# Role of Islamic Education & Institutions in the promotion of peace and harmony

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## Abstract

Islam is a Universal and impartial religion. which covers every sphere of our lives. In this perspective, Allah Almighty sent Prophet ﷺ to us for illuminating the path of our lives and for teaching us how to live in a society. Our Prophet ﷺ prescribed clear guidelines for the whole world to establish peace and co-ordination in the world. "Suffah" and "Masjid-e-Nabwi" are among the earliest institutions of Islam. In these institutions, He ﷺ taught Sahaba the basic teachings of Islam as well as inculcated their ethics and edified them on how to face personal discrimination and deal with tolerating and respecting others' views, ideas, likings, disliking's, and how to survive in diversity. Islam emphasizes reconciliation, we have a lot of examples like when Rasool Allah ﷺ made the Muhajir and Ansar brothers and the big example of Fatah Makkah. All Islamic institutions base are these teachings. In this contemporary world, Islamic institutions (Dini Madaris) play a pivotal role in the stability, construction, evolution, and dissemination of peace and harmony in society. Our society used to have sectarianism, it was intense, because there is ambiguity at the academic, intellectual, and jurisprudence level and it caused intolerant behavior. But now it has decreased day by day. The major objective of this study is about examining Islam as a system of peace and the role of Islamic Institutions in peace-building and coexistence. Islamic Institutes in Pakistan, Afghanistan, Turkey, Bangladesh, Malaysia, Indonesia, Egypt, Kenya, and many other countries have developed their modules, and teacher training guides to support peace education. In the Pakistan Islamic institutions like the council of Islamic ideology Pakistan, Pegham-e-Pakistan, Dar-ul-Uloom Jamia Naeemia Lahore, Jamia binnoria international Karachi, and a chain of institutes, are working for peace and harmony by conducting different workshops, pieces of training and dialogues.

**Keywords:** Suffah, Masjid-e-Nabwi, Islam, reconciliation, Islamic institutions (Dini Madaris), peace and harmony, coexistence, sectarianism, workshops, pieces of training, and dialogues.

## Prelude

We are living in a global world that is linked by different telecommunications. we have different, people, cultures, and civilizations around us and easy access to consideration of the cultures, ethnicity, religions, and living situations of everyone around the world. Muslims have their religion, and different ideologies about God(Allah), human beings, and the world. Certain beliefs and a particular worldview give them a distinct outlook on life. Based on these ideological foundations, a different, special, and specific way of life is formed and a great edifice of their Civilization and culture comes into being. A human being's life is depicted by these aspects, beliefs, worship, affairs, social life, and ethics, and Islam gives complete teachings to human beings in every sphere of life. The gist of Islam's teachings are two things; first, giving due regard and reverence to Allah's commandments, and second, being

affectionate and compassionate towards Allah's creation. Islam teaches its adherers to be well-mannered and helpful towards other human beings without considering their religion, culture, and other differences, even though Islam gave us rules of relationships with Muslim brothers, non-Muslims, neighbors, and all human beings for promoting true believers of Islam and good citizens for a peaceful and harmonious society.

But in the present-day world, the picture of Islam is transformed into violence, sectarianism, fundamentalists, and extremist religion. It is giving a bad name to Muslims. It is creating an impression that Islam by nature is a violent religion, which is not a fact. The incident of 9/11 tarnished the image of Islam in the eyes of the world and it caused the conflicts between Muslim and non-Muslim communities, especially the Muslims are the victim of Islamophobia. Pakistan has been facing terrorism, violence, and intolerance since the 9/11 attacks. As the backdrop of the 9/11 tragedy, western media have started to link terrorism to an Islamic belief system and Ideology. It is commonly believed that Islam is against modern progress and personal freedom. Some extremist individuals and organizations have increased the religious and political temperature by carrying  outacts like the publication of the Prophet's (PBUH) caricatures, New Zealand's massive killings, the burning of the Holy Quran in Norway, etc.

So it is needed in the present time to prove the Islamic Narrative of peace and highlight the role of Islamic Education and Islamic Institutions in the promotion of peace and harmony in society for the World.

## Research Objectives

Some Important objectives are explicated for this research Paper:
- To highlight the importance of Islamic Education about peace and how society will become a cradle of peace if we start following Islamic teachings.
- Highlighting the role of Islamic Education & institutions in promoting peace.
- Eliminating the negative perceptions about Islamic institutions.

## Research Methodology

This research work is based on the Qualitative research method and library research work, for which we have approached different sources i.e., Books, articles, magazines, newspapers, weblinks, etc

## Understanding the meaning of Peace and harmony

**Peace:**

Before talking about the role of Islamic Education in promoting peace we will highlight the meaning of peace and harmony that's how these words stand in this contemporary world. Peace is a state and a situation a term peacetime is used as a period when a country is not at war[1], if we picked dictionaries for the meaning of peace we saw Peace literal meaning is: quiet; tranquility (needs peace to work well), mental calm; serenity (peace of mind). Freedom from or the cessation of war (peace talks) and a treaty of peace between two nations, etc., at war. Freedom from civil disorder, keep the peace and prevent, or refrain from, strife, make one's peace, re-establish friendly relations called peace[2].

According to the Oxford Advanced Learners Dictionary:

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[1] Oxford American Dictionary of current English, New York, Oxford University Press, 1999, P.  577
[2] Ibid, P. 577

Peace is a situation or a period in which there is no war or violence in a country or an area, a state of being calm, of quietude, and living in friendship with somebody[3]

The World Book Encyclopedia defines peace as:

Peace is the state of being calm, quiet, and freedom from disturbance[4]

As claimed by Oxford English Reference Dictionary:

Peace reflects mental calm, freedom from war, or the society's cessation of war (peace talks)[5]

## Harmony:

Usually, the way we use this word, means mutual trust and understanding, a sense of belonging, cultural worth, cooperation, collaboration, and a sense of reconciliation[6]. But the literal meaning of this word is:

A combination of simultaneously sounded musical notes to produce chords and chord progressions, as having a pleasing effect and an apt or aesthetic arrangement of parts, the pleasing effect of this. agreement; concord, in harmony (of singing, etc.) producing chords; not discordant[7].

# Role of Islamic Education in the promotion of peace and harmony

The derivation of Islamic education is the Holy Qur'an and the Hadith of the Prophet (PBUH) which refers to his deeds, words, and indirect commandments[8]. The Holy Qur'an and the Hadith (Sunnah) are the two streams coming from the same source from the Prophet Muhammad[9] (PBUH) because the Qur'anic conception of peace has been best put into practice by Prophet Muhammad's (PBUH) attitude toward peace and his diplomacy, which can be epitomized as the reconciliation of hearts[10]. Troger states that "coming to terms with adversaries and enemies and the contractual guaranteeing of agreements were cornerstones of the Prophet's policy[11]" and that he preferred peaceful regulation of conflicts and peaceful resolution of enmity.

The Prophet (PBUH), as a great preceptor, has provided complete guidance in all walks of life[12]. Islamic education refers to the aligned and practical path to achieving universal peace and unity. Essentially, Islamic education is peace education that elevates a culture of peace[13]. The teachings of Islam are fully aware of human nature and human needs. The various aspects

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[3] Oxford Advanced Learners Dictionary edited by A. S. Hornby, 6th ed. (Oxford University Press, 2000, P. 931

[4] The World Book Encyclopedia, p. 206

[5] Oxford English Reference Dictionary, edited by Judy Pearsall and Bill Trumble, (Oxford University Press, 2003, p. 1068

[6] Learning to Live Together in Peace and Harmony: Values Education for Peace, Human Rights, Democracy, and Sustainable Development for the Asia-Pacific Region, United Nations Educational, Scientific and Cultural Organization, Bangkok (Thailand), Report No:BKAC/98/M/81-1000, 1998, p. 15

[7] Oxford American Dictionary of current English, New York, Oxford University Press, 1999, P. 359

[8] Marwan Ibrahim, al-Kayasi, Morals and Manners in Islam, The Islamic Foundation, 1986, p. 14

[9] Khalil-ur Rahman Chisti, Significance and Classification of Hadeeth translated by Habib-Ur-Rahman Qazi, Daarul Kutub As-Salfiyyah Lahore, 2009, p. 11

[10] Troger, K-W., Peace and Islam: In Theory and Practice, Islam and Christian Muslim Relations, vol. 1, no. 1, 1990, p. 17

[11] Ibid.

[12] Muhammad Tahir, A study of the Teaching strategies used by the Holy Prophet Muhammad ﷺ (M.Ed. Thesis: Sarhad University Peshawar, 2012, p. 01

[13] Loreta Navarro-Castro and Jasmin Nario-Galace, Peace Education: A Pathway to a Culture of Peace (Quezon City, Philippines: Center for Peace Education, Miriam College, 2010), p. 2010.

of Islam including, ideological, spiritual, legal, social, economic, and political, are mutually consistent and supplement each other[14]. Promoting peace in a society is highly encouraged in the verses of the Holy Qur'an. The Qur'an mentions that Allah Almighty does not allow making mischief on earth.

> "Eat and drink of that which Allah has provided and do not act corruptly, making mischief on earth".
>
> "They strive to make mischief on the earth. And Allah does not like the mischief-makers (Mufsidūn)".

## Introduction:

Islamic teachings provide complete guidance and direction to establish a pacific social life. Islam is also a complete integration of cultural diversity in society. Islam is a complete faith that had achieved the intellectual peak and introduced ethical dimensions, and knowledge for meaningful actions. Derived from the Qur'an and the Hadith, an Islamic understanding of peace begins with its attribution as a Divine name, the Arabic word "salam" or "silm" is the root word of "Islam" which means submission to the will of God and peace.[15] Salam is one of the ninety-nine names of God[16]. There are many references to peace (salam, silm, sulh, etc.) in the Qur'an that suggest that peace, together with justice (ADL) is a central message of Islam (Q3:83; 4:58; 5:8; 10:25; 16:90; 41:11; 42:15; 57:25[17]). These references make it clear that peace in Islam is not limited to a negative understanding of peace that is often defined in a passive sense as the absence of war, oppression, or tyranny but it refers to a process in which human beings strive to establish foundations for interacting with God's creation, in harmony and to institute just social, economic and political structures where they can fulfill their potential[18]. Such an understanding of peace requires a condition of both internal and external order that encompasses both individual and social spheres as the individual must be endowed with the necessary qualities to make peace an enduring reality, not only in the public sphere but also in the private domain[19]. This approach seeks to attain peace through nonviolent means rather than violence and shares many similarities with the modern understanding of 'nonviolence' as was articulated in the works of Martin Luther King, Gandhi, and Gene Sharp, among others[20].

So, Islam means peace and stands for universal love, harmony, and mutual co-existence[21]. As every Muslim is directed to say these words when greeting each other. Islam calls for peace, tolerance, and kindness, which is a state of physical, mental, spiritual, and social harmony[22].

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[14] Marwan Ibrahim, p. 15, 17

[15] Dr. Rohi Baalbaki, Al-Mawrid (A modern Arabic-English dictionary), Dar er-ilm Lilmalayin Beirut, Lebanon, ad.7, 1995, p 641

[16] Q59:23

[17] Qur'anic references throughout this paper are from the English translation by Abdullah Yusuf Ali and are referenced as (Q3:83)

[18] Understanding an Islamic framework for peacebuilding, Ayse Kadayifci-Orellana, Mohammed Abu-Nimer, Islamic Relief Worldwide, United Kingdom, 2014, p. 07

[19] Kalin, I., Islam and Peace, The Royal Islamic Strategic Studies Centre, 3-05-2012 (www.rissc.jo/docs/en/011-Islam-Peace-Kalin.pdf — accessed 06.05.2022).

[20] Understanding an Islamic framework for peacebuilding, p. 07

[21] S. M. Moin Qureshi, Islam the most Human Religion, Da'wah Academy International Islamic University Islamabad, 2004, p. 16

[22] Sulaiman Kamal-Deen Olawale, Ojo Margaret Yemisi, The Roles of Religious Education to Peace, Security and Sustainable Development in Nigeria, Journal of Humanities and Social Science (JHSS) Volume 3, Issue 6 (Nov- Dec 2012), p. 1–5.

Since its formative years, Muslim communities have been empowered by various Islamic values and principles of peace which have allowed Muslim men and women to resolve their conflicts peacefully and to establish just social, political, and economic systems.

## The Principle of Tawhid leads to Pluralism, Diversity, and Human Solidarity:

Discrimination based on religious, cultural, racial, or gender differences is often one of the main elements that contribute to conflicts. The principle of pluralism that recognizes the worth and value of different beliefs and identities is essential for resolving conflicts and establishing peace. This view is supported by Abu-Nimer et al. who argue that "pluralism, defined as seeking to move beyond exclusivist perspective of religion by affirming the inherent value worth of all religions[23]" and respect for diversity (such as racial, ethnic, tribal, national, etc.) are cornerstones of peacebuilding and nonviolence. Thus Islamic texts call for solidarity and collaborative action as well. Social solidarity in Islam is reflected in the idea of brotherhood (Akhuwat), particularly in the concept of the Ummah, nation, and community. However, solidarity and collaborative action are not limited to interactions with fellow Muslims only. Islam stresses that the source of creation is one, and thus the whole of humanity is a single-family descending from a single mother and father (i.e. Adam and Eve). Therefore, all human beings are brothers and sisters in humanity and it is important to remember that the Islamic notion of Tawhid is not just limited to relations within and between human beings only, but among all God's creations including animals and plants as human disobedience results in even consequences for the whole of creation[24].

The Islamic ideal of diversity, pluralism, and brotherhood is rooted in the Qur'anic principle of Tawhid and Wihdat al Wujud, (principle of unity of God and all beings). Seyyed Hossein Nasr notes that the term[25] Tawhid has two meanings 'the state of unity or oneness and the act of making one or integration. Tawhid reminds Muslims of the connectedness of all beings, particularly all human communities, and calls on Muslims to work towards establishing peace and harmony among them.

## The Principles of Rahman and Rahim (Compassion and Mercy) lead to the Transformation of Relationships and Re-Humanization:

Scholars and practitioners of conflict resolution agree that transforming this relationship from one of enmity to a peaceful coexistence requires a re-humanization of the other. The Qur'anic principles of Rahman (Compassion) and Rahim (Mercy) are two main tools that can facilitate this process. Besides pointing out that God is most forgiving, compassionate, and merciful, the Qur'an asks Muslims to be merciful and compassionate to all creatures: animals, plants, and humans[26]. As the hadith:

"God is not merciful to him who is not so to mankind"

Indicates, especially those seeking God's mercy should be merciful themselves irrespective of their ethnic, religious origins, or gender.

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[23] Abu-Nimer, M., Welty, E. & Khoury, A.I., Unity in Diversity: Interfaith Dialogue in the Middle East, United States Institute of Peace, 2007, p. 14

[24] Chittick, W.C., 'The Theological Roots of Peace and War According to Islam', The Islamic Quarterly, vol. 34, no. 3, 1990, p.152

[25] Said, A.A. & Funk N.C., Peace in Islam: An Ecology of the Spirit, Harvard University Press, 2003, p. 31

[26] Q17:18

## The Principle of Fitrah leads to Universality, Dignity, and Sacredness of Humanity:

Islamic teachings affirm the sacredness of human life and recognize the worth and dignity of each human being. Quran said:

"And if anyone saved a life, it would be as if he saved the life of the whole people[27]"

The sacredness and dignity of human life thus are rooted in the Qur'anic Principles of Fitrah(the original constitution of human beings). As believed by some Islamic thoughts, every human being is created by the form and image of God[28] and the human spirit is of divine origin. As a result of this principle, it is a safeguard against killing, torturing, and dehumanizing others. Fitrah does not judge the wrong or right of human faith but rather evaluates the moral righteousness of the actions and thus can relate and integrate individual responsibility with spiritual and moral awareness[29]. The story of The Imam and the Pastor is a big example in society.

## The Principle of Khilafah (Stewardship) leads to Social Empowerment by Doing Good (khayr and Ihsan):

Social empowerment and involvement through Ihsan and khayr are also important paths to justice and peace in the Islamic tradition[30]. Social empowerment and involvement to do good are closely tied to the Qur'anic principle of Khilafah (stewardship or vicegerency). Thus each individual as a representative of God on earth (khilafat Allah fil-Ard[31]) is responsible for the order thereof and to contribute toward bringing all creatures under the sway of equilibrium and harmony and to live in peace with creation. Islamic teachings regard peace work as a collective responsibility. Abu-Nimer states, that peacebuilding in Islam is based on deeply embedded religious beliefs regarding individuals' responsibility for their actions and their active participation in larger social activities contexts[32]. The Qur'an promotes social responsibility and positive bonds between people because of their common ethical responsibility towards one another[33].

## The Principle of Adl (justice) leads to the Pursuit of Justice, Equality, and Fairness:

Peacebuilding perspectives recognize that justice (ADL) is central to establishing sustainable peace. Justice is an integral aspect of the Islamic discourse of peace since the Qur'an clearly states that religion aims to bring justice:

"We sent afore time Our messengers with clear signs and sent down with them the Book and the balance (of right and wrong), that men may stand forth in justice[34]".

From an Islamic point of view without justice, there can be no peace, for peace is predicated upon the availability of equal rights and opportunities for all to realize their goals and

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[27] Q5:32

[28] Al-Hakim, S., Islam and Peace, paper prepared for the symposium Islam and Peace in the 15th/21st Century, American University, Washington DC, February 1998 (trans. Tara Aziz & Karim Crow), p. 5

[29] Abu-Nimer, M. Nonviolence and Peacebuilding in Islamic Theory and Practice, University Press of Florida, 2003, p.55

[30] Ibid.

[31] Q2:30; see also 33:72

[32] Abu-Nimer, M. Nonviolence and Peacebuilding in Islamic Theory and Practice, p. 71

[33] Sachedina, A., The Islamic Roots of Democratic Pluralism, Oxford University Press, New York, 2001, p.76

[34] Q57:25

potential[35]. Justice is the essential component of peace according to the Qur'anic message, therefore it is the responsibility of all Muslims to work towards the establishment of justice for all, including social and economic justice. The universality of justice for all, not only for Muslims.

## The Principles of Afu and Musamaha (Pardoning and Forgiveness) lead to Reconciliation and Healing:

Reconciliation and healing are key elements in Islamic traditions of peace. Said, Funk, and Kadayifci note that there is a clearly articulated preference in Islam for nonviolence over violence, and forgiveness (Musamaha) over retribution[36]. The Qur'an relates that human life on earth started with an act of forgiveness by God[37].

Reconciliation and healing are key qualities of the Prophets as well. He forgave all those who previously had persecuted and fought him when he entered Mecca and stated "There is no censure from me today on you (for what has happened is done with), may God, who is the greatest amongst forgivers, forgive you[38]. It is this example that builds the spirit of forgiveness within Islam, which continues to inform the reconciliation processes in the Muslim world today.

## The Principle of Sabr (patience) leads to Nonviolent and Creative Solutions to Problems:

Wahiduddin Khan states that the entire spirit of the Qur'an aligns with the concept of patience[39]. Patience, he states, implies a peaceful response or reaction, whereas impatience implies a violent response. Patience, as a powerful value, was also emphasized by Ghaffar Khan who established the world's first and only known nonviolent army in the North-Western Province of today's Pakistan during the struggle against the British in the early 20th century. Khan stated: "I am going to give you such a weapon that the police and the army will not be able to stand against it. It is the weapon of the Prophet, but you are not aware of it. That weapon is patience and righteousness. No power on earth can stand against it…when you go back to your villages, tell your brethren that there is an army of God, and its weapon is patience. Ask your brethren to join the army of God. Endure all hardships. If you exercise patience, victory will be yours[40]".

## The Principle of Hubb and Mawadda leads to Loving-kindness and Harmony in Society:

Loving-kindness is an important aspect of peacebuilding in Islam that is rooted in the conceptions of Hubb (love) and Mawadda (loving-kindness). Since al-Wadud (the Loving-kind) is one of the 99 names of God, the source for humans to love one another and all creation is rooted in the loving nature of God Himself. This perspective contends that love is the function of human beings. The Sufi poet Rumi alludes to the significance of love in his famous Masnavi as the attraction that draws all creatures back to reunion with their Creator. The Islamic concept of love has often encouraged Muslims in their work for peace and justice. For

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[35] Kalin 2010: 8

[36] Said, A.A., Funk, N.C. & Kadayifci, A.S., Peace and Conflict Resolution in Islam: Precept and Practice, University Press of America,Washington DC, 2001, p.8

[37] Q2:36–38

[38] Based on Ibn Sa'd, al-Tabaqat al-Kubra, vol 2, 1957, p. 142; cited in Saiyidain, 1994,p. 93.

[39] Khan, W., Islam and Peace, Goodword Books, New Delhi, 1988 (trans. by Farida Khanam), p.01

[40] Johansen R.C., Radical Islam and Nonviolence: A Case Study of Religious Empowerment and Constraint among Pashtuns' Journal of Peace Research, vol. 34, no. 1, 1997, p. 57

example, Sheikha Cemalnur Sargut stresses in her work the need for love, compassion, and mercy to build a peaceful world[41].

## Misconception about Jihad:

To many non-Muslims, the word jihad strongly connotes violence and intolerance. However, about the concept of Jihad, Professor Muqtedar Khan stated that Islam does permit the use of force but the theory of jihad, which means struggle in the path of God, forbids violence except:

1. When Muslims are not allowed to practice their faith, that is, when freedom of religion is threatened.
2. When people are oppressed and subjugated.
3. When people's land is forcibly taken from them. In such circumstances, Islam allows a range of responses[42].

## Role of Islamic institutions in the promotion of peace and harmony

Prophet Muhammad (PBUH) is the first teacher in Islamic History and he established the first educational institute in Madina with the name "Suffah" and "Masjid-e-Nabwi". Suffah institution was a residential university in which he taught Sahaba Islam and different lessons of life. Then the scholars of Suffah spread the message of Islam all over the world and thus the candle was lit by candle, today we see the network of religious schools in the world of Islam and different parts of the world. But when Islam spread in the world and Muslims encountered other nations, they were introduced to many other sciences and different systems of education. Then, when came the era of colonialism, there were two categories of the educational system, first one was the Religious school system known as "Dini Madaris" and the second one was modern sciences institutions called universities. However, today we know Islamic institutes such as Religious schools, Madrasas, Maktab, Masjid, different Muslim educational NGOs, Pesantren in Indonesia, etc.

Islamic Institutions in Pakistan, Afghanistan, Bangladesh, Indonesia, Egypt, Turkey, Malaysia, Kenya, and many other Muslim and non-Muslim countries play a pivotal role in promoting peace and harmony. However, since 9-11, Pakistani madrasas have come under special scrutiny, and many observers have come to associate them with the teaching of radicalism and violent jihad. While the gravity of such problems cannot be denied but research indicates that the vast majority of the madrasas are not involved in extremist activity or paramilitary training[43]. Pakistan's madrassa education system faces many challenges and controversies[44]. Now, Islamic institutes are serious enough about minimizing violence and spreading peace. To ensure that future generations are not vulnerable to the ideologies of the extremists, Islamic institutes make the religious education system be reformed in a way that both creates economic opportunity for the students and instructs them in the fundamental Islamic principles of human rights and religious tolerance.

This research paper deals with the role of the Islamic Institute (Madrassas, Maktab, Masjid, and different Muslim educational NGOs) in major cities of Pakistan in spreading peace.

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[41]  www.wisemuslimwomen, org/muslimwomen/bio/cemalnursargut, Accessed date: 08-05-2022

[42] Muqtedar Khan, Islamic Perspectives on Peace and Violence, Washington DC: United States Institute of Peace, 2002

[43] Kaja Borchgrevink, Pakistan's Madrasas: Moderation or Militancy? (The madrasa debate and the reform process), NOREF Report, june 2011, p. 7

[44]  Hussain Mohi-ud-Din Qadri, Foreign, Political and Financial Influences on Religious Extrremism: A Study of Madrassas in Punjab, Pakistan, Counter Terrorist Trends and Analyses Volume 10, Issue 4, April 2018, p. 10

## Islamic Institute: Minhaj-Ul-Quran

Minhaj-ul-Quran International is a Pakistan-based international organization working to promote peace, tolerance, interfaith harmony, and education, tackle extremism and terrorism, engage with young Muslims for religious moderation, promote women's rights, development and empowerment, and provide social welfare and promotion of human rights. Dr. Tahir-ul-Qadri established an organizational network of Minhaj-ul-Quran International in more than 90 countries[45]. Minhaj-ul-Quran brought the I'lamia-e-Wahdat (Proclamation of Unity) signed on 10th January 1990, created harmony, and promoted tolerance between different schools of thought. Since 2004, Minhaj-ul-Quran has organized annual Al-Hidayah camps, for Western Muslim youth, addressed by Dr. Tahir-ul-Qadri, continuing the struggle of promoting peace and harmony. In 2010, when the specter of terrorism was gaining strength and distorted versions of Islam were misleading the young, he stepped forward and launched a Fatwa against terrorism and suicide bombings In 2011, Minhaj-ul-Quran International organized the Peace for Humanity Conference, All faiths came together on one platform and the message of unity, love, solidarity and mutual co-existence was delivered in emphatic terms. Religious scholars, community leaders, and key leaders of Islam, Christianity, Judaism, Hinduism, Sikhism, and Buddhism attended the conference. In 2015, Dr. Tahir-ul-Qadri launched a counter-terrorism curriculum to combat the message of Islamist extremist groups. The recent International Conference on "Religious Pluralism and World Peace" at Minhaj University Lahore is a continuing thread of his struggle for peace and harmony[46].

There are a lot of Peace, Integration, and Reconciliation activities held in Minhaj-ul-Quran[47]. It is very difficult to write all here but some of them are:

- Dr. Tahir-ul-Qadri presents a 14-point anti-terror strategy, on December 23, 2014
- Minhaj Council for Conflict Resolution Norway Honored with "Oslo 2008 Award", November 25, 2008
- Shaykh-ul-Islam addresses American Muslim Council on 'Islam & Peace', December 27, 2009
- Peace & Integration Workshop held in Oslo (Norway), July 12, 2009
- Minhaj Reconciliation Council hosts Iftar dinner, September 15, 2009
- Minhaj Reconciliation Council holds Training Workshop at Gujrat, July 11, 2010
- Minhaj Peace and Integration Workshop in Denmark, January 23, 2010

Minhaj-ul-Quran established a chain of MQI forums like COSIS, MYL, MSM, PALM, MWL, MUL, MES, MWF, DFA, and FMRi. Some books on peace published by Minhaj-ul-Quran are:

- Fatwa on Terrorism and Suicide Bombings, 2010
- Relations of Muslims and Non-Muslims, 2015
- Muhammad The Merciful, 2014
- Muhammad The Peacemaker, 2015
- Islam on Love and Non-Violence, 2015
- Islam on Serving Humanity, 2015

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[45] https://www.peaceprogram.net/english/tid/1799/Minhaj-ul-Quran-International.html, accessed date: 8-05-2022

[46] Dr Hassan Mohi-ud-Din Qadri, The Global Peace Efforts of Shaykh-ul-Islam Dr Muhammad Tahir-ul-Qadri: A Bridge between East and West, retrived from: https://bit.ly/3ykbqXh, Accessed date: 8-05-2022

[47] Minhaj-ul-Quran Peace, Integration and Reconciliation activity, Retrieved from: https://www.minhaj.org/english/lkcatid/67/Peace-Integration-and-Reconciliation-activity.html, Accessed date: 8-05-2022

- Peace Integration and Human Rights Ed 2, 2015
- Islamic Spirituality and Modern Science, 2015
- Islam on Mercy and Compassion, 2014

## Islamic Institute: Darl-ul-Uloom Jamia Naeemia

Jamia Naeemia is an Islamic Institute in Lahore, this institute is working hard at the national and international levels to promote peace. The students of this institution participate in the different Summer Schools for Peace in Europe. A branch of this institution Dr. Sarfraz Naeemi Institute of Peace, Education & Research conducts various programs, debates, and workshops to promote peace for example they conduct different workshops on the topic of Relations with non-Muslim states, Breaking the Fountainhead: Islamophobia, Madaris & Education, Human Rights & Contribution of Religion, etc.

## Islamic Institute: Jamia Binoria International

The International Binoria University is a well-known non-profit Islamic institute, Binoria also has opened a few different departments to create awareness about peace. Binoria aid Muslims living around the world in religious issues and guide them with the vast oceans of knowledge found in the scholars who teach in this institute and various institutes like this locally. Binoria also helps with issues concerning to younger generation and offers them online counseling to report and create awareness of the current situation of the institute and its dreams and accomplishments.

Jamia Binioria conducts different pieces of training on peace topics. The students of Jamia Binoria actively participated in the training. Jamia Binoria and Code Pakistan held a consultation on countering violent extremism[48].

## Other Islamic Institutes

It is very difficult to cover all Islamic Institutes' efforts for peace so briefly, many Islamic institutions (Madrassas, Maktab, Masjid, and different Muslim educational NGOs,) in Pakistan and other Islamic countries are working to promote peace and harmony.

Paighām-e-Pakistan is a religious opinion (fatwa) prepared by the research scholars of the Islamic Research Institute of International Islamic University, Islamabad, and endorsed by various state institutions, Wafaqs of different Madaris, and more than 1800 Pakistani Muslim scholars denouncing terrorist activities in Pakistan[49]. Paighām-e-Pakistan is the narrative to promote Islamic values such as brotherhood, patience, and forgiveness to bring peace to the country. The propagation of the narrative of peace and harmony is important to minimize extremism, sectarianism, prejudices, and violence in society.

International Islamic Institute for peace(IIIP) This institute uniquely conducts a range of flagship activities across any standard year, in order to create knowledge, narratives, consensus, and actions on faith-based peacebuilding through professionally structured debate and dialogue[50].

MUSLIM Institute is a non-governmental, non-political and not for profit think-tank dedicated to promote peace, stability, prosperity and leadership in the Muslim world. MUSLIM Institute believes in unbiased and independent research, productive argumentation and dialogue.

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[48] https://codepak.org/news/consultation-at-jamia-binoria/, Accessed date: 8-05-2022

[49] Paigham-e-Pakistan, Islamic Research Institute, (International Islamic University, Islamabad, 2018, p. 1-68

[50] https://iiip.org.pk/flagship-activities/, Accessed date: 24-05-2022

Outcome and findings of the Institute's initiatives are disseminated in form of reports, articles, papers, documentaries and briefs as printed material as well as through online forums[51].

National Commission for Inter-religious Dialogue & Ecumenism (NCIDE) was established in 1985 by Pakistan's Catholic Bishops. The organization has initiated programs for the Muslim and Christian communities to foster peace and harmony[52].

United Religions Initiative (URI) is a global initiative to promote inter-religious harmony across the world, and has worked in Pakistan since 1988[53].

Code Pakistan also working on peace. Code Pakistan's first project on the University Madrasah Interaction Program (UMIP) is a peacebuilding effort aimed at bridging the divide between university and madrasah youth by bringing them closer to each other through a series of ten discussions between students of the Islamabad campus of Abasyn University and various Islamabad-based madrassas. The organization of Islamic Cooperation (OIC) also working for peace.

AmanQalab, Salamti fellowship is a project of Shaoor Foundation for Education & Awareness, in this fellowship, students from the madrassas from all over Pakistan take apart and talk about the aspects of Peace.

**Conclusion**

Islam is replete with teachings and practices of nonviolence and peacebuilding, for example, the nonviolent response to the persecution faced in the first thirteen years of Islam by the early Muslims in Makkah; or by the letters sent by the Prophet Muhammed (PBUH) to the great powers of that time which scholars state sought peace and security combined with appeals for voluntary compliance. So that's why Islam is a real determination for society[54]. There is no doubt that religious education is a real backbone for Muslim societies. The Holy Quran and the Hadith are divine sources of religious education, which provide guidance and instruction in every walk of life. A wide review of Islamic teachings reveals that religious education predominantly aims at building a peaceful, tolerable, patient, and harmonious society for the welfare of humanity. In Islamic institutions teachers and students belonging to different cultures and traditions come together and develop an intercultural communication pattern. They work together to rectify their deprivation and remove misunderstandings about Islam from society. Education in a madrasa allows students to take part in joint activities, improve their knowledge, and get access to some services. In this way, the madrasa education initiates a social mobilization that encourages social groups and takes part in the religious, political, and revolutionary movements of the country for promoting peace and harmony.

**Recommendations**

- The importance of Islamic Education should be highlighted. It is not only the responsibility of Islamic institutions. As a Muslim, basic Islamic teachings should be given in every institution. Only if we truly follow the teachings of Islam will we move forward and the nation will emerge from the darkness. The present situation of the Muslim Ummah is not hidden from anyone. The Muslim Ummah needs a revival that cannot be achieved without following the teachings of Islam.

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[51] https://www.muslim-institute.org/1-6-Introduction, Accessed date: 24-05-2022

[52] https://www.peaceinsight.org/en/organisations/ncide/?location=pakistan&theme, Accessed date: 24-05-2022

[53] https://www.peaceinsight.org/en/organisations/uri/?location=pakistan&theme, Accessed date: 24-05-2022

[54] The World Book Encyclopedia, Chicago: World Book, Inc. 2006, p. 225

- We must dispel misconceptions about Islamic Institutions because it is erroneous to associate religious schools with terrorism and extremism. Islam teaches us peace even Islam itself is peace, how can violence be taught in Islamic institutions.
- Religious scholars and Islamic Institutions alone cannot be termed responsible for the decay of society. The role of other elements should also come under discussion.
- The libraries of Islamic Institutions should contain books from all schools of thought.
- A basic introduction to and awareness of modern knowledge should be imparted to madrasa students.
- The government should take measures to adjust the economic benefits available to the people of Islamic Institutions and religious scholars by society.
- Islamic departments of the Universities should emphasize character building and peace education.
- Religious institutions should focus on the development of tolerance and peace-building education in teachers and students