and toughen it to construct a more potent country. The spirit of "Asabiya"

may even emerge from the shared technology of an in large part nameless institution (Halim et al., 2012).

10.4. *Right and Justice*

To keep the distinctiveness and freedom of a harmonious society and energetic religion, it's miles essential to rely upon a few or all believers of more than one sect. You need to now no longer surrender your freedom and the liberty of any religious followers (Abdullah et al., 2016). Positive ideas may be a primary human proper and need to now no longer be ignored. In addition, Islam has continually emphasized the concept of justice (al'adl). The term "fairness" can coincide with "relevant legal guidelines below rules and familiar principles, compliance with legal guidelines, felony effects, standards, or the reality of fairness" (Ismail, 2015). In Islam, it's miles essential to emphasize the idea of justice. Islam emphasizes justice withinside the interplay among the family, withinside the network, among the network and the people, and the interpersonal dating among life and nature (Quran, 4:58, 65, 105, 135). simply social businesses} and relatives, orphans, beggars, slaves, vagabonds, bad people (Quran 2:177). Justice needs to unite and help society and rework it right into an unmarried brotherhood (Ismail, 2015). To gain justice in harmony, personal or religious businesses need to adhere to their ideals.

11. Recommendations

The following steps ought to be taken to ensure peace and harmony in World:

- ✧ Legalization to stop force conversion and conversion must cease. This is a violation of fundamental rights.
- ✧ The official stakeholders of different countries should promote harmony between the religious leaders of all major religions in the country to stop proselytism.
- ✧ Fight all kinds of expression that incite sectarian hatred and take action against the dissemination of such material in the media
- ✧ Introduce interfaith education at the school level as part of the curriculum to promote harmony in the community
- ✧ All citizens, including religious minorities, have effective access to the decision-making process in society.
- ✧ Pay special attention to the development of vulnerable groups such as tribes and other weaker sectors, as well as those who are discriminated against on various grounds.

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