The Quran and World Peace

Verily in the remembrance of God do hearts find peace and satisfaction.

(Al-Raad 13:28)

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The Qur'an
And World Peace

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Translator's Note

Man's most fundamental needs as the need for knowledge, harmony, and the need for all these needs have many degrees and are closely related to one another. In fact, with these very questions that the Holy Books of the Divine Books — deals. Mostly, look at it as a book containing some certain facts and principles of life, however, is not so. There are guiding, all vital issues, and one can unfold interpretations.

Many of the best minds and questions such as ecological problems of mankind, conquest of disease, bridging rich and poor and, in particular, work inspired by the faith and tenets of Islam. Belief in One God brings us to believe mankind and on the unity of mankind and of human dignity and brotherhood. On an existential plane, many would conclude human happiness (in contradistinction to physical pleasure), mental peace, and tranquility can only be attained without some sort of spiritual man follows Divine Guidance, he becomes fear for the present or the future, and for the past (khauf and huzn in the Qur'an)

According to the Qur'anic texts (assigning partners to Allah) and kufrah (disbelief in Allah) that causes fasad (corruption) across the world — the corruption and people indulge in this world, an activ
Translator's Note

Man's most fundamental needs can be summed up as the need for knowledge, the need for peace and harmony, and the need for a way to salvation. That these needs have many degrees and modes and that they are closely related to one another cannot be denied. It is with these very questions that the Holy Qur'an — the last of the Divine Books — deals. Mostly people from outside look at it as a book containing some instructions about certain facts and principles of life and conduct. It, however, is not so. There are guiding principles regarding all vital issues, and one can unfold any number of valid interpretations.

Many of the best minds devoted to burning questions such as ecological problems, pollution, feeding of mankind, conquest of disease, bridging the gap between rich and poor and, in particular, world peace, have been inspired by the faith and tenets of Islam. And rightly so. Belief in One God brings us to believe in the oneness of mankind and on the unity of mankind is built the concept of human dignity and brotherhood. On the metaphysical-existential plane, many would concede today that true human happiness (in contradistinction to sensuous pleasure), mental peace, and tranquillity are not possible to attain without some sort of spiritual orientation. When man follows Divine Guidance, he becomes free from any fear for the present or the future, and any grief or sorrow for the past (khlaif and huzn in the Qur'anic terminology).

According to the Qur'anic teachings, it is shirk (assigning partners to Allah) and kufr (repudiation and disbelief in Allah) that causes fasad (colossal wrongness) across the world — the corruption and disorder in which people indulge in this world, an active perversity which
degrades things and depraves men. *Iman* (staunch religious belief), on the contrary, grants a believer serenity of spirit and heart, resultant upon faith and prayer, the awareness of the Divine sufficiency and inner tranquillity. A truly believing and practicing Muslim experiences in his heart *sakinah* (the *Scheenah* of the Old Testament), the token of Divine Presence and the peace it brings with it. Needless to say, true faith and belief also entails ceaseless vigil on purity of motive and inner integrity.

Dr. Israr Ahmad, the author of this tract, firmly believes that the deep trouble and distress in today’s world may have a simple cause that we humans — and we must also add, we Muslims too — have not properly obeyed God’s essential instructions and thereby have missed our main goal. In his own modest way, Dr. Israr Ahmad has been actively busy in propagating and disseminating the Qur’anic message for the last twenty years. The present tract is based on a speech which he delivered on several occasions at well-attended meetings of students and general public with the sole purpose of calling people back to the Qur’an. I pray to the Almighty that this humble effort may serve the purpose of bringing entire humanity in the fold of genuine religious fellowship.

**DR. ABSAR AHMAD**
Director, English Department
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I shall deal with the topic of “The Peace” at three different levels, tranquillity of an individual person, peace of a group, and finally, world peace.

**An Individual Person’s Peace and Tranquillity.**

One may be surprised that I am discussing world peace by first individual’s personal peace and inner tranquility. But a moment’s reflection will be sufficient to the reader to realize that the all-important truth that a factor in establishing world peace is mental satisfaction of an individual. Here are the following four reasons:

Firstly, an individual human being is a microcosm of humanity. A wall, however high and strong, after all a complex of bricks. Its stability depends on the strength and good quality of each brick. Similarly world peace is unlikely unless all the spiritual and psychological peace of all human beings are established.

Secondly, man in himself is a “miniature universe” or microcosm and as such his consciousness reflects the world. This important truth has been fully real. Learned Muslims — the greatest researchers into the inner man. That is the reason why I have chosen the "miniature universe" or microcosm meaning.
and depraves men. *Iman* (staunch faith) on the contrary, grants a believer serenity consequent upon faith and prayer, the inner sufficiency and inner tranquility. The practicing Muslim experiences in his *Tawbah* (the Old Testament), the token and the peace it brings with it. Needless to add belief also entails ceaseless vigil on inner integrity.

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DR. ABSAR AHMAD
Director, English Department
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I shall deal with the topic of "The Qur’an and World Peace" at three different levels, viz., the peace and tranquility of an individual person, the socio-political peace of a group, and finally, world peace.

**An Individual Person’s Peace and Tranquility**

One may be surprised that I am embarking upon a discussion of world peace by first mentioning an individual’s personal peace and inner state of harmony. But a moment’s reflection will be sufficient to bring home to the reader the all-important truth that the most effective factor in establishing world peace is personal peace and mental satisfaction of an individual. This is so because of the following four reasons:

Firstly, an individual human being is the basic unit of humanity. A wall, however high and long it may be, is after all a complex of bricks. Its strength and stability depends on the strength and good quality of individual bricks. Similarly world peace is unthinkable without the spiritual and psychological peace of a large majority of its inhabitants.

Secondly, man in himself is a "miniature universe" and as such his consciousness reflects the entire cosmos. This important truth has been fully realized by the Sufis of Islam — the greatest researchers into human psychology. That is the reason why I have chosen their term — "miniature universe" or microcosm — to express my meaning.
Just as external and environmental happenings influence the inner state of man, it is equally true that man also influences the macro-cosmic physical universe around him. His inner state affects and brings about changes in the vast expanses of the material cosmos. Therefore, the peace and tranquility enjoyed by human individuals necessarily makes its impression on the outer world. In other words, the subjective peace experienced within makes harmony possible in the world outside the individual.

Thirdly, even a cursory glance at world history is enough to show that often the personal disquietude of a few individuals led to disastrous wars resulting in widespread bloodshed and destruction. If we study closely the life-history and personalities of leaders like Hulagu Khan, Genghis Khan, Hitler and Mussolini, we come to know that it was due to their mental disquietude and perversity that the world peace was shattered and innumerable innocent human beings were savagely killed.

Fourthly, even now if we consider for a moment the few persons in whom tremendous powers are vested (such as those who reside in the White House and the Kremlin), we will be assured that world peace largely depends upon the inner peace and tranquility of these very few individuals. Not to speak of mental disruption, even the nervous tension or anxiety of a single one of these men might spark off an extremely devastating nuclear war.

**Iman — Doctrinal Belief**

Viewed from this angle, Islam seems to occupy a unique position in the community of world religions. *Iman* is the collective term for all those beliefs on which the Islamic faith is based. The root of the word *Iman* is *a-m-n*, which points to the peace and tranquility that the believer enjoys in his heart as a result of entertaining and upholding these beliefs.

The quintessence of *Iman* is belief in one God, or *Iman billah*, which is constituted by a relationship to Allah (SWT) and a relationship to *Nii* (world), acceptance of the Prophets (PBUH) and the truths revealed by the Holy Quran. It is a personal relationship and subjective relationship with Allah that produces peace, a positive and durable ground for the inner man to be free from fear and anxiety, and the true and lasting peace in the heart of a person. This is called *Tauheed* — oneness of God, which contains two words, *unity* and *unityism* — is the characteristic of a person who has a pure spiritual relation of a man to his Maker. It is the state in which the Creator and the created are in perfect consonance with each other. A believer is a free and happy person, he is free from worldly worries, fear, and his mind and heart experience an inner peace that cannot be described in words.

In Surah Al-An’am, Allah asks the question in this manner

> *الله اَيُّهاللّاهُ يُعَلِّمْ النَّاسَ مَا عَلَّمَهُمُ الْكَافِرُونَ* (الأنعام: 81)

...Which of the two parties has security and peace, (tell me) if you be among those who are knowledgeable and rightly guided. (Al-An’am 6:83)
The quintessence of Iman is belief in Almighty God, or Iman billah, which is constituted by intuitive knowledge of Allah (SWT) and a relationship to Him of hope and total dependence and submission. Only this type of personal and subjective relationship with Allah (SWT) can engender true and lasting peace in the heart of a man, providing a positive and durable ground for the stability of his inner being. Tauheed — oneness of God, which we translate as "unity" or "unityism" — is the characteristic term for this pure spiritual relation of a man to his Creator, which ultimately leads him to a state described by the Qur'an in these words: "Allah became pleased with them and they became pleased with Him" (Al-Bayyinah 97:8). This is a state in which the Creator and the worshipper are in total consonance with each other. A believer who has obtained this spiritual height is completely free from all anxiety and fear, and his mind and heart experience a bliss which can be felt but cannot be described in words.

In Surah Al-An'am, Allah (SWT) first poses a question in this manner

قَائِلِ الْقَرْطِيِّينِ أَحَدُّكُمْ لَيْدَ عَلَيْهِمْ طَلِيقٌ وَلَبْسُونَهُمْ (الانعام: 81)
...
Which of the two parties has more right to security and peace, (tell me) if you know. (Al-An'am 6:82)

and then the answer is supplied thus

الْذِينَ آمَنُوا وَلَمْ يَبْلُسُوا إِيمَانَهُمْ بَيْنَ أَيْمَانِهِمْ وَلَبِسُوْا لَهُمْ أَلْفَأَنَّمُ (الانعام: 84)

It is those who believed and did not pollute their faith with zuiln, that are truly in security and are rightly guided. (Al-An'am 6:83)
In short, true belief in Allah (SWT) is the sole positive and real ground for a man's inner peace and happiness. This devotional relationship with Allah (SWT) accompanied with pure and resolute submission to His commands can be achieved and enhanced by remembrance of Allah (or zikr). The Qur'an says

(اللّهُ ﻲدْرِكُ ﻆِلْدَّ تُطِمِّمُ العَلْوَاتِ (الرعد:28))

Verily, in the remembrance of Allah do hearts find peace and satisfaction. (Ra'd 13:28)

A person who is deprived of belief in Almighty Allah (SWT) can never enjoy even the semblance of mental peace. As a result of this lack of belief, he is always obsessed by ever-growing worldly ambitions. He is ever entangled in the blinding cobweb of his limitless desires. Most men die before seeing their desires and ambitions materialized, no better than travelers in the desert pursuing a mirage, whereas the more intelligent of these fall prey to assorted mental aberrations. Their minds become arenas of strife and conflicts. Their desires lead them to intense internal conflicts and frustrations and consequently they are transformed into infernos — their hearts set ablaze. These inner disruptions manifest themselves outwardly, giving rise not only to a ruthless and savage struggle for existence but also to vile competition, the use of unfair means in business and trade, greed, caprice, and false ostentation. As a result of all this, God’s earth becomes rampant with immorality, crime, corruption, and lawlessness.

At this stage, only belief in the Hereafter, which is a corollary of belief in Allah (SWT), comes to rescue a man from the abysmal depths of darkness. It provides an effective check against corruption and immoral conduct. The eschatological beliefs in bodily resurrection, the Day of Judgment, and reward and punish provide a powerful incentive to a believer to perform his duties, to be content with his lawful income, and to follow the rules laid down in the Divine Law. The conduct of his terrestrial existence must be in line with the conduct of his terrestrial existence. He must act in accordance with the moral code of Islam, and the belief that there is only one God, which can effectively keep man from the abyss of immorality, and that is the belief in the accountability on the Day of Reckoning.

(أَنَّ رَبَّكَ أَسْتَغْفِرُ إِلَيْهِ وَإِلَىٰ رَبِّكَ رَيْسَكَ)

Indeed not! Man behaves rebelliously. He deems himself to be independent of his Lord, and his Lord indeed is the returner. (An-Nahl 16:96)

It should be crystal clear from all this that it is impossible to have serenity of heart, peace of mind, and a steadfast belief in religious truths. A person who behaves in an un-Islamic manner is in reality living in a false peace, an artificial serenity, and is living an artificial existence. This artificial peace takes the form of an attitude of rebellion towards the laws of Islam, which in turn guarantees outer peace. Iman and Islam are indeed like the two faces of a coin. Whereas one provides guidance towards peace and happiness, the other does so for guidance towards evil and unhappiness. The Holy Prophet's (SAW) words were all for the betterment of the hereafter. His teachings were meant to guide people towards the true path of Islam.

Islam

As stated above, Iman or belief is essentially related with the inner reality of a person, and the internal peace and happiness that results is its greatest fruit. The external manifestation of this inner peace takes the form of an attitude towards Islam, which in turn guarantees outer peace. Iman and Islam are indeed like the two faces of a coin. Whereas one provides guidance towards peace and happiness, the other does so for guidance towards evil and unhappiness. The Holy Prophet's (SAW) words were all for the betterment of the hereafter. His teachings were meant to guide people towards the true path of Islam.
belief in Allah (SWT) is the sole bond for a man’s inner peace and tranquil relationship with Allah (SWT) and resolute submission to His will achieved and enhanced by remembrance of Allah (zikr). The Qur’an says

الْحَمْدُ لِلَّهِ الْجَمِيعِ وَالْقُلْبُ للَّهِ الْمُحْتمِمُ

(Al-Qur’an 2:88)

remembrance of Allah do hearts satisfaction. (Ra’d 13:28)

So is deprived of belief in Almighty or enjoy even the semblance of mental of this lack of belief, he is always wing worldly ambitions. He is ever cobweb of his limitless desires. seeing their desires and ambitions better than travelers in the desert whereas the more intelligent of these mental aberrations. Their minds rife and conflicts. Their desires lead external conflicts and frustrations and transformed into infernos — their. These inner disruptions manifestly, giving rise not only to a ruthless existence but also to vile of unfair means in business and trade, ostentation. As a result of all this, is rampant with immorality, crime, perverseness.

only belief in the Hereafter, which is a Allah (SWT), comes to rescue a man depths of darkness. It provides anost corruption and immoral conduct. beliefs in bodily resurrection, the Day of Judgment, and reward and punishment in a future life, provide a powerful incentive to a believer not to omit his duties, to be content with his lawful rights, and to abide by the rules laid down in the Divine Law (Shari’ah) regulating the conduct of his terrestrial existence. The Qur’an asserts unequivocally that there is only one psychological factor which can effectively keep man from transgression and immorality, and that is the belief in the Hereafter and in accountability on the Day of Reckoning.

إِنَّكَ لَآ إِلَّا رَبُّ الْإِنْفَضَاءِ أَنْ رَجَعَ إِلَيْنَا أَنْ إِلَيْنَا رَجُعْتَ

(Al-Ataq 40:18)

Indeed not! Man behaves rebelliously for he deems himself to be independent. (But) towards your Lord indeed is the return. (Al-Alaq 96: 6-8)

It should be crystal clear from the above that it is impossible to have serenity of heart if we do not have a staunch belief in religious truths. Any scheme or plan of action geared towards bringing about world peace and harmony, if not based on the belief in Almighty Allah (SWT) and in the Day of Reckoning, is bound to fail. It can succeed only if it is based upon the tenets of Islamic faith.

Islam

As stated above, Iman or religious belief is essentially related with the inner realm and mental state of a person, and the internal peace and calm enjoyed by him is its greatest fruit. The external manifestation of this inner peace takes the form of an attitude towards life known as Islam, which in turn guarantees outer peace and harmony. Iman and Islam are indeed like the two sides of a single picture. Whereas one provides guarantee for inner peace and happiness, the other does so for external peace and harmony. The Holy Prophet’s (SAW) prayer which he used to say at the sight of a new moon every month
contains a significant allusion to this very truth. The prayer, couched in simple but beautiful words, reads:

اللَّهُمَّ أُلْهِيَّ عَلَيْكَ بِالْأَمْنِ وَالْإِمَانِ وَالْبَيْتَةُ وَالْإِسْلَامَ

O Lord! Make this new moon full of glad tidings for us: of peace, Iman, well-being, and Islam

These truths were expressed more fully and explicitly in other traditions of the Prophet (SAW). For example, in one tradition he negated Iman (and swore thrice to emphasize it) in a person whose neighbor is not safe from his misbehavior. Secondly, morally wholesome behavior was regarded as the zenith of both Iman and Islam. Thirdly, the Prophet (SAW) defined a Muslim as one from whose hands and tongue other Muslims are safe. Fourthly, he preached in a very wide and general way to "take pity on the inhabitants of earth, if you wish that the Lord of the heavens takes pity on you."

Socio-Political Peace and Well-Being —Salamah

Human beings are gregarious by nature. Their relationships with each other assume the form of ever-widening circles. Starting from the interactions within the family nucleus, they develop to encompass clans, tribes, complex social systems, and political states. Quite logically, world peace lies in the amicability and cordiality of relations between these states because the world is, after all, nothing but a large multitude of these socio-cultural groups and states. The internal harmony of a single group bears the same analogy to the peace of the total world as the inner serenity (i.e., Iman) of a person bears to the external well-being (i.e., Islam). That is why Islam has put the greatest emphasis on social peace and political and economic justice. As delineated by the Holy Prophet (SAW), the character-traits of a Muslim individual, which is the basic unit of Muslim social polity, are the highest ideals of human character ever exhibited by any philosopher. One can well imagine that at the social level by a community which observes noble principles and whose members are affectionate, and benevolent among themselves.

The Islamic social structure rests upon a positive foundation of Al-hubb fillah Allah (SWT) and in obedience to well being are its marks of distinction. The companionship of two Muslims (SWT) is regarded by Him as a religious virtue. This very attitude, the way people greet each other in wishing each other peace and well, and Wa Alaikum Assalam are constantly uttered and heard when they meet with each other. The Holy Prophet's twin characteristics of a typical Islamic sayings thus:

(0 Muslims!) You will never achieve genuine belief unless you are believers. And you can create love amongst each other, and respect each other. Shall I not create love amongst you (and the way lies in) frequently greeting, salam. (Reported by Abu Hurayra by Imam Muslim)

A major portion of the Sunnah literature, entitled Al-Hujurat, revealed in meticulously detailed instructions on social harmony and well-being, towards the leader and elders, is
allusion to this very truth. The simple but beautiful words, reads:

اللهم إني أستعين على آيتك بالله تعالى باليمن والليمن والملم

his new moon full of glad tidings

Iman, well-being, and Islam

were expressed more fully and conditions of the Prophet (SAW). For he negated Iman (and swore) in a person whose neighbor is not behavior. Secondly, morally wholesome as the zenith of both Iman and prophet (SAW) defined a Muslim as one and tongue other Muslims are safe. in a very wide and general way to inhabitants of earth, if you wish that the is pity on you.”

Peace and Well-Being — 

Salamah

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ideals of human character ever envisaged by any moral philosopher. One can well imagine the tranquility enjoyed at the social level by a community that is founded on such noble principles and whose members are so considerate, affectionate, and benevolent among themselves.

The Islamic social structure is established on the positive foundation of Al-hubb fillah — love for the sake of Allah (SWT) and in obedience to Him. Peace and well-being are its marks of distinction. That is why sincerity and companionship of two Muslims for the sake of Allah (SWT) is regarded by Him as the most excellent of religious virtues. This very attitude is amply reflected in the way people greet each other in the Islamic society by wishing each other peace and well-being. Assalamo Alaikum and Wa Alaikum Assalam are the cheering phrases constantly uttered and heard when Muslims meet and part with each other. The Holy Prophet (SAW) described these twin characteristics of a typical Islamic society in one of his sayings thus:

أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ أَلَمْ تَذَهَّبُوا للْحَيَاةِ الْحَيَاةِ؟ A major portion of the Surah of the Holy Qur'an entitled Al-Hujurat, revealed in Madinah, contains meticulously detailed instructions that help to maintain social harmony and well-being. Respectful behavior towards the leader and elders, in manner, voice, and
demeanor, are the bonds and cement of an organized community. Rumors should be tested and selfish impatience should be curbed by discipline. Scandal or slander of all kinds should be condemned. All quarrels and differences should be patched up and reconciled, by the force of the community if necessary, but with perfect fairness and justice. Ridicule, taunts, and biting words should be avoided, whether the person spoken of is present or absent. Suspicion and spying are unworthy of believers. Mutual respect and confidence are a duty and a privilege in Islam. One can well imagine how much importance Islam assigns to social peace by enjoining upon Muslims to shun anything which corrodes it.

More than that, the Holy Qur'an delineates such golden principles of social and group life which cannot be found in any other religious book. For example:

\[
\text{تَعَاوَّنُوا عَلَى الْبُرِّ وَالْقُوَّةِ، وَلا تَعَاوَّنُوا عَلَى الْإِخْسَادِ وَالْغُلْوِ،}
\]

(المائدة:2)
...help one another in righteousness and piety, but do not help one another in sin and wickedness.... (Al-Ma'idah 5:2)

\[
\text{كُونُوا قَوْمًا يَقُولُونَ إِنْ شَاءَ اللَّهُ إِنَّمَا نَعْلَمُ مَا فِي الْغَيْبِ، وَإِنَّمَا نَذَّرُ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَتْمَانِيَةِ،}
\]

(الصلاة:130)
O believers! Stand out firmly for justice, as witnesses for the sake of Allah, even (if this may go) against yourselves, or your parents, or your kin.... (Al-Nisa 4:135)

\[
\text{كُونُوا قَوْمًا يَقُولُونَ إِنْ شَاءَ اللَّهُ إِنَّمَا نَعْلَمُ مَا فِي الْغَيْبِ، وَإِنَّمَا نَذَّرُ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَتْمَانِيَةِ،}
\]

(الصليات:8)

O believers! Stand out firmly for justice, as witnesses for the sake of Allah, even (if this may go) against yourselves, or your parents, or your kin.... (Al-Nisa 4:135)

We have surely sent our messengers all with signs (i.e., miracles and proofs) and the Book (i.e., revealed guidance), and the balance (i.e., the Shi'ah), so that you stand by justice.... (Al-Hadeed 57:25)

The above verses of the Qur'an make clear the fundamental principles of Islamic peace, piety, justice, and fairness. The social and moral code of Islamic society should be to achieve peace and harmony in human affairs. The Qur'an says:

**World Peace**

As far as I can understand, to offer for the promotion of peace, there are (a) a long-term or international scheme, and (b) a short-term or international scheme.

As regards the real, durable, and enduring peace to bring about peace on earth, Islam, as it is, and unambiguously that it can be, responding to the call of Islam, under the guidance of the Creator and Sustainer (SWT) as the Creator and Sustainer submitting to His will as expressed in the Revelation, i.e., the Holy Qur'an. Africa, with the potential to expand and take on a new fold, and thus to save all human beings from disruption, oppression, and disgrace. Examples of human history are witness to the fact that humanity adopted an ideology an
O believers! Stand out firmly for Allah, as witnesses for the sake of justice, and let not the enmity of a people cause you to turn away from justice. Do justice, for that is closer to piety.... (Al-Ma‘ida 5:8)

We have surely sent our messengers with clear signs (i.e., miracles and proofs), and sent with them the Book (i.e., revealed guidance) and the Balance (i.e., the Shari‘ah), so that mankind may stand by justice.... (Al-Hadeed 57:25)

The above verses of the Qur’an make it clear that the four fundamental principles of Islamic polity are righteousness, piety, justice, and fairness. The sole aim before a truly Islamic society should be to achieve these so that people live in peace and harmony.

**World Peace**

As far as I can understand, Islam has two schemes to offer for the promotion of peace: (a) a real and long-term scheme, and (b) a short-term or interim one.

As regards the real, durable, and universal scheme to bring about peace on earth, Islam asserts emphatically and unambiguously that it can be achieved only through responding to the call of Islam, by believing in Allah (SWT) as the Creator and Sustainer of the universe and submitting to His will as expressed in the last Divine Revelation, i.e., the Holy Qur’an. A true Islamic society has the potential to expand and take the entire world into its fold, and thus to save all human beings from exploitation, disruption, oppression, and disquietude. The vicissitudes of human history are witness to the fact that whenever humanity adopted an ideology and way of life other than
Islam, the world was torn by injustice and warfare. The Holy Qur'an says:

أَلَمْ نَزِدْكُمْ فَعلٍ رَكَّزْك بعَدَوْا إِنَّ ذَاتَ الْعَمَّادِ ۖ أَيُّهَا الْيَتَّبِعُ أَلَمْ يُلْقِي
يَتَّلَبَّهَا فِي الْبَلَادِ وَتَسْؤُمُ الْأُقْبَلِ بِجَبَرُوا الْسَّحْرَ بِالْوَادِو فَزَعْوُونِ
ۖ ذِي الأُوْلَادِ الْأَقْبَلِ طَغَوْا فِي الْبَلَادِ فَكَرِّوْا فِيهَا الفَسَادَۚ

(المحج) ۚ۔ۖ (89:12)

Have you not seen how your Lord dealt with the Ad, of the (city of) Iram with lofty pillars, the like of whom were not created in (all) the land? And with the Thamud, who cut out (huge) rocks in the valley? And with Pharaoh of Stakes? They were those who had committed great excesses in the lands, and spread great mischief in them. (Al-Fajr 89:6-12)

Thus, the main emphasis of Islam is on calling the entire humankind towards faith in its Lord and Creator, and urging it to submit to His Will. Indeed, the real way to establish lasting peace on earth is the following: First of all, a true Islamic society and a genuine Islamic State needs to be established in one part of the world; this would act as a beacon, inviting the humankind towards the light of Iman and Islam. As a result, the boundaries of Islamic society and Islamic State would keep on expanding till the entire humanity would come within the fold of the love, benevolence and mercy of its Creator.

Under the present circumstances, however, this seems like a far-fetched idea. But Islam has a message of peace, love, and harmony for the interim period as well. Islam provides us with two cardinal principles, on the basis of which the peoples of the world can be united in global harmony. Thus, the ayah 13 of Surah Al-Hujurat reads:

O mankind! We created you of a) male and a female, and made you nations and tribes, so that you might know one another. Verily the most honored sight of Allah is (one who is) the most just of you.... (Al-Hujurat 49:13)

Here the Holy Qur'an mentions, in an all inclusive manner, the diversity of humankind can create a deep sense of unity and togetherness among the different cultures and religio-cultural groups of the world. It reminds us of the oneness of the Creator which leads us to the concept of humankind, and the common origin race in the primordial pair of Adam and his wife Eve, which opens up to the idea of universal brotherhood.

This ayah addresses all of us Muslims. All human beings are created from the first couple, Adam and Eve. All races and nations are conventional labels with which we are born and brought up, and know their differing characteristics. But at the end of the day, we all are one, and the most honorable. Allah (SWT) is the Creator of all, and as such they are all equal before Him.

These two principles of unity and oneness of Creator may appear to be utopian, but history tells us that the Prophet of Islam established a society based on these very principles, in spite of the internal strife and conflict. Even today, his teaching shows us that the Prophet (SAW), acclaims that when he meets the son of Muhammad (SAW) that he, in fact, had the society based on the lofty moral ideal...
...bottom by injustice and warfare. The

when your Lord dealt with

O mankind! We created you from a single (pair of a) male and a female, and made you into nations and tribes, so that you may know each other. Verily the most honored of you in the sight of Allah is (one who is) the most righteous of you... (Al-Hujurat 49:13)

Here the Holy Qur'an mentions two points which can create a deep sense of unity among the diverse races and religio-cultural groups of the world, viz., the unity of the Creator which leads us to the essential equality of humankind, and the common origin of the entire human race in the primordial pair of Adam and Eve, which leads us to the idea of universal brotherhood.

This *ayah* addresses all of humanity and not just the Muslim community. All humankind has descended from the first couple, Adam and Eve. Their tribes, races, and nations are conventional labels by which we may know their differing characteristics. Before Allah (SWT) they are all one, and the most righteous is the most honorable. Allah (SWT) is the Creator of all human beings and as such they are all equal before Him.

These two principles of unity of the human race and oneness of Creator may appear rather theoretical, but history tells us that the Prophet of Islam (SAW) established a society based on these very principles which was free of internal strife and conflict. Even H. G. Wells, who otherwise is a bitter critic of the personal life of the Holy Prophet (SAW), acclaims that it was a great feat of Muhammad (SAW) that he, in fact, established a human society based on the lofty moral ideals of Islam.
Everybody knows that modern science and technology has brought about fantastic changes in contemporary life. Our globe has shrunk tremendously; we can travel from one corner of the earth to another in a matter of hours. The world has been reduced to a village, various countries being like localities of a single town. But this elimination of distance is entirely a physical and outer phenomenon. Mentally and psychologically, the various nations of the world are still far apart from each other. Even though at the political level men aspire to develop a universal brotherhood and a single world-State, yet in reality they cannot find a basis or value through which to overcome the barriers of color, creed, and race.

The desire for world peace and cordial relations among the nations of the world led to the formation of “League of Nations” in the early part of this century. But it failed miserably and ceased to exist after a few years because of the utterly selfish and inhuman attitude of some of the member countries. The yearning for peace and amicability in international relations persisted and it again resulted in the formation of a world body known as the “United Nations Organization.” It is an open secret, however, that it too has failed to achieve its purpose. Most resolutions passed by the UNO are not implemented in clear defiance of its Charter. Even though it has a prestigious paraphernalia of offices and divisions, its efficacy as a custodian of peace has never been up to the mark.

If we look at the matter from the right perspective, we realize that only Islam can meet the challenge of the time. The failure of peace-making world bodies like the UNO lies in the fact that these cannot possibly offer a ground for treating various national and ethnic groups as equal partners in the community of nations. Islam, on the other hand, gives us two such fundamental concepts which alone can bind the human race. It tells us that all human beings living on earth come from one primordial pair and as such they are like members of the Creator of all is Allah (SWT) are equal in His sight. White people have not colored nations, nor have Western powers boasted against the Eastern ones. Islam has baseless values and attitudes which inferior to others in any respect whatsoever.

The contents of the above mentioned verses of Surah Al-Nisa thus:

O mankind! Be mindful of your Lord, Who created you from a single pair of like nature, his mate and scattered countless men and women of Allah through Whom you are scattered and multiply. (Al-Nisa 4:1)

All our mutual rights and duties are referred to Allah (SWT). His will is the standard and measure of all duties are measured by our confessor. The Prophet of Islam (SAW) has not promised salvation in a future life, but has answered to the problems of this-world, we do need concrete facts. In today's world, we call for renewal, change, and development.
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and as such they are like members of one family. Again,
the Creator of all is Allah (SWT) and as such they are all
equal in His sight. White people have no superiority over
colored nations, nor have Western nations any ground to
boast against the Eastern ones. Islam totally negates all
baseless values and attitudes which treat some people as
inferior to others in any respect whatsoever.

The contents of the above mentioned *ayah* of Surah
Al-Hujurat have appeared in reverse order in the first
*ayah* of Surah Al-Nisa thus:

O mankind! Be mindful of your Guardian-Lord
Who created you from a single person. Created,
of like nature, his mate and from them twain
scattered countless men and women. Be mindful
of Allah through Whom you demand (your
mutual rights), and (be mindful of violating
relations based on) the wombs; for Allah ever
watches over you. (Al-Nisa 4:1)

All our mutual rights and duties, according to
Islam, are referred to Allah (SWT). We are His creatures;
His will is the standard and measure of good, and our
duties are measured by our conformity to His Will. The
Prophet of Islam (SAW) has not only shown a way to
salvation in a future life, but has also brought practical
answers to the problems of this-worldly life. And surely
we do need concrete facts. In today's situation of crisis the
call for renewal, change, and progress is heard
everywhere. The Prophet Muhammad (SAW) is the prime example of a personality who understood how to bring about revolutionary progress and build a community of true brotherhood. For example, his address on the occasion of the Farewell Pilgrimage epitomizes the climax of his mission, in which he said: “An Arab has no superiority over a non-Arab, nor has a non-Arab over an Arab. You are all born of Adam, and Adam was made out of clay.” This universalism is also depicted subtly in the above cited Qur’anic ayaat; both address all humanity and thus make explicit the fundamental facts shared by all human beings.

The role of an important pillar of Islam, Haji, is also very significant in this context. The spirit of Haji is the spirit of sacrifice of vanities, dress and personal appearance, pride relating to birth, national origin, accomplishments, work or social status. It signifies the brotherhood of all Muslims, demonstrated in the greatest of all international assemblies. The privileged cast away their arrogance and pride because they know it is a sin to be harsh or scornful to one’s bother. In bridging the gap between man and man, forgiveness (which is closely related with taqwa) plays an essential part. Magnanimity is a sign of strength.

Obviously, Qur’anic teachings can give lead to the rest of the world on the question of race relations. Islam has the best record of racial tolerance. Its mosque and pilgrimage gatherings have known no racial discrimination. The message of Islam has completely rejected racial prejudice or superiority of one race over the other. Even the western non-Muslim scholars admit this, the historian Arnold Toynbee among them. He writes:

The extinction of race consciousness as between Muslims is one of the outstanding moral achievements of Islam, and in the contemporary world there is, as it happens, a crying need for

the propagation of this Islamic way of racial toleration, which at present fighting a losing battle in a spirit of immense importance to mankind as we regain the upper hand if any militating against racial consciousness to be thrown into the scales. That the spirit of Islam might be reinforced with the favor of tolerance and peace.

Civilization on Trial, Oxford University Press, 1948, pp. 205-6)

The disregard of color and world is expressed by Malcolm X in his experiences in Makkah. He writes:

For the past week, I have been unbound and spellbound by the grace displayed at around me by all colors.... You may be shocked coming from me. But on this trip, I have seen and experienced, I had to rearrange much of my thinking, and previously held, and to toss aside previous conclusions.... Perhaps Americans could accept in reality, mankind - and cease to measure harm others in terms of terms of their color, .... Each hour here in Makkah enables me to have greater spirit what is happening in America, and white.

It is most unfortunate that, such magnificent teachings of unification Muslims themselves are taking to value for uniting cross-sections of the world on basis of racial and national loyalties.

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Prophet Muhammad (SAW) is the primevality who understood how to bring progress and build a community of example, his address on the occasion of image epitomizes the climax of his said: “An Arab has no superiority has a non-Arab over an Arab. You and Adam was made out of clay.” so depicted subtly in the above cited address all humanity and thus make real facts shared by all human beings.

Important pillar of Islam, Hajj, is also in context. The spirit of Hajj is the of vanities, dress and personal relating to birth, national origin, work or social status. It signifies the Muslims, demonstrated in the greatest assembles. The privileged cast away side because they know it is a sin to no one’s bother. In bridging the gap an, forgiveness (which is closely vs an essential part. Magnanimity is

Protestant teachings can give lead to the question of race relations. Islam racial tolerance. Its mosque and s have known no racial message of Islam has completely or superiority of one race over the non-Muslim scholars admit this, Toynbee among them. He writes:

Racial consciousness as between of the outstanding moral of Islam, and in the contemporary it happens, a crying need for the propagation of this Islamic virtue. The forces of racial toleration, which at present seem to be fighting a losing battle in a spiritual struggle of immense importance to mankind, might still regain the upper hand if any strong influence militating against racial consciousness were now to be thrown into the scales. It is conceivable that the spirit of Islam might be the timely reinforcement which would decide this issue in favor of tolerance and peace. (A. J. Toynbee, Civilization an Trial, Oxford university Press, 1948, pp. 205-6)

The disregard of color and race in the Muslim world is expressed by Malcolm X in a moving account of his experiences in Makah. He wrote:

For the past week, I have been utterly speechless and spellbound by the graciousness I see displayed at around me by people of all colors.... You may be shocked by these words coming from me. But on this pilgrimage, what I have seen and experienced, has forced me to rearrange much of my thought patterns previously held, and to toss aside some of my previous conclusions.... Perhaps if White Americans could accept in reality the Oneness of mankind - and cease to measure and hinder and harm others in terms of their "differences" in color, .... Each hour here in the Holy Land enables me to have greater spiritual insight into what is happening in American between black and white.

It is most unfortunate that, to the total neglect of such magnificent teachings of universal brotherhood, Muslims themselves are taking to various secular slogans for uniting cross-sections of the world population on the basis of racial and national loyalties. It is height of insanity that people who produced the finest examples of human
equality and brotherhood in their past on the basis of their faith alone are now adopting racial and ethnic nationalism as a panacea for their social and political ills. To give an historical example, Omar Ibn Al-Khattab (RAA) who belonged to the respectable Arab tribe of Quraish and was the head of the then largest Muslim State of his time, used to address Bilal (RAA) — a black Muslim and a former slave of humble means — as Sayyidina (our master).

The upshot of my discussion is that the truth which is essential for the happiness and peace (of both individual as well as social at the widest level) is all there and complete in the Qur'an and the Sunnah (i.e., the tradition and practice of the Prophet SAW). Whoever amongst Muslims studies the Holy Qur'an and the life of Prophet of Islam (SAW) in earnest must face the question: "Are you ready to follow the heights that Allah (SWT) shows you and be a witness to this unto the world?" I believe that the need of the hour is to explain and spread the teachings and wisdom of the Holy Qur'an, first among the Muslims themselves and then among the entire humankind. This can be achieved only through sincere and tireless efforts of those young men who decide to dedicate their lives for learning and teaching the Book of Allah (SWT).
Dr. Israr Ahmad (April 1932 – April 2010) Graduated from King Edward Medical College (Lahore) in 1954 and received his Masters in Islamic Studies from the University of Karachi in 1965. As a young student he actively participated in the Independence Movement and was deeply affected by the thoughts of Maulana Mahmood Hassan, Allama Muhammad Iqbal, Maulana Abul Kalam Azad and Maulana Abul Ala Mawdudi. He gave up his medical practice in 1971 in order to devote the best of his time and abilities in service of Islam and its revival. As a result of his efforts, The Markazi Anjuman Khuddam-ul-Qur’an Lahore was established in 1972, Tanzeem-e-Islami was founded in 1975 and Tehreek-e-Khilafat Pakistan was launched in 1991.

The Sole Aim Before

The Markazi Anjuman Khuddam-ul-Qur’an Lahore

Is to Disseminate and Propagate the Knowledge and Wisdom of

The Holy Qur’an
(The Foundation-Head of Faith and Enlightenment)

On a Vast Scale and at the Highest Intellectual Level
So as to Achieve

The Revitalization of Faith

Among the Muslims in General and Their Intelligentsia in Particular
With the Ultimate Objective of Bringing About an

Islamic Renaissance

And Ushering in, for the Second Time in History, the Blessed Era
in Which the True Islamic Way of Life Reigned Supreme

وَمَا النَّصُرُ اللَّهُ عَلَيْهِ