

Reflections on principles for sustainable peace

By [Dr Thameem Ushama](#) - April 10, 2022 @ 5:52pm



Muslims must emulate the Prophet's gracious demeanour towards all people. - NSTP/FAIZ ANUAR

WHILE the United Nations alludes to sustainable development goals (SDG), it includes "peace" in SDG 16.

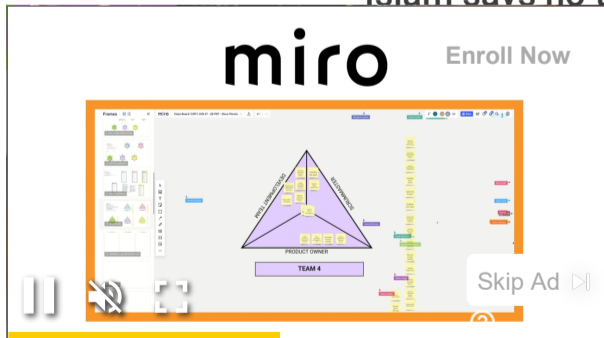
This is a positive indicator because it has raised concerns about the worldwide establishment of sustainable peace.

Some countries have been victims of conflicts. While the UN's goal of world peace is admirable, it should also increase its efforts to avoid wars.

Although the UN's contributions must be acknowledged, it is essential to emphasise Islam's concerns about building long-term peace.

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...ws for kids teach them love and gratitude

...ompassion and goodness. Thus, d.

The sole purpose of Islam is to maintain peace and protect everyone by enforcing the rule of law and administering justice.

The Quran regards the Prophet (pbuh) as a mercy for the entire humankind (Rahmatan lil-Alamin).

God exhorts Muslims to emulate the Prophet's example of perfection and compassion as the designated role model.

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People require compassion, care, a pleasant face and patient forbearance that are not overwhelmed by other people's ignorance or flaws.

They seek someone caring, kind, empathic, loving, and forgiving with a big heart and who gives them everything he can without expecting anything in return, who shares their worries and concerns without imposing his own on them.

People must be merciful on the ground, and God the Almighty will show mercy to them. The merciful and kind people will receive the Mercy of the Merciful Lord. Whoever does not show mercy to the people, God will not show mercy to him (Jami' al-Tirmidhi 1924, Book 27, Hadith 30, Vol. 4, Book 1, Hadith 1924).

Mercy and forgiveness encourage tolerance in the interests of peace and harmony.

Mercy is prominently promoted in Islam, implying that it is for everyone and all contexts and circumstances.

Thus, Muslims accommodate other people's points of view and differences of opinions in beliefs and interpretations, all to establish and sustain peace.

To promote sustainable peace, differences must be resolved in good faith.

People who are egoistic, greedy, arrogant, unscrupulous and selfish accept pseudo-religious experts' interpretations of religious messages.

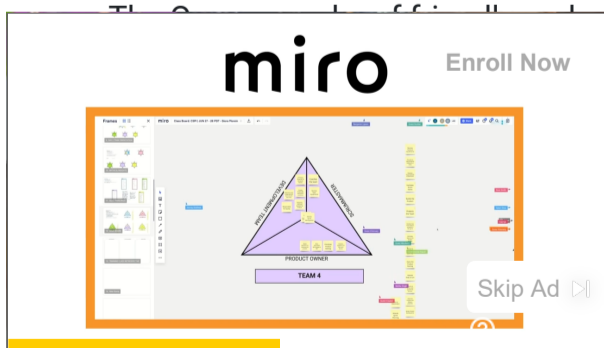
They are detrimental and destructive, causing conflict, division, dissension, violence and bloodshed – anything but peace. As such, they are counter-productive.

Islam obligates Muslims to be merciful to all, especially opponents and prisoners of war.

If the Prophet commanded this of his enemies, then tolerance towards all people for peace can only be better.

Some modern secularist circles argue that a human is a social, economic, intellectual animal or vegetable.

Islam, however, values, dignifies, honours human life and cautions people to protect human life and avoid committing horrible acts and heinous crimes.



...dial relationships between Muslims far apart from their countries are

...nce overrides the faith and Islam's

...ated Eve, the mother of all souls when He created Adam, the first man and Prophet.

When procreation followed, humans dispersed across the continents as a larger family. This proves that humanity is a single family.

As time passed, they became susceptible to conditions that led to diversity, speaking different languages and adopting different traditions, civilisations and ways of life.

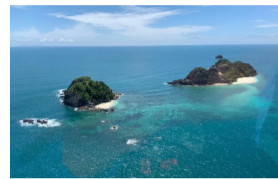
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People became distinguished across time by their belief or disbelief in universally recognised facts and their compliance or disobedience to those truths.

The Quran declares: "O mankind! Reverence your Guardian-Lord, Who created you from a single person, created, of like nature, his mate, and from them, twain, scattered (like seeds) countless men and women; reverence Allah, through Whom ye demand your mutual (rights), and (reverence) the wombs (that bore you): for Allah ever watches over you." (Quran, al-Nisa': 1).

The above-sacred statement conveys that all humans are related since they are descended from the same parents.

So they must adhere to kinship connections and obligations. One human being was created, and the human race spread over the globe from him.

People will pay little or no attention to the artificial differences in their lives if they are aware of this fact – differences that lead to discrimination between descendants of a single soul and the severance of ties of a single universal kinship.

All these differences are coincidental and circumstantial.

Moreover, they will never allow overriding the claim of kinship: belonging to one soul that deserves to be preserved and belonging to one Lord who must be feared.

We know how much humanity endures and suffers due to injustice.

If such a fact is fully understood, no discrimination in society will be possible. Ignorance tries to keep its hold on the world by discriminating against people based on human-made criteria.

Class war proceeds from a doctrinal basis that legitimises the supremacy of one class and the destruction of others.

It chooses to be oblivious that all human beings have originated from a single soul and have the same Lord to whom they should all refer.

Had this been well established, there would have never been a caste system or class war that led to bloodshed.

On the concept of equality, which strengthens bonds of universal kinship, the Quran states: "O mankind! We created you from a single (pair), a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honoured

is the most righteous of you. And acquainted (with all things)". (Quran.

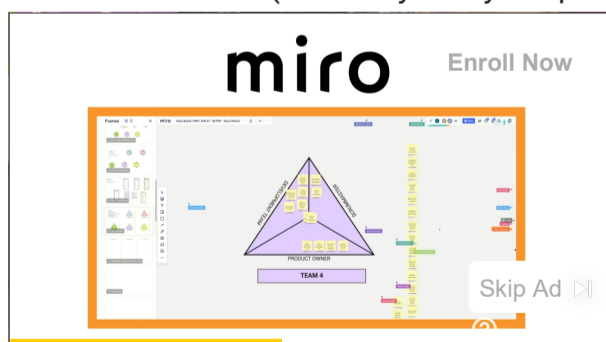
members of the same human family.

Prophets' call to respect and protect each

other's dignity.

In other words, humankind's evolution as "nations and tribes" is intended to foster rather than diminish their mutual desire to understand and appreciate the essential human oneness that underpins their outward differentiation, and, as a result, national or tribal prejudice, which is implicitly condemned in the Qur'an and more explicitly condemned by the Prophet.

Our contemporary understanding of "freedom" is incorrect because of a



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lack of orientation.

Illegal and immoral behaviours are encouraged as cultural cravings in the name of freedom worldwide.

In the name of freedom, devastating liberalism rises alongside lesbian, gay, bisexual, and transgender (LGBT) permissiveness and debauchery, accompanied by legalised same-sex marriage, while feminists emancipate women from time-honoured customs and values.

In the name of freedom, one is enslaved to one's desires or enters the service of another's proclivities, including unethical, immoral, and illegitimate masters.

Many people select this path to "freedom" by entertaining and offering Satan's many demonised enticements, a jealous and sworn enemy of humanity.

From a religious standpoint, we must ensure the implementation of a considerably more solid understanding of freedom to promote and sustain peace.

Freedom can be categorised as below.

FIRST, the essential freedoms are freedom of thought and expression. It is debatable whether this principle is relevant. Islam encourages people to speak their minds without fear of retaliation.

Despite this, a person who remains deaf, dumb, silent, and afraid after learning the truth is referred to as a "mute devil".

This signifies that Islam guarantees human freedom of thought and expression, which is a sensitive issue for maintaining societal harmony.

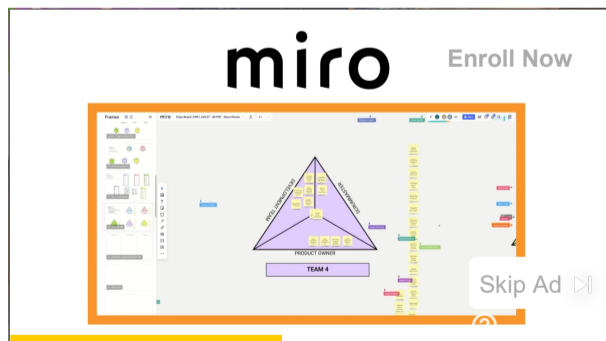
Thus, freedom might be considered a precondition for peace. When freedom is absent, peace is impossible to achieve.

SECOND is the ability to reap the benefits of wealth and natural resources.

The Quran states: "It is He Who has made the earth manageable for you, so traverse through its tracts and enjoy of the Sustenance which He furnishes. (You will return) unto Him for the Resurrection" (Quran, al-Mulk:15).

Hence, people should not be denied access to the natural and mineral treasures that God provided for the benefit of all.

Restricting access leads to dissatisfaction, disappointment, hunger and upheaval, which are detrimental and inimical to peace.



ownership.

by parents and those nearest related, for women, whether the property be inherited from a parent or from a husband (Quran, al-Nisa':7).

distributed fairly. Men and women have

inheritance rights in Islam. Women's inheritance rights were granted in several countries only in the last century. Islam granted this to women 14 centuries ago.

FOURTH is that of education. Islam advocates freedom of learning for every member of the community. The Prophet said that seeking knowledge is obligatory for every Muslim (Sunan Ibn Majah, Vol. 1, Book 1, Hadith 224, Book 1, Hadith 229).

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Islam is not opposed to science, technology or knowledge. Nobody should be denied an education. In this way, Islam defends ultimate justice so that, when correctly implemented, peace reigns supreme regardless of social rank. Injustice paves the way for a rebellion.

Islam does not allow discrimination since it is committed to maintaining peace.

Islam offers educational opportunities to anyone who wants to learn, and it condemns any action that undermines the establishment and maintenance of peace.

FIFTH is that of leadership. A leader should have credentials, with skill and efficiency being the most vital.

Favouritism is condemned because it causes a slew of issues and unrest.

Consequently, if freedom and natural justice are not secured, peace remains elusive, if not mythical.

As a result, allowing the mentioned freedoms in their purest moral sense is a precondition for long-term sustainable peace.

In conclusion, people should be informed that Islam is a religion of peace and that violence and force have no place. Leadership should provide working examples to establish this through example.

Erroneous teachings and misunderstandings about Islam as anything other than a religion of peace that rejects violence and coercion must be eradicated.

People must demonstrate admirable character and traits that promote peace by engaging in community services and helping the poor, disadvantaged and destitute.

Regardless of circumstances, all people must be handled with compassion, tenderness, and fairness. It is essential to refrain from using violence or retaliation against anyone.

This gives more possibilities for its detractors to learn about the true religion of peace and better understand Islam.

Last but not least, Muslims must emulate the Prophet's gracious demeanour towards all people. The primary societal goal of Islam is to create peace and only long-term peace.

The writer is a professor at the Department of Usul al-Din and Islamic University Malaysia

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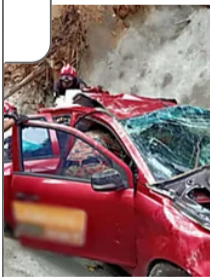


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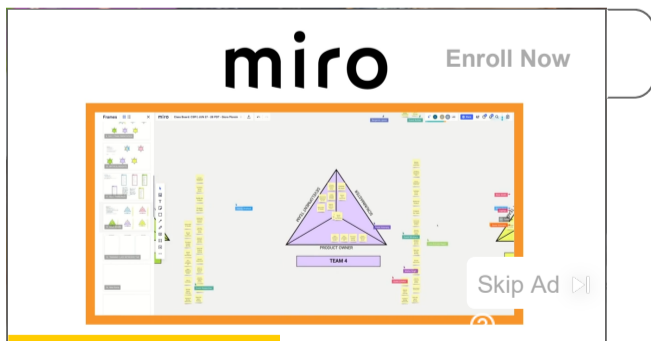


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