Interfaith Harmony with its Pattern, Scope and Triumph
(A Comparative and Analytical study of Christian Muslim Traditions on Peace with special reference of Communal conflicts in Pakistan)

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Abstract: Harmony and Peace in the society towards Christian-Muslim Teachings as original teaching of religion is foundational stage for peace building in the society. Both religions; Christianity and Islam have divine text to take guidance and follow it for the betterment of communal settlement in their margins. Here would be consisted the religious material and its foundation with growth to become complete fruited tree. Its competitive and analytical study is started towards Christian tradition.

Part One: Christian Tradition for Peace Building and Harmony
The Christian tradition is rooted in divine book the Bible and continues to the ministry of the ancient Hebrew prophets, who were enormously preoccupied with divin call for justice to provide people satisfaction with especial reference to build peace in the society. The differences of opinion among Christians about the status of peace can be overcome by starting with the biblical maxim that is a "God of peace", and even that "God is peace himself"[1]. In Hebrew tradition with explaining of the Christian paper that the word "righteousness" is synonymous with 'spreading fairness, justice and peace' the kind of justice that carries the powerless from domination and brings the outcasts into the community[2]. It dos access the word of "Peace" in the society with Christian tradition adopting by the community. Thirty-seven times[3] in the Gospel, Jesus tackled the affluent and verdict authorities in Jerusalem and their supporters, criticizing them for their injustices: domination of the powerless, keeping out of outcasts, oppression of the poor, and aggression against fatalities.

A. The Moral Teaching of Christianity for Non Violence and Peace Building "Christendom is only our field by which we spread the light of revelation that restrict the nation to stat the war and our hopes will be fully realized when wars shell cease whenever Christianity prevails[4]". As well as that is religious concept with raising peace as moral teaching by Christianity if anybody goes to the field of religious

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B. According to their views they consider themselves with revealed teachings here are the chief nurseries of peace and in these must one day be trained up a generation of such peacemakers as shall unexpectedly keep the peace of the world[5]. There is all the similarity of views requisite to union of efforts and it would be easy to find among the friends of peace, a platform of common principles sufficiently broad for them all to stand upon and work together in consistent, harmonious effective cooperation for peace.

i   Peace Building with Textual Study of Christianity

There are different words in Holy Bible, contextually for peace, righteousness and harmony to call people to the God's kingdom. Although the difference in approaches regarding peace with textual study of Bible is a human diversity by God but essential meaning is derived linguistically from the same language sources. This is done in context eminently important for biblical teaching about God by which "šalōm[6]" is mentioned[7]. Šalōm is one of the essential contents of biblical message of both; the Prophet Isaiah working in Babylonian exile and also for Jesus of Nazareth[8]. Christians explained scholarly the message of Prophet Isaiah as new Salvation, as Libration from dependence and slavery as God's Shalom. Jesus of Nazareth revives the tradition of the exiled Isaiah as a messenger of joy as an evangelist. In a central place of the gospel, where the task of evangelization is handed on, while the disciples are being instructed; peace is mentioned: "when you enter a house, first say: 'peace to this house.' If a man of peace is there, your peace will rest on him; if not, it will return to you. When you enter a town heals the sick who are there and tell them: The kingdom of God has come near to you."[9] Divine text grants the people to understand the religious theme for personal development as well as communal satisfaction keeping peace and harmony concerning others leaving harsh attitude for the salvation and righteousness.

Furthermore, New Testament scripture guides the people to uphold peaceful actions to protest and renovate cases of injustice. In his Sermon on the Mount[10], Jesus guids his followers to turn the other cheek if hit by some one. This was not a call for submission to violence, but rather an act of fighting. In Jesus' time, one would have been beaten on the right cheek with the back of the right hand because in that culture, touching someone with the left hand was a shameful practice. Hence, to turn the left cheek toward the tormenter was to put him/her in a negotiatable situation, unable to resolve the issue that is direct hit being Divine direction to enhance harmony. Similarly, Jesus called on wealth people for their coat to give not only the coat but the cloak, too, leaving the indebted naked in court and thereby exposing the greed of the creditor[11]. In these examples, the authors

argue, Jesus is calling on his followers not merely to obey humbly with oppressors but to "take an unambiguous transforming initiative, nonviolently, to confront the injustice of the oppressive situation[12]." Human feelings become aggressive with harsh behavior being nature turning to the nonviolent position for the betterment and peace in the society. The generous attitude and compromised human nature draw attractive influence on even non cooperative people to obey the command that comes from textual background of the Christianity.

ii   Peace Building with Theological Study of Christianity

Theological study on peace provides strong base as moral and righteous way for the development of the society in Christian community. The peace discussion has much in common with theology. Peace is one of the highest values of mankind. Since, however, concepts of peace are widely different and nobody can stay impartial in the question of peace.

When theologians discuss peace, the matter becomes doubly difficult. For controversy about God and controversy about peace are joined by controversies about God and peace[13]. Theologians at any rate have to watch out that God remains the highest value. When representatives of different religious communities assemble to grant about the religious view of the foundations, problems and future perspectives of peace, the situation becomes more complex again. Together these Christians can refer to the Bible common to them, just as the Muslims to the Qur'an.

The statement, "search for peace among themselves" given by the World Assembly of Christian for Justice, Peace and Integrity of Creation with the declaration of Carl Friedrich, can now be understood more visibly[14]. Theologians give their own perception with these meanings have two directions. First, the relation to your own religious community as scholarly opinions and traditional interpretation should be put aside for the sake of the common cause. Second, the relation to the other religious community as creating an atmosphere in which the other side may say what they think to be the truth, even if they have not always practiced this truth[15]. The theological statement "search for peace" is initially a "peace building" step with philosophical discussion rooted in the community because that is not interaction with the religion but dealings with in religion and out of religion going forward to the communal relations. The communal relations come across different aspects of the society exclusively religion because of social need. Therefore, it perhaps, intentionally guides to the peace and harmony in the society with in or out of community.

The initiative of other's understanding with their religions carries individual as well as collective sphere to create peaceful atmosphere for all humanity. Christian theologians provided roots to peace building among

the Christians to draw theological fertilizer for further development of the communal settlement especially, in the society.

   iii   Peace Building and Vatican Council II

The Second Vatican Council mentions in its " Nostra Aetate[16]; Declaration on the Relation of the Church to Non-Christian Religions" the former quarrels and leave the past, and advises that an honest effort be made to achieve mutual understanding; for the advantages of all mean, let them together conserve and promote peace, liberty, social justice and moral values[17]". Moral value becomes more valuable when it goes to other community members for promotion of protection, peace and prosperity of harmony that is beneficiary for communal and religious co-existence. Christian moral tradition ruins the followers to non violence, tolerance and peace as communal and religious settlement in the society with other religions.

Furthermore, for the co-existence of Christians and Muslims, "Nostra Aetate" raises the honour for the Muslims because they believe in One God Who talked with man. It presented glade and pleasure regarding Muslim's believe in Jesus Christ (AS) and Marry[18]. So that presently, Church was advised to raise their hands to Muslims for peace, dignity and global brotherhood. Council needs to promote harmony with other religions living in their own boundaries enhancing motivation to peace. By theologically and traditionally, Christianity does not drive such motives that annihilate the peace of society living with multiple communities.

   iv   Peace Building and Contemporary Christian Traditional Scholarship

As abocve mentioned, the Christian scholar emphasize that the Christian divine texts overwhelmingly argue for pacifism in the features of war and violence. "Blessed are the peacemakers[19]," said Jesus, who is showed as the "Prince of Peace[20]," "for they will be called children of God…….[21]" The authors describe as well from the Hebrew texts in presenting this argument, noting that the Prophet Isaiah is said to have associated the coming of the Messiah, understood as Jesus in Christian theology, with "endless peace"[22].

However, principled pacifism calls one to go beyond the displeasure of war to promote constructive steps toward constructing a just and peaceful world. In particular, the Christian scholars focus on the practice norms of actively[23] pursuing peace through nonviolent means; promoting economic, political, and social justice; and strengthening cooperation.

This wisdom of justice covers to all, as Jesus draws near to him even the socially marginalized estimated impure or socially inferior: the tax collectors and prostitutes. His image of sharing meals and teachings with all as human reveals radical social insertion and social justice.

In addition to peace, Justice is also linked to peace in the scriptures, the Christian scholarship notes. Finally, the Christian research for peace building includes institutional and organization hidden support for global peace, taking the form, such as the United Nations. This is considered in the Christian scriptural efforts to reach out to foreign nations just for their own mission. The followers of Jesus traveled widely and included others for membership in their community, engaging with them on central questions of what it means to live well, both politically and spiritually. International organizations create this space and incentive for nations to work cooperatively and to resolve disputes nonviolently.

The Christian scholars also address the needs and feachers to take "independent initiatives to reduce hostility" when tensions between two contending people or communities are growing. The scholars drew from biblical examples, such as the story of brothers Jacob and Esau confronting each other in promoting peace after years of mutual hostility in the Book of Genesis. In this story, Jacob leads their encounter with initiatives of respect shown toward Esau. This sort of series of small initiatives to build trust leading to direct engagement is the modus operandi encouraged by the Christian scholars that enhances peace among them.

Traditional research as moral teaching of Christianity for peace is basic motivation for Christian community not only in Pakistan but also around the globe that is helpful in peace building and interfaith harmony, it further, drives more organizations would be evaluated in following lines.

C. Traditional Institutions for Peace Building by Christian Community

Traditional institutions have not been differentiated with religion Islam but it bases upon its central function and role in the society like Church as first religious organizational institution. How it is delivering the lesson of harmony and peace building in the society?

i   Church and Peace Building Activities

Religious based Christian organizations have been continuously presented their short and long term programs for peace building in the community and other surrounding areas. Key role of religious organizations of Christian community is a Church but it has been expended its activities according to need and availability of prospect in the society. It has main goal and target to present its religious mission among the people but it has not possibility to convey the message. Therefore, the Church adopts other possibilities regarding to transmit the lesson of humbleness, tolerance and harmony for peaceful society, such feature carries a platform to the non Christian people with Christian community. As well as Christians are

introduced as motivators of peaceful coexistence in the society. With this mission, people from Christians-Muslim communities are fascinated to site together, to communicate and to remove their mental concerns by their wrong understanding of religious material.

Church authority has presented positive views besides some mental concerns regarding Muslim perception. Therefore, it appreciated the activities for peace building among Christian-Muslim communities with interfaith harmony and peace in the society with these words.

1. Activities of interfaith dialogue and harmony have become more near from both sides of the communities because of these activities people has changed and that change is strengthen the public opinion to become near and peaceful coexistence.

2. Muslim community members invited Christians in their Aftar parties for sharing love and peace enhancing new way for promotion of harmony in the society.

3. Christian community members invited not only common Muslim friends but Ulama in their Charismas event for celebration and wishing to Christians.

4. Some Muslim Ulama inform Christian leaders about any unexpected or dangerous situation of communal violence by Muslim community to avail some techniques for escaping such violence keeping with peace and harmony.

5. Christian-Muslim community arranged a walk for fund raising to sport the people of flood area. That is just an example of activities of interfaith harmony and peace building.

6. For the development of women, there are some Christian organizations to train them in vocational field to sport their family economical matters without any faith, creed and color under Church supervision.

For analyzing these comments to access such activities named Interfaith Harmony or Peace Building the high ratio of the people is passing the time under presser of majority although the harsh Muslim attitude has been reduced with the effects of such activities. Two reasons may apply on positive position of Church authority. Firstly, the authority is a community leadership living side by side with Muslim community and don not pass negative comments which damage their continuous relation but being leader they used extraordinary positive way of communication. That way may become the tool for peace and harmony in the society to attract the aggressive mood of any person. Secondly, the church authority understand the communal position of Christian community and being religious leadership that must adopt teaching method to convey their message to second party especially when second belongs to Muslim community.

Therefore, they almost presented peace lesson with comments of current situation of Christian-Muslim communities in Pakistan that is direct activity by Church authority.

    ii   Missionary Schools and Peace Building Activities

Missionary Schools are silent way of peace building and harmony in the society by Christian community with traditional way. That is direct interaction of two communities for long time in one place being education institution. First of all, kids observe recitation of two holy books at a time early morning that draw the clear picture of interfaith harmony on young and fresh mind. Although being missionary schools, it presents different type of stories collected from Bible to all students but religious preach might be considered with silent lesson by these stories.

Students from multiple communities interact for long time each other and they gradually learn that they belong to different religion but they do not need to touch this corner and live with harmonious feelings and thoughts. It makes them friends from two communities without disclosing their backgrounds. These schools develop this process of peace building but with full consciousness of the staff and authority not taking place any religious violent by any community.

With the collaboration of national and cultural organizations, missionary schools have best efforts to arrange mutual programs or different shows that are sources for get to gather of the parents from both communities. They participate in such programs just for entertainment with further collaboration of the schools to enhance the harmony and peace among the society.

Intra-school programs for games and extra curriculum activities provide a chance to the students of both communities to create confidence and will power among themselves with the faith diversity and tolerance. It especially furnishes students to become a part of human society which has broad station to stay with human different faith, creed and culture.

Part Two: Islamic Tradition for Peace Building and Harmony

The Islamic tradition as divine tradition has idea of harmony more rich than other traditions of the world. A Muslim believes in the Prophets (PBUT) of all the divine religions otherwise he is not member of Muslim community. He may feel sorry to see how Christians have in part deserted and changed the true teachings of Jesus Christ (SA), but he can never speak against the Prophets of all divine religions. He has been directed by the Glorious Quran to respect and believe in them as true and righteous prophets of God as Prophet Muhammad (PBUH). That is true and real guidance by Divine way for a Muslim without any cheat and passing time with tricks. Furthermore, Islamic tradition has more flexible and elastic

position than others to stay with non Muslims with peace and harmony keeping many examples in the history which would be explored in following lines.

A. The Teachings of Islam for Peace Building and Harmony

Moral teachings of a religion are practiced in any society as functional motive of humanity, especially to develop the global peace in present era after September 11 2001. The ethical and moral system of Islam indicates human development with peace and harmony consisting human dignity and non violence. Islamic morality and Shari'ah guides to resolve all conflicts which play dread role and took a fire among different religious communities. Islam has meaning of peace in all its forms with justice in resolving all conflicts in the society. Therefore, distressed group is taken satisfaction with the formation of peace building practices along with all concerned. Islamic tradition assures not only just traditional knowledge with ethical practices but also with basic concept of peace.

i   Islam and Concept of Peace

Islam etymologically has two meaning; first as Arabic verb "سَلِمَ يَسْلَمُ" means "to surrender" or "to submit" and second as Arabic noun "سلام" means "peace" or "to acquire peace". This is a regular example from Muslim society to appreciate with Arabic words "السلام عليكم" having meaning "peace is with you". The second meaning is also attribute of God, and Muslims chant It for their mental and spiritual peace because He is perfect harmony and Ultimate Source of Peace. The divine religions were rewarded by Prophets of God, according to Qur'an, they all declared that they were granted by Islam; the name of peace. Moreover, Islam promotes lives in peace with God; Who rewards peace to the followers. Regardless of all conflicts, Islam enhances co-relationship and co-existence among family, community and interfaith boundary with peace. Furthermore, Islam wants to build a society keeping peace building as part of its development to affirm that all human beings have a common origin. Alongside of this commonality, Islam bestows 'dignity' and respect on all human beings simply by virtue of being a human.

As first and basic source of Islam, Holy Qur'an presents attractive moral teaching for non violence and peace during settlement of multiple religious societies. Because of first addressed of Qur'an is Man; who has need peace in internal and external acceptance of humanity.

ii   Peace Building with Textual Study of Qur'an

Being first divine source of Islamic tradition, Qur'an presented guidance to pass the time with peace and harmony in the world determining humanity in equal by foundational creation because it keeps human mind maintain in equality process of social setup. Islam means "peace" that emphasizes its followers to adopt possible method for initiative of peace in

the society ignoring the conflicts among the people. The Qur'anic guidance to peace and harmony with its techniques and methods highlights a universal moral association that brings together all human family in modern tradition. Qur'an evaluated human being with these universal moral values that could provide the foundation for encounter with the people of other faiths.

The Qur'an states: "O mankind! We created you from a single [pair] of a male and female, and made you into nations and tribes, that ye may know each other [not that ye may despise each other]. Verily the most honored of you in the sight of Allah is [he who is] the most righteous of you. And Allah has full knowledge and is well-acquainted [with all things]"[24]. That was confirmed in the verse, Islam surrounds without privileged based on race, religion, or tribal association. That is addressed to all mankind and not only to the Muslim brotherhood[25]; and Muslims also part of this humanity being this address to them for acceptance others, communicating with humbleness and communal tolerance. The only characteristic between people is their devotion to Allah, evaluated by their faith (*iman*) and good deeds (*amel-I-salih*). Nobody can adopt *amel-I-salih* without to keep sincerity with humanity as cod of life and that is righteous, piety and fear from Allah Almighty. A saying of the Prophet acknowledges the universal equality among humans: "You are all from Adam and Adam is made of dust[26]." Islam emphasizes that all people are the children of Adam and Eve, and traditional Peace Corps and mediators often that is cited such sayings in calling for communal harmony and further peace building. "If thy Lord had so willed, He could have made mankind One People: but they will not cease to dispute[27]" Diversity was assigned by the Creator and His Will to see variety in humankind, "the object of their creation was to raise them up spiritually by God's grace[28]." The spirituality of humankind would be in variety with the acceptance of faith even with context to believe in God and that diversity in beliefs is according to God's will, because God said: "it had been thy Lord's will, they would all have believed, all who are on earth!, While thou then compel mankind, against their will, to believe![29]". According to Abdullah Yousuf Ali, "in the actual world as it is, man has been endowed with various faculties, and capacities, so that he should strive and explore, and bring himself into harmony with God's Will. Hence Faith becomes a moral achievement, and to resist Faith becomes a sin. As a complementary proposition, man of faith must not be impatient or angry if they have to content against Unfaith, and most important of all, they must guard against the temptation of forcing Faith, i.e. imposing it on others by physical compulsion, or any other forms of compulsion such as social pressure[30]," either it is in Muslim majority society or in minority.

Furthermore, Qur'anic commandment discloses physical with its own word, "Let there be no compulsion in religion: Truth stands out clear from Error[31]". Therefore, compulsion is incompatible with religion because religion depends upon faith and conceptual will, these would be meaningless if induced by force, especially religion of Islam that means to submit or to provide save side others, while force sings to violence and aggression removing harmony and tolerance, the forced position lead to destruction removing peace humanity. It is fact that tolerance was commanded by God to apply on the social coexistence among multi religious and multi cultural societies that is textual interfaith harmony for peace building by Qur'an.

Tolerance with others is repeatedly accepted and emphasized by Qur'an and Hadith. The Qur'an calls on those of all faiths to get rid of fighting and come to coexistence in the society. It reaffirms the validity of other religions and requires its followers to respect the scriptures of other faiths[32]. Faithful Muslims must continue to struggle with what defines an infidel and consider the mandate to persecute them within the larger Qur'anic message of peace, moderation, and compassion toward others. The Muslim's scriptures also repeatedly emphasize the practice of social and economic justice as a means to build peace.

The connection of peace building with justice is thus never far from the surface in Islam. Justice and peace are presented as interconnected and interdependent: peace is the product of order and justice, and so one must strive for peace through the pursuit of justice. This is the obligation of the believer as well as the ruler. Beyond that, however, Muslims regard the pursuit of both peace and justice as an obligation for all humanity, and not just Muslims; this kind of work brings God's blessings to all people. "For God loveth those who are just"[33], declares the Qur'an.

The main stream of Qur'an initiates the lesson of peace internally as well as externally endowing with brightness to lead humanity to right way. That does not fruit without peace in the world for understanding the means of creation and creator to submit His divine absolute personality that is God.

a)   Peace Building with *Sīrah* of the Holy Prophet (PBUH)

Sīrah of the Holy Prophet (PBUH) has two parts: Meccan time and Medanian time by which Peace activities can be explored as many examples for peace building in modern Muslim societies.

1) Peace and Harmony in Meccan Time

To establish peace and harmony in the society was mission of the Prophet Muhammad (PBUH) because without peace nobody could understand the real lesson of Islam from his preaching. Peaceful environment creates new directions for thinking, achievements of humanity and promotion of positive side of human mind. Before revelation in Meccan time,

Muhammad (PBUH) had wish to stable peace in the society like *Hilf-ul-Fudūl*[34]. There was the treaty towards some righteous men of Mecca thought a movement of peace. At the age of 16 the young Muhammad (PBUH) also joined them and became the founder member of the league called Hilful Fudul[35]. That proves the signs of peace building in the nature of Prophet Muhammad (PBUH) although he did not receive revelation yet and did not declare himself as Messenger of Allah Almighty. He felt glad in his life as participant of this peaceful treaty in the history. Its aim was to help the oppressed and check the oppressors, to protect the travelers and help the poor, and to promote peace in Mecca and surrounding areas.

The second incident proves peaceful nature of Prophet Muhammad (PBUH) is to fix the "*Hajr-e-Aswad*" with the side corner of Ka'ba after its reconstruction by Quraish in 605 AD. Prophet (PBUH) did not take any step to support violence and discrimination in the society at his young age. Then "Muhammad founded a religion and tradition that was not based cultural on the sword, despite the Western myth, and who name Islam, signifies peace and reconciliation[36]". Realty declares with the evidence of international scholarship that peace, harmony and reconciliation were the root cause of Islam and Prophet Muhammad (PBUH) in his young life. Therefore, he was awarded Divine Revelation for the guidance of humanity it must have strengthened to stand his upcoming life upon his previous infantile activities and experiences that all lead him to perfection of humanity. There is not a single example of violence by Prophet Muhammad (PBUH) in his Meccan life which was direct interaction with non-Muslims regarding social and religious harmony.

After declaration of Prophet Hood, he faced many violence and hostile positions but the tolerance and humbleness draws new directions for newly established religion Islam till Allah Almighty granted Truth to the people of Medina; as new place of Islam.

2) Peace and Harmony in Medinan Time

After migration to Medina, Prophet's (PBUH) personality was recognized as ruler of Islamic state but he introduced new system. The system was idealized by Qur'┐n dealt universalism by the human values that was exemplified by Prophet Muhammad (PBUH). The Prophet presented these values not only to establish Muslim community but also to uplift whole humanity with establishment of human society in the world. Especially harmony with non Muslims, it can be explored the ethical system of the Holy Prophet (PBUH) with different aspect of his dealing.

With the leaving his homeland Mecca, the Prophet (PBUH) had initiated to establish new city Medina comprised not only Muslims but also Jews and pagans lived with them. The Prophet (PBUH) himself expressed and

implemented the Qur'┑nic principle and values of peace with the followers of other religions. He observed the Jews as being a pivotal part of Medina society and delineated the rights and duties them as much as their participation.

With broad vision, Islam has, with the indulgence of non-Muslims, secular, spiritual and ethical framework for peaceful coexistence in its societies comprises tolerance, freedom of faith and sense of right and wrong. The Prophetic experiment as universal brotherhood of mankind, purity of treaty and agreements made with others as well as generally accepted principles of humanism since it exists in the world. But the *treaty of Medina* is first brilliant practical framework for peaceful coexistence in the dark time not only for Arabs but also for whole world. This first written constitution of the world states, "Whoever of the Jews follows us has the same help and support (as the believers), as long as they are not wronged by him and he does not help others against them". It also dictated "The Jews of 'Awf are a community along with the believers. "To the Jews their religion and to the Muslims their religion" applies both to their clients and to themselves, with the exception of anyone who has don or acted treacherously; he brings evil only on himself and on his household." Another article of the document states that, "between the Jews and Muslims is sincere friendship and honorable dealing, not treachery[37]". These are the parameters lighting the roads to shine peace and harmony granted ways for multi cultural and pluralistic society that the Prophet (PBUH) visualized with Qur'┑nic verdicts of passive and good manner among human family of glob.

 It depends upon mutual understanding, coexisting and developing peaceful social norms which provide tolerance, sympathy and kindness to the whole society. All members draw their attention to protect environment from pollution of violence, aggressiveness and hostility that create horrible situation in the society with destruction of peace inner and outside of its community. It recognizes piety and righteousness as the sole basis of nobility and superiority. This concept not only develops in man an optimistic attitude towards life by inspiring him to attain superiority through noble deeds, but also makes possible the realization of the universal brotherhood of Mankind. It keeps the control over members of each community resolving issues upraising as human living together and brings them to compromising situation with each other.

 The above mentioned practices from the *Sīrah* of Holy Prophet (PBUH) is prolegomena of the activities that seed to establish peace in the society which has multi faiths and religions with current era of the world. Such examples especially encounters with Christian from *Sīrah* has been explored in chapter 1 that are the means to stable society with harmony and tolerance as tools of peace. Furthermore, the *Sīrah* has been modified with

the assistance of Qur'┐nic tradition, revealed the guidance to right path whom they do not accept Islam. Without encounter with non-Muslims, Qur'anic mission might not be achieved by the *Sīrah*. Keeping these views, Muslim tradition debated the nature of religious diversity since its commencement and invested considerable effort in trying to understand its significance and the background for its development. Moreover classical Muslim literature including *Sīrah* reflects deep interest concerning the religious history of mankind, from the creation onward. Numerous verses of the Qur'an and several practices from *Sīrah* express the idea that humanity had been unified in faith during the primitive stages of its existence. For various reasons discussed in the tradition, disagreement set in afterward, the prehistoric faith became corrupt and distinct religious communities came into being[38]. Several aspects of the *Sīrah* are devoted to descriptions and evaluations of religions other than Islam. Qur'an and Hadith have expanded the treatment of peace and harmony with other religions includes wide-ranging discussions of the religious traditions encountered by Muslim in the growing of different stages of their history.

B. Human rights in Islam for peace building

Accomplishment of fundamental human rights depicts the peace and harmony in the society with stabling human mental satisfaction because that human satisfaction causes the non violence and peace. A man tries to struggle for alive in this world with enjoying his fundamental rights, he do not create any tension in the society with keeping equal him among other nation or multi cultural societies. These human rights can be evaluated with Islamic traditions.

i. Right of Life

According to Islam, life is a divine reward as human status with creational preference on other creatures. The security of life must be defended by all means due to as its fundamental right by the Creator. It is worldwide duty of every Muslim, to provide shelter the human with peace and harmony implying merits and virtues of others. Life, in the Islam, is endorsed great values, in fact the Qur'an says: "…if any one slew a person-unless it be for murder or for spreading mischief in the land- it would be as if he slew the whole people and if anyone saved a life, it would be as if he saved the life of the whole people[39]". The Qur'an insists the destruction of life without right way of the law, and it also obligates the Muslims to provide for those who cannot provide for themselves as highly virtue of Islam. The right of life is bestowed by the Qur'an was as Muslims, are forbidden from using force except in self-defense.

ii. Right of Honour

Allah Almighty as Creator of humanity with the title of "the noblest creature" honored divinely being as human right. Allah declared: "Verily we have honored the son of Adam[40]". It is compulsory duty to every Muslim to honour other human without any discrimination of faith, creed and colour. Also the Hadith "When two disputants sit before you, do not pass judgment until you have listened to the second as you listened to the first one[41]" do not comment the favour to Muslim when the second party is non Muslim in the judgment because according to Islam, recognition of human with the humanity that possess honor and equality before the law.

   iii. Right of Justice

Islam basses upon equality of humanity for the justice and it have command to rising 'dl (justice) among all people neglecting relation of blood and faith with others. Principally Islam does not permit prejudices but defines some different rights and freedoms from that a man keeps free with whole liberty. Hadith states: "By Allah, if Fӡ timah, the daughter Muhammad (PBUH) stole, I would cut off her hand[42]". Prophet Muhammad (PBUH) negates discrimination by the highest standard denying family attachment in justice that is equal right of humanity. That preamble apply on the society to develop peace and harmony in multi cultural society asserting rights for all, it does not move the motives of violation in Pakistani society.

   iv. Right of Liberty

Holy Qur'an states: "if any one slew a person –unless it be for murder of for spreading mischief in the land- it would be as if he slew the whole people.[43]" Islam does not refuse liberty of any personal field of each direction of human need such education, economic and social system. Furthermore, Qur'an comments to those people they reject the command of Allah Almighty to seed the violence and ignore the giving liberty to the humanity with threat: "The punishment of those who wage war against Allah and His messenger (PBUH), and strive with might and main for mischief through the land is: execution and crucifixion, or the cutting of the hands and feet from opposite sides, or exile from the land: that is their disgrace in this world…"[44]. Both verses collectively stress the motivation to Muslims for protection and security of human life with dignity. Right of liberty in Islam is considered with broad sense to become human relationship among them which has common and flexible manner to enhance the humanity in whole globe as all legal sources and this is a shared liberty for all.

Liberty keeps touch with human fundamental directions that is six walls as main goals of Islam: faith, life, property lineage, mind and honor.

   v. Right of Freedom

Islam personally honored freedom as human need to whole human family without any discrimination when slavery was a custom of the world in each

society. With the removing of slavery from the face of humanity Prophet Muhammad (PBUH) said: "If somebody manumits a slave, Allah will save from the Fire (Hell) every part of his body for freeing the corresponding parts of the slave's body, even his private parts will be saved from the Fire) because of freeing the slave's private parts[45]".

Islam was existed in pagan society of Mecca; the slavery system was running as custom and dishonor of the humanity in the world but Islam gradually intended to demolish the slavery system to develop freedom of humanity. Slavery was a easy and accepted part of society, and Islam came to alleviate people but in a way they can accept and adopt, that is why Islam did not prohibit slavery. Rather it modified it through justice but encouraged strongly to free slaves. Also Islamic legal maxim states "Custom is a legal authority" therefore by the ending of slavery as a custom of Islam also has revoked this inhuman action.

vi. Right of Equality

In the sight of Allah Almighty all people are equal according to Islam. Allah says: "O Mankind! We have created you from a male and female, and made you into nations and tribes, that you may know one another……"[46] to make human recognition and equality without preference of any nation among others because preference relates to human manner modifying recognition of Creator that is Allah Almighty. Therefore, all mankind belong to the equal race and phase equally in the common origin of Adam and Eve. All people are born equal by the creation of Allah Almighty; He is Just and Kind to all humanity. Humanity is in equality does not possess any especial status in the sight of Law to become especial but on the basis of his or her merit would be judged in this world and hereafter.

Islam ensures that all must be equal before the law and must enjoy the protection of law even non-Muslims. Equality before the law means everyone has access to fair check, justice and remedy as being part of humanity.

vii. Right of Religion

Religion is basic need of humanity with full freedom of conviction and conscience. Islam has rewarded the right to individual bases that his religious sentiments will be given due respect and nothing will be said or done which may influence upon this right. With mentioning of the margins to keep protect this right, Allah Almighty said in the Holy Qur'an: "Revile not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance. Thus have we made alluring to each people its own doings. In the end will they return to their Lord, and we shall then tell them the truth of all that they did[47]". These guidelines are not just regarding

the Lord, idols and other deities of any nation but also instructed to apply to the leaders or national heroes of the people.

Furthermore, Islam does not prohibit people from holding dialogue and discussion on religious topics, but it wants that these discussions should be conducted in politeness and kindness. "And dispute ye not with the people of the Book, except with the means better (then mere disputation)……[48]" says the Qur'an. Islam has polite manners with other religion to give honor to their religious thrust and its sentiments considering the basic right of humanity.

Refrences and Endnotes

[1] Cottfried Vanoni, "The Roots of Peace in Bible and Christian Tradition" in *Peace for Humanity*, ed. Andreas Bsteh, (New Delhi: Vikas Publishing House PVT LTD, 1998), 101.

[2] Cottfried Vanoni, The Roots of Peace in Bible and Christian Tradition, 102

[3] Cerrie Ter Haar, Religion: Source of Conflict or Source for Peace?" in Bridge Or Barrier: Religion, Violence and Visions for Peace ed. Cerrie ter Haar and James J. Busuttil, (Leiden: BRILL, 2005), 19.

[4] The Book of Peace: A Collection of Essays on War and Peace, (Pensacola: Vance Publications, 1845), 5. This 150 years old book was written by the Christian writer on peace presenting different essays with different views to apply the theories on the society.

[5] The Book of Peace, 6.

[6] šalōm is written in English by "Shalom". It is in Hebrew "שָׁלוֹם" *shalom*; also spelled in English as *sholom*, *sholem*, *sholoim*, *shulem*). It's meaning is peace, harmony, wholeness, completeness, prosperity, welfare and tranquility and can be used idiomatically to mean both hello and goodbye. See https://en.wikipedia.org/wiki/ Shalom. Date: 12-8-2017 Time 11:30 AM

[7] Isaiah 53, 5

[8] Cottfried Vanoni, The Roots of Peace in Bible and Christian Tradition, 101

[9] Matthew 10: 4-15, Luke 10: 5-9

[10] Matthew 5:7

[11] Fr. Thomas Michel, "Ten Steps to Peace" in M Abdus Sabur, Lisa Schenk (ed), "New Vision for Peace" (Bangkok: AMAN), p. 42

[12] William Barclay, (Translation & Interpretation), "The Gospel of Matthew", (Philadelphia: The Westminster Press, 1958), Vol 1, P. 39

[13] Cottfried Vanoni, The Roots of Peace in Bible and Christian Tradition, 100

[14] Cottfried Vanoni, The Roots of Peace in Bible and Christian Tradition, 99-100

[15] See: Ibid., 100.

[16] This is name of declaration passed in Vatican Council II.

[17] Nostra Aetata in A Flannery (ed.), Vatican Council II. (Vatican: Dublin, 1988), 362

[18] Nostra Aetata in A Flannery (ed.), Vatican Council II, 365.

[19] Matthew 5:9

[20] Isaiah 9:5

[21] Matthew 5:9

[22] Isaiah 9:5

[23] See Miroslaw Volf, "Christianity- a violent religion?" in *New Routes; A Journal of Peace Research and Action*, (Uppsala: Life & Peace Institute, September 2003), Vol. 8, p. 18

[24] Al Qur'an *(al hujurₒt* 49:13

[25] Interpretation by Abdullah Yusuf Ali under the verse 49:13

[26] Bukhari …………

[27] Al Qur'an *(hood)* 11:118

[28] Interpretation by Abdullah Yusuf Ali under the verse 11:118

[29] Al Qur'an *(younus)* 10:99

[30] Interpretation by Abdullah Yusuf Ali under the verse 10:99

[31] Al Qur'an *(al baqarah)*2:256

[32] Al Qur'an *(a⌐ l imr⌐ n)*3:64

[33] Al Qur'an *(al mutahinh)*60:8

[34] The agreement signed between Fadals, as the names of three of the original proponents were the same; Fadal bin Fudala, Fadal bin Widah and Fudail bin Harith.

[35] Sultan Bashir Mahmood, " The Future of Mankind MOHAMMAD" (Islamabad: Dar-ul-Hikmat International, 2012), 49

[36] Bertrend Russel, "Why I am not Christian" (London: Contstable & Company Ltd, 1995) 25

[37] Montgomery Watt, "Muhammad at Madian" (Oxford: Oxford University Press, 1977), 221

[38] Yohanan Friedmann, "Tolerance and Coercion in Islam: Interfaith Relations in the Muslim Tradition" (Cambridge: Cambridge University Press, 2003), 13

[39] al Ma'da: 32

[40] Al Isra: 70

[41] Abu Dawud Sulaiman bin Ash'ath "*Sunnan abi dawūd*" tran, Nasiruddin al-Khattab, (Riyadh: Darussalam, 2008), Vol. 4, P 175, Hadīth No. 3582.

[42] Dr Muhammad Muhsin Khan, "*The Translation of the meanings of Sahih al-Bukharī*" (Riyadh: Darussalam, 1997), Vol. 4, P. 427, Hadīth No. 3475

[43] al-m⌐ 'dah: 32

[44] Ibid: 33

[45] Dr Muhammad Muhsin Khan, "*The Translation of the meanings of Sahih al-Bukharī*" (Riyadh: Darussalam, 1997), Vol. 8, P. 374, Hadīth No. 6715

[46] al-Hujur⌐ t: 13

[47] al-an'⌐ m: 108

[48] Al-'nkabūt: 46