



World Peace and Security- Role of Islam

(Keynote Address for the international conference on *World Peace and Security – Role of Islam 2017*, IIUC, Bangladesh)

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Abstract

Notwithstanding the dogmatic arrays of exclusivist polemical narratives sharpened against Islam's universal mission of peace and brotherhood since middle ages to modern era, any epistemological meditative approach towards humanity's quest for the Ultimate Reality as epicenter of ontology would hardly zero-down at skepticism while sailing through vicissitudes of non-iconoclast Muslim sociology. With monotheism as alpha and omega of the cognitive noitics, Islam's percept of the human-divine duality lays greater stress on a harmonious social paradigm when it comes to cohabiting on Planet Earth marked by pluralism in domains of ideology, ethnicity, language, culture, political power as well as the prides and prejudices therein.

The pluralist peace-making and harmonious coexistence in Islam stems philosophically from the cognitive inclusivity it rallies upon while approaching sources of knowledge, knower and the known in a well-devised rebuttal of materialist-positivist philosophy (Auguste Comte 1798-1857, Karl Marx 1818-1883, Charles Darwin 1809-1882, Emile Durkheim 1858-1917, etc). Here, the monolithic logic of the cognitive is modified as to make room for acceptance of the *other* in a healthy milieu of harmonious plurality.

Islam did not suffer from a methodological blur in its view of the necessity of differentiation between sociology and eschatology, as any blurred vision of the same invariably leads to confrontation and bloodshed in society. This speaks volumes as to why there is no dearth of unionist injections in the Holy Quran: *no compulsion in the religion* لا إكراه في الدين (البقرة: 256) read alongside *O Mankind! We have created you from male and female and made you into peoples and tribes so that you may know each other. Indeed, the most noble of you in the sight of Allah is the most righteous of you* يا أيها الناس إنا خلقناكم من ذكر و أنثى و جعلناكم شعوبا و قبائل لتعارفوا، إن أكرمكم عند الله أتقاكم (الحجرات: 13).

While not playing down the episodes of disharmony on inter as well as intra-communal lines that have plagued all histories of religions, including Islam, as evident in the expansionist scenario, we have to focus on Islamic philosophy of comprehensive peace and human rights: how to achieve sustainable peace, how to broker for it, how to diffuse conflicts, how to do justice to the combatants and the non-combatants, how to guard even the battle field against human rights' violations, etc. Islam's provision of dhimmitude or taxing the *ahl-i-kitab* who remain in Muslim state without converting to Islam, too, represents comprehensive approach to peace, social security and human rights accorded by Islam.

The history of conflict and peace in Islam is to be analyzed with centrality of accords and events such as the Constitution of Medina (622 CE), treaty of Hudaibia (March 628), the conquest of Mecca (January 630), Umar's conquest of Jerusalem (April 637), etc, which must not be marginalized while addressing the Muslim expansionist phenomenon through ages, since a clear demarcation is to be maintained between the iconoclast armada of the Muslim rulers and the peaceful spiritualist preaching carried by various spiritual orders of Islam (Chishtia, Suhrawardia, Qadiria, Naqshbandia, Shazilia, Rifa'ia, etc).

Islam as unionist pace-maker is not confined to humans and their society. Its inclusivity is extendable to the fauna and flora and the ecological balance on the Earth. The Quranic verses: *corruption has appeared throughout the land and sea by what the hands of the peoples have earned* (الروم: 41) *ظهر الفساد في البر والبحر بما كسبت أيدي الناس* and *there*

و ما من دابة فى الأرض و لا طائر يطير بجناحيه إلا أُمم أمثالكم (الأنعام: 38)
is no creature on the earth or bird that flies with its wings except communities like you among many others, when read with the Islamic directives not to shed blood in protected sanctuaries like Mecca, besides general guidelines forbidding unlawful onslaughts against souls, dignity and properties , etc, individually or collectively, are glorious examples of such unionist peace-making.

CV

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 1. *The Arab-Romance Parnassus* (Aligarh Muslim University, 2006)
 2. *The Arab Legacy in Latin Europe* (Aligarh, 2003).
 - Arabic and Urdu:
 3. *Islam aur jaded Europi falsafa –i-hayat* (Yassine Foundation, Morocco & Aligarh Muslim University, India, 2016)
 4. *Muqarabat fi al-sard al-Arabi al-Hadith wa al-Mua'sir* (Aligarh Muslim University 2015)
 5. *Mashahid wa mutarahat fi al-lugha wa al-adab wa al-thaqafa* (Aligarh Muslim University 2011)
 6. *Al-Arabo fi al-Andalus: Muqarabaat fi al-Adab wa al-Tarikh* (Department of Arabic, AMU, Aligarh), 2010.
 7. *Shaikh Mohammad Abdullah- Ek Shakhs Ek Tarikh* (Aligarh, 2008)
 8. *al-Ittejahaat al-Wojoodyah fi al-Sh'ir al-Arabi al-Hadith* (Aligarh Muslim University, 2007)
 9. *Arabi Islami Uloom aur Mustashriqeen* (Tauheed Educational Trust, Kishananj, Bihar, 2004), Lahore (Pakistan), 2007: ISBN: 969-8983-44-9, 978-969-8983-44-4
 10. *Shura Wojoodyoon Min Gharb Asiah* (Aligarh, 2003)
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 5. TV Programs: Several TV programs on *al-Majd TV Channel*, Saudi Arabia, *Radio Indonesia*, *Bashker TV* (Russia), *Algeria TV*, *DD Urdu* (India), etc.
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