

The perceptions of Peace in the Holy Quran

السلم والسلام في القرآن الكريم

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Abstract:

The world today has witnessed several crimes of hatred against Islam in the Western world. At the same time, the Islamic world is witnessing staunch extremism in the understanding of religion and the application of the "Shariaa". This article is an attempt to correct the image of Islam and renew its beautiful meanings by explaining the concepts of Islam and clarifying how this religion actually calls for peace. A central aim is to clear and free the image of Islam of all the violent and rebellious connotations and stereotypes, and to call for peace regardless of the different religions, races and cultures.

Key words: believers, hatred, Islam, justice, peace, Quran, religion, reconciliation, stereotypes, tolerance.

ملخص:

في سياق ما يعرفه العالم الغربي من جرائم الكراهية ضد الإسلام، وما يشهده عالمنا الإسلامي من تيارات الغلو والتطرف في فهم الدين وتطبيق الشريعة؛ ارتأيت في هذا المقال أن أصحح صورة الإسلام، وأجدد معانيها الجميلة، من خلال بيان مفاهيم الإسلام وإيضاح دعوة هذا الدين إلى السلام، كما وردت في القرآن، مبرأة من كل نوازع التمرد العصيان، وداعية إلى الأمن والسلم، بغض النظر عن اختلاف الأديان والأعراق والملل والثقافات.

الكلمات المفتاحية: المؤمنون، الكراهية، الإسلام، العدل، السلام، القرآن، الدين، المصالحة، المعتقدات الخاطئة، التعايش.

1–Introduction:

Islam is a religion of peace and tolerance. It is a strong belief that includes all social and human virtues people would enjoy. Indeed, peace is one of the principles that Islam has deeply rooted in the souls of Muslims to the extent that it has become a part of their being. To be a real Muslim implies commitment to peace, tolerance and respect of all religions and beliefs.

This article adopts a perspective where Islam and peace combine in providing peace and tranquility. It is not surprising that the word Islam consists of the same letters of peace in Arabic. Even war in Islam was originally legislated in order to combat injustice and harm, and to repel the aggression that afflicted the Prophet, peace and blessings be upon him, and his companions in Mecca. Muslims were first authorized to resort to war only when Quraysh expelled Muslims from their homes, harmed them, and undermined their livelihood. In this the call for was out of legitimate defense. The word Islam and its derivatives are mentioned in the Qur'an in about one hundred and fifty places describing the religion, and meaning the same as benevolence, righteousness, and serenity as in the following verses:

Al-Omran / 85: (And whoever desires other than Islam as religion - never will it be accepted from him).

Al-Omran / 20: (And if they submit [in Islam], they are rightly guided).

Luqman / 22: (And whoever delivers his face to God in the right way).

Al-Zomor / 54: (And return [in repentance] to your Lord and submit [in Islam]).

Alhajj / 34: (For your god is one God, so to Him submit. And, [O Muhammad], give good tidings to the humble [before their Lord]).

This paper aims at answering a series of questions, the most important of which are:

What does the term "Islam" indicate? What is the Islamic approach in spreading its call? To what extent was this call peaceful? The answer is in the first and second sections.

2–The principal requirements of promoting a culture of peace in Islam:

2-1- The first requirement: defining the concepts of Islam:

In most Arabic usage, the root(S.L.M) revolves around the meaning of health and well-being. And from it comes the word "safety" which is to be free from disability and getting hurt. The term can also indicate a state of submission when you get free of pride and abstinence.

"Peace" is also called "loan", as if it is money that you gave and did not refrain from giving it. In the same vein, the term can mean reconciliation (الصلح), because with it, man can be protected from being hurt, and therefore they can enjoy wellness.

Noting the several concepts that are attributed to the term "Islam" and that range from obedience and safety to abstinence in these linguistic uses of the root, Islam in the Holy Quran wore special concepts, in addition to those general linguistic uses, and the meaning of "absolute submission and surrender to God exclusively". The term "Islam" means total obedience to God and willingness to follow his command. These concepts are understood from the following verses:

Al-Baqarah / 130, 131: **(And who would be averse to the religion of Abraham except one who makes a fool of himself. And We had chosen him in this world, and indeed he, in the Hereafter, will be among the righteous. When his Lord said to him, "Submit", he said "I have submitted [in Islam] to the Lord of the worlds).**

Al-Imran / 83: **(So is it other than the religion of Allah they desire, while to Him have submitted [all] those within the heavens and earth, willingly or by compulsion, and to Him they will be returned?).**

Luqman / 22: **(And whoever submits his face to Allah while he is a doer of good - then he has grasped the most trustworthy handhold. And to Allah will be the outcome of [all] matters).**

Ghafir/ 66: **Say, [O Muhammad], "Indeed, I have been forbidden to worship those you call upon besides Allah once the clear proofs have come to me from my Lord, and I have been commanded to submit to the Lord of the worlds".**

In addition to its Quranic meaning, which is applicable in the universe and man, Islam is considered the religion of God. The complete system and the comprehensive law which the Lord of servants has accepted for man's intellectual, moral and practical life does explain why this religion has been attributed to God as the main source of its teachings as in: **"Indeed, the religion in the sight of Allah is Islam"** (Al Imran/19). There are no discrepancies in this religion. It is attributed to Abraham, and the prophets of his offspring, who are the majority of the prophets of the Jews and the Christians as indicated by the following verses:

Al Baqara 132/133: **And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], "O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims. Or were you witnesses when death approached Jacob, when he said to his sons, "What will you worship after me?" They said, "We will worship your God and the God of your fathers, Abraham and Ismael and Isaac - one God. And we are Muslims [in submission] to Him."**

Al Imran 19/20: **Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] account. So, if they argue with you, say, "I have submitted myself to Allah [in Islam], and [so have] those who follow me." And say to those who were given the Scripture and [to] the unlearned, "Have you submitted yourselves?" And if they submit [in Islam], they are rightly guided; but if they turn away - then upon you is only the [duty of] notification. And Allah is Seeing of [His] servants.**

Al Imran 52: **But when Jesus felt [persistence in] disbelief from them, he said, "Who are my supporters for [the cause of] Allah?" The disciples said, "We are supporters for Allah. We have believed in Allah and testify that we are Muslims [submitting to Him]."**

Al Hajj 78: **And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [It is] the religion of your father, Abraham. Allah named you "Muslims" before [in former scriptures] and in this [revelation] that the Messenger may be a witness over you and you may be witnesses over the people.**

The religion of Islam is, therefore, a public religion, which includes self-surrender to God. In this sense, the inclusion and support for those who believe in religions, and who recognize and believe in God, especially the heavenly religion, help to accept this call for public fraternity. This fraternity is attributed to their prophets, well and quickly, only if they get rid of apprehension, arrogance and stubbornness.

In its inclusion of the meanings of peace and pacification and moving away from harm and disobedience, the word Islam includes all the concepts attributed to the term peace and reconciliation in the Holy Quran. In this regard, God has ordered all Muslims to embrace peace and not to follow the steps of Satan as stated in this verse:

Al Baqara 208: **“O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy”**. Here, He explained that following the steps of the devil is against embracing peace, and that the devil's path is definitely against Islam. Hence, following the devil entails following the undesirable innovations, whims and excesses in the religion of God, and that inevitably leads to get away from moderation and enter into extremism and tyranny. The best witness to that is the terrorist bombings that have spread in recent years, and in different parts of the world because of following of the oppressors of every religion. The consequence is that the lives of peaceful and safe people were lost. God has ordered Muslims not to fight all who show peace and reconciliation, and warned them that He did not allow them to use force against them as stated in this verse: An-nisaa 90: **“So if they remove themselves from you and do not fight you and offer you peace, then Allah has not made for you a cause [for fighting] against them”**. He commanded them not to harass and not harm those who called for peace, even if they thought that they did not do so honestly, as in this verse: An-nisa 94: **“O you who have believed, when you go forth [to fight] in the cause of Allah, investigate; and do not say to one who gives you [a greeting of] peace "You are not a believer" He ordered them to go for peace if the enemies ran aground: (And if they incline to peace, then incline to it)Al Anfal 61.**

God ordered His prophet to tell people his message, then forgive them, and cheer for peace: **(So turn aside from them and say, "Peace" so they are going to know)** Al Zukhruf: 89. Therefore, we can understand from the meanings of these words in the Qur'an that the Islamic call and its objectives area call for peace and Islam, and it does not involve any intent of harassment, injustice, provoking and aggression. It also welcomes those who respond to it or stand by the position of neutrality and pacifism.

Perhaps following some of the verses of the Qur'an - in order of their delivery- does increase these lofty concepts in depth and clarity, and highlights the wise path taken by the Qur'an and the prophet in spreading this religion and the call to follow it. That is going to be the focus of the following section.

2-2- The second requirement: the Quran's call for peace:

The Lord of Glory says to His prophet at the beginning of Revelation while he was in the reef of Mecca, eagerly awaiting permission: **“O you who covers himself [with a garment], arise and warn”** Al-Muddaththir 1. He did not say: "Go kill" he is ordering him to start the jihad of preaching, starting with the closest people to him as in the following verse: **“And warn, [O Muhammad], your closest kindred”** Shuara: 214. He also said: **“that you may warn the mother of Cities and those around it”** Al Anaam 92. After the call to Islam was delivered to the prophet – peace be upon him - He was ordered to speak out what he was ordered to. **“Then declare what you are commanded and turn away from the polytheists”** (Al hijr: 94). He, therefore, explained what polytheism is after being warned. The prophet openly spread the order of God, regardless of who follows God's orders or who preferred polytheism. Because of this, the polytheists intensified their harm to the prophet and the few believers with him. God did not authorize his weak followers to fight the polytheists, and hurt back those who meant to harm them, but called them to embellish patience and forgiveness. The prophet was ordered, by Allah, to declare on the heads of polytheism that he is one of the messengers who were sent to warn them and to call for the way of his Lord with wisdom and argue with people in a reasonable and kind way. Allah, the Almighty, said to His messenger: **"and endure with patience whatever people may say [against thee], and avoid them with a comely avoidance** ("Al Muzzammel: 9).

The prophet used to tell his unfairly treated companions: (I am ordered to pardon, not fight the people), and said: **“I have only been commanded to worship the Lord of this city, who made it sacred and to whom [belongs] all things. And I am commanded to be one of the Muslims [those who submit to Allah]. And to recite the Qur'an. And whoever is guided is only guided for [the benefit of] himself; and whoever strays - say, "I am only [one] of the warners** (Annaml: 91-93). And He also said: **"Call for the way of your Lord with wisdom and good instruction, and argue with them in a way that is best”** (An-nahl: 125).

The prophet continued to spread the call, without a fight or tribute, paving its rugged ways with patience, forgiveness and exhortation, in compliance with the command of his Lord His awaited reward, and in order to facilitate the ways of guidance for violators. Then, God authorized him to emigrate, and therefore, he and his companions acquired a peaceful home

and a supportive shelter. God provided the prophet and his companions with the shelter where they can enjoy their freedom of religion.

Then, Allah authorized the immigrants in particular to fight for the first time. Those were the ones who were attacked by Quraish in themselves and their money. They were allowed to fight those who forced them out of their homelands for their religion and faith. God says: **“Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory. [They are] those who have been evicted from their homes without right - only because they say, "Our Lord is Allah". And were it not that Allah defends the people, some by means of others, there would have been demolished monasteries, churches, synagogues, prayers and mosques in which the name of Allah is much mentioned. And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might” (Al Haj 39-40).**

These verses have shown that the greatest intent of the fighting, after the prevention of injustice and aggression and the establishment of security, is to protect all religions from persecution or coercion. The major purpose is to protect the temples and their people from demolition, and to ensure the freedom of worship of Muslims to God alone, and to raise His word and secure His call, along with the implementation of His law. Clearly, there is no intention to jeopardize people's security or force them out of the Muslim community or terrorize peaceful people.

The migrants went on their way, authorized to fight the polytheists, without ordering it, with the incentive to embellish patience and pardon because the permission to fight did not negate the order of pardon and patience: **“So forgive and be indulgent” (Al Baqarah: 109).** Perhaps hearts would relent. When The Great Battle of Badr took place, it was not planned, and the fighting was imposed on all Muslims, not exceeding Quraish and Bani Bakr (بنو بكر, قریش) and some of the Jews of the city “Al Madinah” who were descendants of Banou Qenaqaa (بنو قينقاع). They were the first Jews to violate their agreements with the Messenger of Allah: **“Fight in the way of Allah those who fight you but do not transgress” (Al Baqarah: 190).** Without injustice or aggression, and ordered not to fight those who called for peace.

The following verse showed the purpose of this command: **“And fight them until there is no “fitnah” and [until] the religion, all of it, is for Allah. And if they cease - then indeed, Allah is seeing what they do” (Al Baqara 193).** The verse ordered to fight them in order to

establish the religion of God, secure freedom with it, and advocate for it, so there is no possibility to distract Muslims away from their religion, and repel people from Islam, and Muslims from calling to it. And if the Muslims prevailed, expressed by thickening, and secured themselves, the Almighty would command them to stop killing and be confined with captivity, and would not allow over-killing. There is also a choice between redemption or release without redemption, and that is the Almighty saying: **“So when you meet those who disbelieve [in battle], strike [their] necks until, when you have inflicted slaughter upon them, then secure their bonds, and either [confer] favor afterwards or ransom [them] until the war lays down its burdens”** (Muhammad: 4).

And if the enemies stop fighting and stray to peace: **“And if they incline to peace, then incline to it [also] and rely upon Allah. Indeed, it is He who is the Hearing, the Knowing”** (Al Anfal: 61). There is no illusion when reading this verse that Muslims are meant to call for peace only when they are weak, but rather to call for peace when they are strong, as evidenced by the verse that Almighty mentioned before: **“And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy”** (Al Anfal: 60).

In order to preserve peace and prevent aggression and charity around, Muslims were allowed to establish treaties between themselves and others to stop the war temporarily or permanently. They were also allowed to establish military alliance to fight a common enemy, and they would make treaties except if the other party showed treason or financial support of the enemies: **“And if they break their oaths after their treaty and defame your religion, then fight the leaders of disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease”** (Al Tawbah: 12). And He previously said: **“Excepted are those with whom you made a treaty among the polytheists and then they have not been deficient toward you in anything or supported anyone against you; so complete for them their treaty until their term [has ended]. Indeed, Allah loves the righteous [who fear Him]”** (Al Tawbah: 4). **“So as long as they are upright toward you, be upright toward them. Indeed, Allah loves the righteous [who fear Him]”** (Al Tawbah: 7).

In order to preserve peace, God also ordered Muslims to leave the peaceful people alone, and even urged them to treat them well, in recognition of the principles of religious freedom and absolute justice. Muslims were also ordered to consolidate the creation of affection and

mercy, and to prevent aggression and persecution so that peace would prevail throughout the world: **“Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly”** (Al-Mumtahanah: 8).

Yes, Islam has established a great edifice for peace. Its cornerstone is Jihad al-Dawa al-Wa'aith, and its last cornerstone is Jihad al-Dawa al-Fatih. For thirteen years, the Muslims and the polytheists lived in peace. The purpose was to allow the latter to listen to the Holy Qur'an and its true logic. Therefore, peace and goodness were established, and the world was saved from polytheism and corruption. This was achieved by pushing the aggression of those who repel the call-in good will, by fighting without sabotage, abuse and destruction. When the infidels were safe and fulfilled their vows and promises, the peaceful people were left alone and were treated fairly.

The history of Muslims in all its roles has demonstrated the originality of this principle. It is the principle of peace in the hearts of Muslims. It was not proven that they have annihilated a sect of people for religious purposes, or persecuted a sect because of their beliefs. They have guaranteed religious freedom for their subjects. They did not prevent the bells of monasteries and churches just like the mosques. They also guaranteed their lives under the contract of “dhimma” with them. They treated Muslims and people of other religions equally mainly in retribution, compensations, punishment and the application of judicial laws that apply to Muslims except those related to matters of religion and Islamic laws. People of other faiths could also receive state financial aid the same as Muslims, and it was permissible for a Muslim to marry women from these religions. These are a few examples of peaceful coexistence with people of different beliefs. It is this coexistence that spread Islam by listening to the Qur'an and watching its principles represented in the morals of Muslims.

Based on the above, the crimes committed today in the name of Islam or against it do not belong to Islam and to the call of Islam, and they do not undermine its greatness and holiness nor do they correspond to the unity of the nation of prophets in slavery to God, as Almighty said: **“Indeed this, your religion, is one religion, and I am your Lord, so worship Me”**(Al Anbiya 92). They do not correspond to the Qur'an's call for acquaintance and synergy, as He said to the people: **“O you mankind, surely We created you of a male and a female, and We have made you races and tribes that you may get mutually acquainted”** (Al Hujurat:

13). They rather contradict His saying to the safe believers: **“O you who have believed, enter into Islam completely [and perfectly]”** (Al Baqarah: 208). And with His prohibition to the People of the Book on excessive religion: **“do not exceed limits in your religion beyond the truth”** (Al Maidah: 77). This is a call to unity, acquaintance, cooperation, peace, brotherhood, tolerance, and lack of exaggeration in God's religion.

These crimes also do not count against the Messenger of God's call for peace, which says to the individual and the group alike: **“A Muslim is one who frees Muslims from his tongue and his hand”** and **“three of them have combined faith: equity from the soul, making peace to the world, and giving charity in spite of poverty”** and who says to it Peace: **“You will not enter heaven until you believe, and you do not believe until you love one another. First, I will show you something if you do it you will love. Spread peace between you.”** And he said: **“Do not kill an old man, nor a child, or a woman. “Do not betray, do not exaggerate, do not mutilate, do not kill the newborns, or the religious men”.**

These are the principles of Islam, free from all aggression. So, how can we achieve peace in this time in which man - both individual and group - has lost spiritual security and internal and external peace?

3–Conclusion and implications of what it takes to spread peace between people:

Peace cannot happen, it cannot become fascist among people except through the substitution of the principles of Islam in the reality of people, and peace cannot divulge and spread among people, as a shining manifestation of acquaintance, cooperation, and the culture of coalition and harmony, unless it explains its reasons, which are one of three:

3-1- The administration of justice:

And justice is the equality in taking rights and performing duties, without inclination to the right or to the left, regardless of passion and hatred and friendliness. In this regard, the Qur'an decided that the heavens and the earth were based on justice, in the Almighty saying: **“And it is He who created the heavens and earth in truth”** (Al Anam: 73). A planet - for example - does not lean towards another planet nor does it go out of its orbit. It does not deviate from its true position, otherwise it perishes and destroys lives. Thus, justice was a means to prevent corruption, as God Almighty said: **“Were the Truth to follow their desires, the order of the**

heavens and the earth would have been ruined” (Al Muminun: 71). Clearly, world peace was an effect of the entry into force of the principle of justice in the universe and beings.

God chose Islam as religion amongst other religions for its moderation. This moderation has made its principles of justice, the basis of legislation and rulings, and the balance of perceptions, behaviors, and sayings. Under the umbrella of Islam, every person who is entitled to his right is given, and people are equal in rights and duties, and he/she is not subject to excessive injustice and great corruption, so individual and collective peace occurred in early Islam.

The Islam teachings support the premise that for the individual person if justice is established with himself, with his Lord, with the universe around him, with the people, and with the community in which he lives; he has security and stability, and he has become peace, and anxiety and turmoil have been removed from him; It is a justice by which a person enters into the sanctuary of Islam, and first of all: a testimony that there is no god but God, and performing acts of worship with perfection and the presence of a heart.

It is fair to fulfill the right of beings, to respect them, not to attack them. It is a justice that leads man to peace with beings. It also includes the fulfillment of the right of people in measure and weight, as God Almighty said: **“And give full measure and weight in justice”**. And in the saying: **“And when you testify, be just”** (Al Anaam: 152). And in writing contracts: **“And let a scribe write [it] between you in justice”** (Al Baqarah: 282). And in the money: **“And those within whose wealth is a known right. For the petitioner and the deprived”** (Al Maarij: 24-25). And in testimony and the judiciary: **“when you judge between people, judge with justice”** (Al Nisa: 58). And in the right of assuming responsibility of fair treatment towards others, as peace be upon him said: “Give them their right, because God asked them about what he holds them responsible for.” It was mentioned in the justice, which guarantees the rights of a Muslim and controls his relations in the treatment of wives and children, and justice in genealogy, the Almighty saying: **“Allah has not made for a man two hearts in his interior. And He has not made your wives whom you declare unlawful your mothers. And he has not made your adopted sons your [true] sons. That is [merely] your saying by your mouths, but Allah says the truth, and He guides to the [right] way. Call them by [the names of] their fathers; it is more just in the sight of Allah”** (Al ahzab: 4-5).

Hence, if individuals were brought up to create justice, and weigh their behavior and words with the balance of justice, their hearts would reconcile, their thoughts and minds would be enlightened, and they would enjoy a state of peace. When the Messenger - peace be upon him - said: "Spread peace" He wanted to spell out the causes of peace. One of its greatest causes is the presence of justice and the absence of injustice by restoring rights to their owners and preventing their aggressors from excluding them without their people.

The same perspective can be applied to the relationship between one society and the rest of societies, where Islam is exempt from attacking the treacherous, who are pledging their fulfillment of the rights of the covenants, and He said: "Leave the peaceful ones alone", and he even urged Muslims to forgive them, and to be fair in their treatment, as he said: **"Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly"** (Al Mumtahanah: 8).

There is no doubt that the nation of Islam adhered to justice, and did not exceed the good intention when it chose the religion of Islam, nor did it initiate in the face of violators a sword or a spear. However, when persecuted and deprived of practicing its legitimate right to call for the religion of God for the sake of reforming the land, he was authorized to triumph over those who did wrong. When Muslims spread justice in the east and west, peace prevailed, and the true saying of the Lord of Glory was fulfilled: **"We have not sent you, except as a mercy to the worlds"**.

Thus, the presence of injustice and the absence of justice lead to aggression in all its forms and at all levels. Adultery - for example –is a form of injustice because it is violation of the pure purpose of sexual relationships, which is the preservation of offspring and maintenance of honor, which is provided by the legal marriage that God commanded, according to the criteria of honesty and justice. Besides, Usury is aggression against money due to the injustice in collecting money and putting it in its wrong places. It is considered as injustice because it results in giving the money to those who do not deserve it, unlike what God Almighty required: **"And those who have in their money a known right of the needy and deprived"**.

The country that attacks another country - for example wants to subdue it, interfere in its own affairs and drain its goods, is an unjust state, ignorant of the limits of its hegemony and its spheres of influence and tilted intentionally in dealing with the destinies and rights of

others. This is just an example among others that clearly demonstrates the importance of justice in Islam. The premise is that the presence of justice and the absence of injustice always lead to peace because there is neither an oppressor or a victim.

3-2- Charity and patience:

In spite of the overwhelming prevalence of corruption and injustice, Muslims need patience and forgiveness rather than punishment, in order to win reward and grace, and that is the purpose of charity. Seemingly, an ignorant, arrogant, unjust would get back to righteousness and to integrity, and move from extremism to moderation and from ill intentions to peaceful ones if you patiently enlighten him by enlightening his thoughts and displacing the veil of his ignorance, and kindly arguing with him.

3-3- Responding to aggression:

If justice were not achieved, and injustice prevailed, and in case patience and advice did not succeed in deterring the aggressor. Then, the last undesirable option should be taken, meaning that if the peace of the individual or society was threatened, in any of his rights, the individual and society would be quick to push the aggression and put an end to the aggressor's actions even if he were a Muslim, as God Almighty said: **“And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah. And if it returns, then make settlement between them in justice and act justly. Indeed, Allah loves those who act justly”** (Al Hujurat: 9).

God made us among the Muslims who are fair, and those who call for peace, who work for it, who adhere to him, without humiliation and surrender.



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- 2- **“Three of them have combined faith”** in Ahmad bin Taymiyyah, investigated by Muhammad Nasir al-Din al-Albani, Riyadh, first edition 1422 AH, pg. 197, on the authority of Ammar bin Yasser, authenticated by al-Albani.
- 3- **“You will not enter heaven until you believe...”** Muslim included it in his Sahih (1/53) No. (54) (The Book of Faith, chapter explaining that only the believers will enter Heaven).
- 4- **“Do not kill an old man, nor a child, or awoman”** It was included by Abu Dawud in his “Sunan” (2/342) No. (2614) (The Book of Jihad, a chapter on the supplication of the polytheists) and Al-Bayhaqi in “Sunan Al-Kabeer” (9/90) No. (18224) (Book of the Sir, the chapter on leaving the killing The monks, the great, and others who do not have a fight in it) and Ibn Abi Shaybah in his “Musannaf” (17/54) number: (33790) (The Book of Life: Whoever forbids killing him in a house of war).
- 5- **“Do not betray, do not exaggerate, do not mutilate, do not kill the newborns, or the religious men”** Al-Bayhaqi included it in his “Sunan al-Kabeer” (9/90) with No. (18225) (Book of the Sirs, chapter on leaving the killing of monks, al-Kabir and others) and Ahmad in his Musnad (2/663) No. (2772) (The Musnad of Bani Hashim, may God be pleased with them, the Musnad of Abdullah bin Abbas bin Abdul Muttalib, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace).