

# Teachings of the Holy Qur'an on World Peace

By Imam Ataul Mujeeb Rashed

I begin with the words of leading flag bearer of world peace in this era, Hazrat Khalifa tul Masih V, [May Allah be his helper].the supreme head of world-wide Ahmadiyya Muslim Communiity. He Says:

'Development of peace is a major issue in the world of today. Fear and disorder is found all around us. Armament and ways of destruction are common. People are enemies of other people everywhere. Stronger powers are inflicting atrocities on those weaker than themselves. Terrorism is being carried out in the name of stopping terrorism. Media is also playing a major role in spreading fear and disruption. For the Muslims, there is only one way out of this situation; that they stop defaming the Name of Islam through their actions. They should embrace the true teachings of Islam, and become united amongst themselves. Other nations are also better off by embracing Islam because world peace is affiliated with Islam alone'.

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## Quran, the only solution to the problems

Following the above statement, I would like to state if the current challenges of the world were to be described in one sentence, the fundamental issue is lack of peace, and on top of this all efforts to resolve the issue have failed already. League of Nations failed, and now the United Nations appears to be failing too. All humanity is pondering that when, where and how will they be able to achieve peace. All those who are sincere in this effort, please listen carefully; if at all the whole world can actually achieve peace, it can do so only through the teachings of the Quran.

Quran is that holy word of the Almighty, which has been revealed to us by the Most Gracious and Most Merciful God. Divinely revealed scriptures before Quran did contain lot of useful guidance for mankind, but its duration and area of application was limited. On the other hand, Quran is a comprehensive and complete legislation that is relevant for all times to come. About this, Almighty Allah has Himself mentioned:

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٦﴾ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ  
سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى

(Alma'dah, 5:16-17)

صِرَاطٍ مُسْتَقِيمٍ

There has come to you indeed from Allah a Light and a clear Book. Thereby does Allah guide those who seek His pleasure on the paths of peace, and leads them out of every kind of darkness into light by His will, and guides them to the right path.

Further on, it is mentioned:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى

(Al-Nahl 16:90) لِلْمُسْلِمِينَ

*And We have sent down to thee the Book to explain everything, and a guidance, and a mercy, and glad tidings to those who submit to God.*

The Promised Messiah [as] says:

‘Essence of my religion is that Quran is complete in its teachings, and there is no true knowledge that is not encompassed within its teachings’.

(Al Haq Mubahasa Ludhiana, Roohani Khaza'in, Vol 4, P 80)

یا الہی! تیرا فرقان ہے کہ اک عالم ہے  
جو ضروری تھا وہ سب اس میں مہیا نکلا

*Translation: O' My Lord, your book is a whole universe, which provides all that is of any necessity at all. (Durre Thameen)*

A Glimpse on the noble life of the Holy Prophet [pboh]

Before describing the teachings, it is worth mentioning that an objection is commonly raised, that there may be valuable teachings regarding world peace in the Quran, however one remains in need of seeing the example of those who follow these teachings. We can respond to this by saying that on one hand Quran has the teachings that can promote world peace, and on the other a practical and excellent implementation of these teachings has been established in the person of Holy Prophet [pboh].

Allah, the Almighty says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ (Al-Ahzab 33:22)

*Verily you have in the Prophet of Allah an excellent model, for him who fears Allah and the Last Day and who remembers Allah much.*

Holy Prophet [pboh] not only introduced the Quranic principles to the world, this being his fundamental duty, but his whole life was an excellent example of explaining and living the teachings. Once a companion asked Hazrat Ayesha [ra] to describe the character of the Holy Prophet [pboh]. Her response was as comprehensive as it was magnanimous. She said:

## كَانَ خُلُقُهُ الْقُرْآنَ

*Translation: Every aspect of his [Prophet Mohammad pboh] life was a living example of Quranic principles. (Masnud Ahmad Bin Hanbal, Hadith No 23460)*

Prophet Mohammad's [pboh] personal life was such a beautiful example of Quranic teachings that this becomes the best explanation of how to implement the teachings. All his noble life is a witness to the fact that he championed peace throughout, and despite all odds and challenges he proved that peace can only be established in the world by following Quranic teachings. Both phases of his life, in Mecca and Medina, are full of examples as to how he turned his followers into champions of peace.

Time does not permit to go into detail, but history is witness to the fact that the Holy Prophet [pboh] always preferred peace over war or strife.

(Al-Nisa 4:129) وَالصُّلْحُ خَيْرٌ

*... and reconciliation is best. ...*  
was his aim all the time.

Treaty of Hudaibia is an excellent example of this. Apparently weak conditions were accepted as part of the treaty, but Allah, the Most Powerful, turned it into a clear victory. Never did he take an initiative to attack on his enemy without a prior provocation. When he was attacked first by others, he would resort to prayer, and only under Divine instruction he would go for a defensive battle, and that too only until the enemy's transgression was put to an end.

There can be no better example of the peaceful nature of his character than the fact that he established a very kind and peace inducing code of ethics for war for the Muslims. In today's so called world of religion, ethics of kindness, compassion and justice are totally forgotten. Whilst this king of world peace Holy Prophet [pboh] maintained peaceful principles even in the battle ground, and thus presented a role model that is guidance for all times to come. Conquest of Mecca is another self-evident example of this. All his blood thirsty enemies were forgiven at this time, thus once again creating an unparalleled example for all times to come.

**Fulfilling conditions of treaties** is another area where this truthful and trustworthy Prophet [pboh] has set examples that cannot be matched. Once the treaty of *Half-ul Fozoul* was agreed, he put himself at risk and went to his arch enemy for the sake of rights of a poor man. At the time of Hudaibiya, he followed the principles of the treaty even before they had been fully compiled, thus establishing another milestone of trust. An interesting historic fact is that though enemies of the Holy Prophet [Peace be on him] have many a time sarcastically dealt with aspects of his life, but not even once have they been able to say that he did not fulfil his promise.

### The most precise recipe

The biggest problem with the current state of the world is lack of recognition of God and His guidance. Lack of belief in an ever living God is the root cause of all problems. Until we can establish complete faith in the existence of God and our relationship with God, both at individual level and as a society, we cannot fulfil the aim of having peace in the world. Without this foremost of the principles, world will remain lost in the darkness of chaos and misery. The only precise and definite solution to the current world problems is to restore our relationship with God and submit to His guidance. One of God's attributes is *Assalam* and He has given this glad tidings to mankind:

وَاللَّهُ يَدْعُوا إِلَى دَارِ السَّلَامِ ۗ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

(Yunus 10:26)

*And Allah calls to the abode of peace, and guides whom He pleases to the straight path.*

Allah calls you to come to Him, and be sure that He calls to peace. So come to Him! And enrich yourselves with this blessing from Him!

Hazrat Khalifatul Masih IV [ra] has said:

“There can be no peace without Allah the Almighty. This is the secret without knowing it there can be no contentment for any individual, nor can there be any assurance of peace in society. There is no other way that leads to real peace and contentment. This is a fallacy and sheer ignorance that man can survive without Allah the Almighty. If there is no place for God, then there is no peace, and recognition of this in fact is the peak of all wisdom.’

*(Islam's Response to Contemporary Issues, p313-14)*

Quran has presented **a complete faith in God** as essential for peace. One proof of this is that those who have full faith in God do not experience distress or mental anguish to the degree that they lose hope in life. We see from the noble example of those who are appointed as His messengers by God Himself, He also fills their hearts with such degree of peace and contentment that despite facing huge opposition and challenges they live in a state of peace. There has been no messenger of Allah who faced with such difficulties decided to take his own life. Their self is always an abode of peace. A living and unshakable faith in God keeps illuminating their hearts. At all times of worry, the Gracious and Merciful God protects them and guides them through. Quran has mentioned this principle as follows:

أَلَا يَذْكُرُ اللَّهُ تَطْمِينُ الْقُلُوبِ (Al-Ra'd 13:29)

[13:29] 'Those who believe, and whose hearts find comfort in the remembrance of Allah. Aye! It is in the remembrance of Allah that hearts can find comfort;

That we find true peace in remembrance of Allah, and we get this valuable state through firm faith in the Almighty Allah. The truth is that if we develop this firm faith in the existence and manifestation of God, it provides a definite recipe for world peace.

The Holy Quran says:

(Yunus 10:63) لَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Behold! the friends of Allah shall certainly have no fear, nor shall they grieve.

### **The noble tree of peace**

The journey towards peace begins with an individual. Its first seed is actually sown in the heart of each individual. When it grows in the individual, his family begins to experience peace. From the family, the benefits then grow to society. Once a nation achieves peace, this can contribute to international peace. This is not just a theoretical concept, but is such a fact that manifests in the whole world. Every step of this journey has been dealt with comprehensively in the Holy Quran.

In the words of Hazrat Khalifa tul Masih IV [ra]:

“There can be no peace without Allah the Almighty. This is that secret without knowing which there can be no contentment for any individual, nor can there be any assurance of peace in society. There is no other way that leads to real peace and contentment. This is a fallacy and sheer ignorance that man can survive without Allah the Almighty. If there is no place for God, then there is no peace, and recognition of this in fact is the peak of all wisdom.”

*(Islam's Response to Contemporary Issues, p313-14)*

Along with the mention of this foremost principle, Quran describes the **journey towards peace starts from family life**. To make a home a living example of heavenly peace Quran has given some very detailed teachings. Husband and wife have been described as coverings for each other.

(Al-Baqarah 2:188) هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ

They are a garment for you, and you are a garment for them.

Where men have been declared as holding responsibility and control, it also instructs

(Al-Nisa 4:20)

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ

And to be gentle in your dealings with your women.

Rights and responsibilities of both have been described as:

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ (Al-Baqarah 2:229)

And they (the women) have rights similar to those (of men) over them in equity.

Islam teaches the parents to:

اَكْرِمُوا اَوْلَادَكُمْ وَاَحْسِنُوا اَدْبَهُمْ

(Ibne Maaja, Kitabul Adab, Chapter Birrul walaed wal Ehsan illal Binat)

To respect their children, and to also pray for them whilst they make effort for their moral development

وَأَصْلِحْ لِي فِي ذُرِّيَّتِي (Al-Ahqaf 46:16)

And establish righteousness among my progeny for me [46:16]

And at the same time, children are taught to show kindness to their parents and to continue to pray for them

وَاحْفَظْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي

صَغِيرًا (Bani Isra'il 17:25)

And lower to them the wing of humility out tenderness. And say 'My Lord, have mercy on them even as the nourished me when I was a little child [17:25]

Out of the family, be kind in your dealings with the relatives, present amicable interaction with neighbours, and then the teaching of respect and warmth for all members of society. All these teachings lay foundations for development of peace.

Teaching of kindness to the relatives is mentioned as:

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ (Al-Nisa 4:2)

And fear Allah in whose name you appeal to one another, and fear Him particularly respecting ties of kinship

The circle of neighbourhood for the purposes of goodly interaction is extended to include all neighbourhood, and even those who may be in one's company temporarily.

In this respect, the Holy Prophet [pboh] summarised the teachings of Islam as:

الْمُسْلِمُ مَنْ سَلِمَ النَّاسُ مِنْ لِسَانِهِ وَ يَدِهِ

(Sunan Al-Nasai, Kitbul Ieeman wa Share-hi, Sifatul Momin )

That 'a true Muslim is one from whose words and hands, others are at peace'. That no hurting or damage is done to anyone from one's speech or actions. This teaching makes no distinction between Muslims or non-Muslims, or colour or creed.

A society built up on these foundations goes on to develop into national security and peace, and consequently if all countries of the world go beyond their vested interests and unite on these teachings of the Quran, it can be certainly said that world peace would become inevitable.

#### The Holy Quran: the flagbearer of world peace

Islam is the flagbearer of world peace and offers such teachings that can establish truly solid foundations for peace in the world. However, there is a condition that all nations give up their vested interests and sincerely follow these teachings.

Holy Quran is a full of wisdom revelation from the All Knowing God who is also aware of all hidden knowledge. In this book, the Almighty Allah has presented the principle that in order to achieve a noble goal, one must first remove any obstacles that hinder one's way. This principle is also mentioned in relation to efforts to achieve peace.

#### Removal of the hindrances and obstacles

One major obstacle in the way of achieving peace is racial discrimination and an attitude of arrogance amongst nations of the world.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

(Al-Hujurat 49:14 )

O mankind, We have created you from a male and a female; and We have made you into tribes and sub-tribes that you may recognize one another. Verily, the most honourable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All-knowing, All-Aware.

This verse mentions a golden principle that whoever is ahead in righteousness, is the one honourable in the sight of Allah. Variations in the tribes and nations is

only a way to help people recognise each other. To allow arrogance about one's ethnicity or to consider others inferior creates just hatred and divisions, which in turn shatters international peace.

Quran has given an excellent teaching in this respect. It says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ  
وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۚ وَلَا تَلْمِزُوا أَنفُسَكُمْ  
وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۗ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَنْ لَّمْ  
يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

(Al-Hujurat 49:12)

O ye who believe! Let not one people deride *another* people, who may be better than they, nor let women deride *other* women, who may be better than they. And defame not your own people, nor call *one another* by nicknames. Bad *indeed* is evil reputation after *the profession of belief*; and those who repent not are the wrongdoers.

Another weakness that has contributed to the destruction of peace is **lying**. This has become very common at all levels, result being that people and nations have lost any mutual trust. Hypocrisy and deception are so common in society that the powerful nations make the poorer nations their virtual slaves by adding certain conditions while offering them help. This moral weakness has been utterly destructive for world peace.

Allah the Almighty says:

وَقُولُوا قَوْلًا سَدِيدًا (Al-Ahzab 33:71)

O ye who believe! Fear Allah, and say the right word.

And then He says:

وَاجْتَنِبُوا قَوْلَ الزُّورِ (Al-Hajj 22:31)

And shun all words of untruth.

Further on the Holy Quran says that one must employ **truthfulness and straight** forwardness in one's statements and when being a witness. In this respect, Quran also says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ  
أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ (Al-Nisa 4:136)

O ye who believe! Be strict in observing justice, *and* be witnesses for Allah, even though it be against yourselves or *against* parents and kindred...

Not following **an agreement or a pledge** is also a form of lying. Breaking an agreement or a promise leads to several types of problems in society. At another place Quran says:

وَ أَوْفُوا بِالْعَهْدِ ۚ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا (Bani Isra'il 17:36)

And fulfil the covenant; for the covenant shall be questioned about.

Then there is another clear instruction in the Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ (Al-Ma'idah 5:2)

O ye who believe! Fulfil *your* agreements ...

One other problem that has made the fabric of society hollow is the **usury based economic system**. A needy person borrows on interest out of necessity and then gets entangled in ever increasing monetary tightness. The same is true of the countries in need. Instead of an adequate adjustment to their lifestyle needs, they tend to borrow on interest, and the result is a never ending economic slavery of the lenders. Quran admonishes to always abstain from usury and interest, because this leads to disruption of peace at all levels, domestic, national and international. Quran says:

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ  
مِنَ الْمَسِّ ط (Al-Baqarah 2:176)

Those who devour interest do not rise except as rises one whom Satan has smitten with insanity...

Another negative implication of usury is that countries borrow on interest to acquire more and more armament and once they are tied up in this system they find it hard to come out of it. The world wars were also primarily initiated due to the usury based economics. Quran has advised about the alternative systems of zakat, welfare loans without interest, inheritance, charitable donations and fair trade etc.

**Unending greed by the stronger powers** for more is another reason why a rift develops between them and the weaker nations of the world, so much so

that a state of war is reached. Greed makes the stronger powers interfere into the affairs of the weaker in order to achieve their own aims. Quran strongly condemns this approach. It says:

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ

(Al-Hijr 15:89)

Stretch not thy eyes towards what We have bestowed on some classes of them to enjoy for a short time, and grieve not over them ...

This should serve as a golden principle for the whole world. If followed sincerely, no nation should have greedy intentions when relating to other nations, nor should they attempt to gather others' wealth from sly means.

One other thing that is preventing world peace is the **tendency to insult other religions and their followers**. This has led to religious extremism and terrorism in the present era. This has widespread so much that many countries of the world suffer from its dangers, and there is hardly a country that could claim to be completely safe from its effects. Insulting holy books and holy people has become a casual act in the name of so-called freedom. Quran, once again, has strongly condemned this trend, and teaches that everyone must respect others' religious feelings and abstain from any act that then leads to reactive agitation or violence. Freedom needs to be exercised within the boundaries of responsibility and caution. Quran admonishes those who spread disorder saying:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا (Al-A'raf 7:57)

And create not disorder in the earth after it has been set in order ...

And further on the beautiful teaching:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ ط

(Al-An'am 6:109)

And revile not those whom they call upon beside Allah, lest they, out of spite, revile Allah in *their* ignorance.

Quran prohibits all forms of chaos and disruption of peace in society. In clear terms it says:

وَاللَّهُ لَا يُحِبُّ الْفُسَادَ (Al-Baqarah 2:206)

and Allah loves not disorder.

And then condemning violence and killing of others, the teaching is:

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا ط  
وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا ط  
(Al-Ma'idah 5:33)

Whosoever killed a person unless it be for *killing* a person or for creating disorder in the land - it shall be as if he had killed all mankind; and whoso gave life to one, it shall be as if he had given life to all mankind

### **Definite instructions for establishment of peace**

Amongst all religions, Islam is the only religion that incorporates its philosophy and its noble aim within its name i.e. establishment of peace and complete submission to Allah. This is the reason why Quran contains very comprehensive and definite teachings in this regard. These teachings contain all aspects of establishment of peace within them. As an example I will present some of them.

Islam is baselessly and incorrectly accused of being a treacherous and violent religion. The truth is completely the opposite. Islam is actually a religion of peace and security and cohesion. Quran is full of such teachings that provide evidence for this claim.

Quran has instructed its followers to **cooperate with all other religions in works of philanthropy**. It says:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

(Al-Ma'idah 5:3)

And help one another in righteousness and piety; but help not one another in sin and transgression...

Very beautifully Quran instructs not to care who is calling for help, but for what purpose. If the call is for a good cause, then cooperate with whomsoever he is irrespective of their religion or ethnicity.

Quran stands up for **freedom and tolerance in matters of religion**. This is mentioned in the Quran very clearly:

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ  
(Al-Baqarah 2:257)

[2:257] There should be no compulsion in religion. Surely, right has become distinct from wrong...

The argument is beautifully presented that there is no need to force people in matters of religion as right and wrong are evidently clear by virtue of truth.

At another place religious freedom is declared in these words:

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۖ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ۚ

(Al-Kahf18:30)

[18:30] And say, 'It is the truth from your Lord; wherefore let him who will, believe, and let him who will, disbelieve.'...

This clearly states that there is no worldly punishment for refusing to follow Islam.

Quran has taught another principle to promote **unity and cohesion** amongst followers of all religions; that Allah the Almighty has sent His messengers to all people of the world and that we must recognise all these messengers and their books and message to be genuinely from the Almighty. Quran says:

وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ (Al-Fatir 35:25)

And there is no people to whom a Warner has not been sent.

And again Quran says:

وَإِلِكُلِّ قَوْمٍ هَادٍ (Al-Ra'd 13:8)

And there is a Guide for every people.

The excellence of **Islamic integration** of all people is evident from the fact that every Muslims declares

لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ (Al-Baqarah 2:286)

We make no distinction between any of His Messengers;'

Not just this, but Quran extends this teaching to generally declare that we must respect all religions, founders of all religions, all religious books and leaders of all religions. This beautiful teaching of integration leads to mutual respect and cooperation between the followers of various religions and their differences begin to dwindle.

The Holy Quran has mentioned another golden principle for establishment of world peace that is in relation to election of people to responsible positions. Every person is duty bound to cast their vote with complete honesty in favour of those who can carry out this responsibility in the best possible manner, and those that are elected are duty bound to carry out their responsibility with absolute fairness and diligence. Quran says

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَ إِلَىٰ أَهْلِهَا ۗ وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ  
تَحْكُمُوا بِالْعَدْلِ ۗ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ۝

(Al-Nisa 4:59)

Verily, Allah commands you to make over the trusts to those entitled to them, and that, when you judge between men, you judge with justice. And surely excellent is that with which Allah admonishes you! Allah is All-Hearing, All-Seeing.

If both sides of the equation follow this principle correctly, every country can become an example of peace and security thus leading to world peace. It is a fact indeed that if this principle is practiced, it is inevitable that the state will become secure and peaceful.

In our current times the whole world has become a *global* village due to modern means of communication. It is thus even more important to establish goodly relations at an international level. The Holy Quran has based the integrity of international relations on the principle of **absolute justice**. It says

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۗ وَلَا يَجْرِمَنَّكُمْ  
شَنَاةُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۗ إِعْدِلُوا ۗ هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۗ وَاتَّقُوا اللَّهَ ۗ  
إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ۝

(Al-Ma'idah 5:9)

O ye who believe! Be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be *always* just, that is nearer to righteousness. And fear Allah. Surely, Allah is aware of what you do.

This principle holds a key position in establishment of international peace. If all nations hold on to this principle all times, all their differences can disintegrate very quickly. Today our world needs not just a United Nations in name, but a strong international organisation that solely focuses on ensuring absolute justice in international dealings. Without absolute justice one cannot comprehend world peace.

The Holy Quran is a heavenly book of guidance that also teaches us about those conditions that are of occasional occurrence. Dealing with the case of one nation making a military advance towards another or when full-fledged war has started, The Holy Quran says

وَإِنْ طَآئِفَتَيْنِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا ۚ فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ ۚ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ۝

(Al-Hujurat49:10)

And if two parties of believers fight *against each other*, make peace between them; then if *after that* one of them transgresses against the other, fight the party that transgresses until it returns to the command of Allah. Then if it returns, make peace between them with equity, and act justly. Verily, Allah loves the just.

It is important to note that even though the verse addresses the believers, it contains such a principle that is a guidance for all nations of the world. This matter takes utmost importance in the context of current world situation. If a powerful country attacks another country for its oil or other resources without a justifiable reason, many other countries join this treachery for the sake of their own benefit, and all others assume the role of silent spectators. It is these conditions that can be aptly dealt with application of the above said principle.

One question that is commonly raised is that how can Islam be considered a religion of peace when we find war in the history of Islam. Answering this question, Hazrat Khalifatul Masih V [aba] says

'If we study the Holy Quran and life and character of the founder of Islam, the Holy Prophet [pboh], it becomes evident that the early Muslims did not initiate any of the battles or strife. If these Muslims engaged in any battles, these were purely defensive, and the purpose was to stop the aggressors from their aggression, and never to enforce their power over the others or to carry out injustice. History is a witness that Muslims of this period never tried to conquer other nations or countries or to enslave them".

[Al-Fazl International, 5 December 2015]

The Quranic verse that permitted the Muslims to pick up the sword in defence for the first time is as follows

أُذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا ۗ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ۗ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ۗ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهَدَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسْجِدُ يُذْكَرُ

فِيهَا اسْمُ اللَّهِ كَثِيرًا ۖ وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

(Al-Hajj 22:40-41 )

Permission *to fight* is given to those against whom war is made, because they have been wronged — and Allah indeed has power to help them —

Those who have been driven out from their homes unjustly only because they said, 'Our Lord is Allah' — And if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty

It is **particularly important** to note here that if this permission to defend was not granted to the Muslims, all places of worship would have been at risk of destruction by the aggressors including the temples, the churches, the synagogues and the mosques. Muslims were given **permission to defend not just Islam, but all religions and their practices.**

Another **distinctive feature** of Quranic teachings in regard of permission of defensive battle is such a unique example that is not found in teachings of any other religion. Let us examine these teachings. The Holy Quran says

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ

(Al-Baqarah 2:191) ۝ الْمُعْتَدِينَ

And fight in the cause of Allah against those who fight against you, but do not transgress. Surely, Allah loves not the transgressors.

And in another verse the Holy Quran says

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۗ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ

(Al-Nahl 16:127) ۝ لِلصَّابِرِينَ

And if you *desire to punish the oppressors*, then punish *them* to the extent to which you have been wronged; but if you show patience, then, surely, that is best for those who are patient.

And again, what an excellent teaching to be just and fair. It says

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ <sup>ط</sup> فَإِنِ انْتَهَوْا فَلَا

(Al-Baqarah 2:194 )

عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ۝

And fight them until there is no persecution, and religion is *freely professed* for Allah. But if they desist, then *remember* that no hostility is allowed except against the aggressors.

Once again, the beauty of Quran is evident from the teaching about reconciling with the enemy.

وَإِن جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ <sup>ط</sup> إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

(Al-Anfal 8:62 )

And if they incline towards peace, incline thou also towards it, and put thy trust in Allah. Surely, it is He Who is All-Hearing, All-Knowing.

All this is a very brief summary of the beautiful teachings of the Holy Quran regarding world peace. All people of the world are addressees as well as the Muslims. Anyone sincere in their wish for establishment of world peace is an addressee in relation to these teachings. Current world situation demands that these teachings are sincerely put to practice so the problems can be rectified and world is brought to a peaceful state!

I would like to conclude my presentation with the blessed words of the current spiritual leader of the world, the flagbearer and champion of world peace, Hazrat Khalifatul Masih V [aba]. He says

'Today, the most important and urgent need of the world is that world peace is established and we recognise our God ... It is an important need of this time that all nations put their attention towards this, otherwise the world stands at the brink of an unimaginable catastrophe ... Therefore to save yourself and for the sake of all mankind, we need to divert our attention towards God Almighty, and need to develop our relations with the living God.' [Al Fazl, 11 April 2014, p11]

He also says;

'Above all, it is necessary that the world recognises that it has forgotten its Creator, and that it needs to return to its Creator, and that this is the only way that can help establish real peace, and that without this there can be no guarantee of having peace.'

[Al Fazl International, 5 December 2014, p15]

وآخر دعوانا ان الحمد لله رب العالمين