

Muhammad Zia ul Haq<sup>1</sup> \*  
M.A. Azilkhanov<sup>2</sup>

<sup>1</sup>International Islamic University, Islamabad, Pakistan  
<sup>2</sup>Assembly of People of Kazakhstan, Nur-Sultan, Kazakhstan  
Corresponding author\* muhammad.ziaulhaq@iiu.edu.pk

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## Peacebuilding from a religious perspective

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**Abstract.** *This study is exploring the role of religion in peacebuilding. Religion is not one of the institutions of modernity, but it has returned as a significant force in modern societies as one of the outcomes of the post-cold war. Religion has become more important due to its role in defining the ideology to identity. Terrorism is the outcome of extremism which is a very sensitive issue to global security. Massacre of millions on one pretext to another is the result of terror, which is the outcome of extremist ideologies. The comprehensive solution to curb this phenomenon is peacebuilding. Peacebuilding is as old as war. From the times of pre-modern history, many people participated in wars, and even more were involved in peacebuilding. Peace can be considered the highest goal achievable by any community. The term peace is like other human ideals such as justice and happiness. One must use various means to achieve peace. Among these, the teachings of world religions are some of the most significant.*

**Keywords:** *Religion, Faith, Terrorism, Extremism, Peacebuilding, Religious Teachings, World Religions, Values, conflict resolution.*

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### Introduction

The significance of international peace was realized by the humans throughout generations. The contemporary advancements in science, technology and economy have given it unprecedented importance and made it a symbol of a civilized attitude. External peace will be dependent on the peace within an individual. In personal settings, peace is demonstrated through ethical values such as love, compassion, and selflessness. A peaceful person not only lives in peace with others but can also contribute in the creation of an atmosphere of peace which can be extended from a person to family,

community and the whole world. As the law of gravitation is accepted worldwide, similarly the peace and peacebuilding is needed to promote globally. Majority of people would like to live in religiosity, therefore some extremists through radical interpretations are trying to engage followers of their faith on the religious pretext for terrorist activities. Religion is source of peace and does not conflict, therefore, it is necessary that religious based peacebuilding be promoted for sustainable global peace. This is the main reason for writing this article. The study begins with the description of the importance of religion and religious diversity in modern life. Then the emergence of terrorism is discussed. In the third

part of the study the concept of peacebuilding is elaborated on. After that, the study examines faith-based values of peace. The fifth part of the study discusses the teachings of world religions in the relation to peace. It is followed by the challenges to the faith-based peace initiatives. The way forward is suggested in the conclusion.

### Methodology

This research is a careful and a systematic effort to investigate ruling of world religions on peacemaking. It aimed to leads to suggest afresh knowledge through use of methods related to the understanding and interpretation of religious teachings. The study is not only contributing to the existing knowledge but also aims to suggest solution to problems related to extremism in various societies particular Muslims. A combination of research methods has been used in this study. Socio legal and other methods of social sciences and theology has been utilized in completion of this easy. The methodology of the study is identifying the procedure that is used in to finding ways of peacebuilding through sacred teachings of the world religions. The authors have been able to use successfully various tools in sequence for convenience and clearance. The methods of this study involve data collection and use of various techniques of quantitative and qualitative research. The underlying aim of these methods is to determine the adequacy or inadequacy of existing methods of peacebuilding and possible role of religious teachings as an instrument of reform, control and change.

### Discussion

#### Global significance of religions

In spite of the extraordinary development in human life achieved through science, technology, and digitalization, the role of religion and faith has become more significant. The advancements in science and technology have completely transformed the practical and intellectual life of humans, including religious people. The scholars' understanding of scientific processes

has also been affected by these unprecedented changes. [1, p.2] The institution of modernity is composed of science, economics and governance. Although religion is not included among those, it does not mean that religion has no role in modern societies. During the powerful wave of secularism, it was perceived that religion has no effective role in modern societies. The late 1960s brought about the attacks from 'God is dead' movement on faith, particularly on Christianity. This concept has originated from German philosopher Friedrich Nietzsche. He presented this idea through a madman who is searching for God. He said: "The madman jumped into his midst and pierced them with his eyes. «Whither is God?» he cried; «I will tell you. We have killed him-you and I. All of us are his murderers. ..." He further said: "Gods, too. Decompose. God is dead. God remains dead. And we have killed him." [2;p.181] This opinion was so strong that the quote 'Is God Dead?' was on the cover of the *Time* magazine dated April 8, 1966. [3] The title reflected the article, which pointed to the dominance of secularism over religion. The article inflamed readers and generated a debate that is still going on. During this period, Harvey Cox observed in his famous work "The Secular City": "the rise of urban civilization and the collapse of traditional religion are the two main hallmarks of our era and are closely related." He further stated that: "in the urban environment from which the gods have fled, secularism was the dominant world-view, relativizing and bypassing religion, rendering it irrelevant and a private affair." [4, p.1] This conclusion of Harvey Cox proved to be myth as religion remains an effective and strong social institution. This proved to be true in the 80s and 90s, which is why Harvey Cox had no choice but to transcribe 'Religion in the Secular City'. He admitted that the expiry of religion had been hurriedly declared. It came back as a powerful resource in the modern world. He revisited his previous opinion and conceded that the collapse of urbanization and the rise of religions are the two main symbols of our era. [5,p.3]

Due to the acute presence of religion in conflict regions such as Afghanistan, Pakistan, India, Northern Ireland, Bosnia, Kosovo, sub-

Saharan Africa, the Middle East and parts of Asia, , some of the experts started to believe that religion is a source of conflict. It is reported that Orthodox Serbs, Catholic Croats and Muslims in this area share the same race and use the same language. They are divided only by religion. The effective presence of religion in conflict regions often places it on the fault-line of the divided sides. Contemporary institutions of modernity such as economics, science, and administration are procedural and answer 'What?' and 'How?' However, they are substantive and therefore cannot answer 'Who?' and 'Why?' When matters move from ideology to identity, people seek refuge in religion because only religion can answer the questions of 'Who am I?' [6, p.30]

Diana L. Eck is of the view that the challenge today is pluralism and not secularism. She claims the greater matter of the multi-cultural city is identity. [7,p.22-23] Ninian Smart, feels that rich pluralism inside traditions like Christianity, Islam and Buddhism etc. are deserving our attentions. [8, p.10] Akbar S. Ahmed views that due to the rise of migration ethnicity became weaker. Religion can be transported anywhere in presence of right circumstances. [9, p.110-111] Due to the importance of religion, appreciation of religious diversity is vital for peaceful co-existence among various religious communities.

### **Emergence of terrorism**

Terrorism not only affect the international relations but also disrupt the internal harmony. It is known fact that violent extremism has seriously threatened peace and peaceful coexistence. Harmony in society is not possible without peace because the fear, violence, and destruction lead to stress, insecurity, and failing of various institutions. Extremism which leads to terrorism is not a new phenomenon. Mankind has witnessed it throughout history. Many societies and states are experiencing the worst type of global extremism. The terrorism is demonstrated through daily violence, terrorist attacks, unrest and bloodshed. [10, p.32] Numerous views related to the origin of extremism are found in various disciplines of social sciences. These

views are based on various phenomenon of global extremism. Extremism and terrorism are transnational phenomenon. These phenomena have embodied complex dimensions with complicated networks. [11, p.35-46]

The defeat of radical religious based terrorism requires actions on two trails. The first strategy required the tracking of the militants, terrorist leaders, their logistics and financial networks. There is no doubt that this 'inoperative', is essential to contest the real-time threat of the terrorism. [12] However, effective neutralization of the global religious based threat would require long term counter-terrorism elements which includes religious based peacebuilding. Some of the counter-terrorist steps can bring more identifiable results such as the eradication of terrorist hideouts and their infrastructure. However, the effectiveness of soft counter-terrorism actions is difficult to evaluate as the end results of the soft actions are not possible to measure in short period. [13,p.344] The experts are of the view that the success in the war on terror is dependent on the delegitimization of the ideological basis of the terrorist outfits. The serious talk about success in counter terrorist activities can begin when the capacity of terrorist organizations to attract and recruit activists is severely weakened and they are discredited in their communities.

Thomas Hammes has observed that, «insurgent campaigns have shifted from military campaigns supported by information operations to strategic communication campaigns supported by guerilla and terrorist operations.» [14,p.14] The latter half of 20th century was famous for global struggle of strategic influence between modern democracies and communist regimes. Radio, print media, and television were used as the means of this campaign. Presently, this ideological struggle is between liberal democracy and jihadist groups. The availability of the social media networks and proliferation of information technology offers new tools to the influencing groups. This new technology is encouraging terrorists and insurgents such as al- Qaeda like never been before. These terrorist groups are using modern tools such as videos, blogs and other web-based

forums for perception management throughout Muslim world. [15,p.82] Ayman al-Zawahiri in his letter that was written in July 2005 to Abu Musab al-Zarqawi explained: "We are in a battle, and more than half of this battle is taking place in the battlefield of the media. We are in a race for the hearts and minds of our umma." [16]

Terrorist organizations such as al-Qaeda invite Muslims to join their global jihad and help them in the domination of Islam as per their interpretation in all spheres of human endeavor. They demonstrate that present mess is because of the domination of infidels and apostates. They believe that violence is a legitimate reason for achieving their utopian vision. They consistently defend their action against criticism from Western as well as the Muslim world because most of their terrorist acts were and are against Muslims. The Muslim world has suffered a lot from their terrorist actors. [17,p.82] The success of extremist groups is dependent on their capability to convince community to accept their views and concepts that have deep historical meaning in the Muslim world. [18,p.82]

### **Peacebuilding and its significance**

#### **Concept of peace**

Similar to many other theoretical terms, it is not easy to define peace. We usually recognize it from its absence. Peace, harmony, freedom, happiness, love, and justice become more significant when they are not manifested in the society. As a process, peace is a framework that resolves conflicts through nonviolent methods and creates positive change in a society. It has negative as well as positive connotations. As a negative connotation, peace denotes the absence of violence, but in such a situation, existence of concealed conflicts cannot be denied. As a positive connotation, "peace denotes the simultaneous presence of many desirable states of mind and society, such as harmony, justice, equity, etc." [19,p.06] Why do we need happiness, peace, and justice and why are they so desirable? Peace is defined in Webster negatively as "freedom from

civil clamor and confusion,' and positively as 'a state of public quiet.'" It further proceeds to define peace positively as "a state of security or order within a community provided for by law, custom, or public opinion." [20] One of the universal definition states:

"It includes freedom from fear, freedom from want, and freedom from indignity, and encompasses harmony, well-being and human security. A simple way of thinking about positive peace is that it allows people to sleep easily at night, without fear for their economic, social and physical security; for example, being attacked, being persecuted or living in poverty." [21,p.05]

### **Components and dimensions of peace**

Peace has positive and negative, as well as inner and outer components and dimensions. Similarly, it can be intersubjective, interpersonal, and divine. The concept has various religious, spiritual, theological, and cultural aspects. As a dialectical determination, it is part of important contemporary, psychological, philosophical, and psychoanalytic strategies and theories. [22,p.07] Peace demands political empowerment and social harmony. In this context, it differs from happiness, which is largely a personal matter. Peace may resemble personal happiness, but it always influences our psychological understanding and is intermittently unambiguous in our cultural norms and behavior. Moreover, peace is a requirement of our emotional welfare. As a state of mind, peace is subject to aggressive eruptions and cognitive disruptions. The cornerstone of economic equity, social harmony, and political justice is peace. It has constantly been disrupted by wars and various other forms of violence. [23, p.05]

### **Concept of peacebuilding**

There is no doubt that violence and conflicts are not easy to understand and resolve. They comprise of a variety of complex phenomena and

internal differences with diversified dynamics. The reasons and solutions of conflicts involve a complex set of national and international factors. Peacebuilding is a process that creates a point of intersection between international response and local realities. [24, p.02] Since it is difficult to define the concept of peacebuilding, it could easily be misunderstood. The UN Secretary General's "Agenda for Peace" explicitly defines it as one of the tools that are used by the international community to address war-like situations. Peacebuilding in a post-conflict situation involves an "action to identify and support structures which will tend to strengthen and solidify peace to avoid a relapse into conflict." The UN document has defined this concept from various dimensions. It states:

"The terms preventive diplomacy, peacemaking and peace-keeping are integrally related and as used in this report are defined as follows: - Preventive diplomacy is action to prevent disputes from arising between parties, to prevent existing disputes from escalating into conflicts and to limit the spread of the latter when they occur. - Peacemaking is an action to bring hostile parties to agreement, essentially through such peaceful means as those foreseen in Chapter VI of the Charter of the United Nations. - Peacekeeping is the deployment of a United Nations presence in the field, hitherto with the consent of all the parties concerned, normally involving United Nations military and/or police personnel and frequently civilians as well. Peace-keeping is a technique that expands the possibilities for both the prevention of conflict and the making of peace." [25]

### **Faith-based peace values**

The presence of faith-based values such as empathy, openness, love, and respect for strangers, disciplining uncontrolled ego, protection of human rights, forgiveness, display of humility, repentance, and realization of past errors is a big source of national integration, tranquility, and stability. The promotion of these values also serves as the methodology of

peace, reconciliation, reconstruction, and conflict resolution. Faith-based ways of peacebuilding in religious communities depend on the narrative that is adopted by a particular community at a particular time. The adopted narrative not only describes the primary language that is essential for the realization of that community's potential for peacebuilding, but also discloses the depth and breadth of its experience. This narrative also indicates the moral authorizations for struggle against unjust settings that create conflict. It suggests religious symbols related to peace and social responsibility towards it. Moreover, religious guidelines developed on peace and conflict-resolution offer are more appealing to the faithful, than universal declarations. They encourage communities to work for the promotion of peace following the guidelines. Strong nation-states, multinational corporations, global financial institutions, and trade organizations control the global economic system. Many experts view this unjust or unfair corporate-led globalization as based on organized violence against the poor. A few industrialized nations have gained prosperity through this system, but the majority of developing nations are suffering from economic crises. As a result, these nations are facing tremendous deterioration in wealth and income. The economic injustice combined with repressive political regimes is reflected in social injustice that contributes to structural violence and conflicts. Confronting world poverty is a critical paradigm of development that focuses on the causes. ILO (International Labor Organization) suggests that the global system must be inclusive and democratic. It must provide fair chances for all people.

Numerous religious leaders and activists are active in faith-based peacebuilding programs. The effectiveness of religious factors of peacebuilding extends the temporal power of religious institutions like mosques, churches, synagogues, and temples. Similarly, spiritually motivated personalities can take personal initiatives of peacebuilding. Faith-based peacebuilders could be of Muslim jurists and theologians, Christian ethicists and Jewish, Hindu and Buddhist scholars. Faith leaders in

collaboration with government agencies, trans-religious movements, and local social leaders can play a pivotal role in peacebuilding, social harmony, and national integration. In addition to that, there are many institutions of the major religions, which involve themselves in issues related to justice and peace. Faith organizations that are involved with religious activists to build peace can also collaborate with other members of civil society for de-radicalization of the society.

Almost all major religions emphasize peace. They advocate peace even though there were occasions when war between them broke out. The fundamental doctrines and beliefs of world religions not only preach peace, but also instruct their followers to be at peace with each other. Muslims greet each other by saying "*al-salam 'alaykum*," which means "Peace be on you." Jews greet each other by saying "*shalom*," which also refers to peace. If one walks on the riverside of the Ganges in India, he will frequently hear "Shanti, Shanti, Shanti" which means "peace, peace, peace." The teachings of world religions emphasize peace. Like other religions, peace is a central theme in the teachings of Islam. God referred to Himself as *al-Salam* (Peace) in the Qur'an. From an Islamic perspective, it could be said that God is Peace and our desire for peace is a desire for God. Inside our primordial nature, we have a recollection of the peace that we have experienced since our creation. [26,p.215-220] As far as Muslims are concerned, it is their religion that leads them to the "Abode of Peace." Peace is the symbol of divine presence and ultimately Paradise. The Qur'an says, "**God guideth him who seeketh His good pleasure unto paths of peace.**" It has considered peace a heavenly value as it states, "**And they call upon the dwellers of paradise: Peace be unto you.**" Muslims greet each other by saying "**Peace be on you**," which is described by the Prophet as the greeting of the people of Paradise. The Qur'an states, "**In paradise, there is no idle chatter but only the invocation of peace.**" It further describes, "**Peace'—such is the greeting from the Lord All-Compassionate.**" The Qur'an states that in Paradise everywhere will be peace: "**Naught but the saying 'peace, peace.'**" [27]

## Teachings of the world religions on peace Islamic teachings on peace

Islamic theology and law have shed sufficient light on the conceptualization of peace in Islam. The rulings of Islam articulate the highest ethical, morals principles, and ideals of social accord. The word 'Islam' is derived from the word *salam/silm*, which is used in the meaning of peace. Peace is a central theme in many Qur'anic verses as they provide bases of the perception of peace in Islam. The fundamental principles and concepts of reconciliation and peacebuilding in the Islamic tradition are based on Qur'anic verses related to *sulh*. This concept of *sulh* is a process that leads to a settlement between the disputing parties to stop or prevent a dispute. There are many examples in the *sunnah* of the Prophet (peace be upon him) which elaborate his methods of conflict resolution, peacebuilding, and reconciliation. Based on these principles, the Islamic mechanism of peacemaking and dispute resolution is articulated by Muslim scholars. These conflict-resolution mechanisms have become sources of resolving conflicts and advancing peacemaking in Muslim societies. Peacemaking mechanisms are legitimized by the Qur'an and *sunnah* and guaranteed by religious, communal, and political leaders in various Muslim societies. Within the Islamic tradition, there are many schools of thought, but irrespective of the school of thought, Muslim leaders are agreed that Islam is a faith of peace and that application of its values will bring peace, harmony, justice and order to a Muslim society. According to the Qur'an, peace begins with Allah and extends to the self, other human beings, and nature. The Islamic belief is based on *tawhid* (oneness of God). This doctrine urges Muslims to realize the interconnectedness of all creations of God, particularly all humans, and urges them to struggle for peace and harmony among them. [28]

## Christian teachings on peace

A set of principles related to peace, conflict resolution, and reconciliation is found in Christian teachings. The Christian doctrine of

peace and reconciliation is based on the verses of the Bible. The Bible demanded Christians to work for peacebuilding. The Biblical teachings are related to peace (*shalom*). These teachings refer to peacemakers as the 'children of God', having been 'created in the image of God,' having 'unconditional love (agape)' for God and people. The Bible in this regard states, "You shall love the Lord your God with all your heart and with all your soul, and with all your mind. [...] You shall love your neighbor as yourself."

These teachings motivate people to promote virtues such as help in grieve; confession, repentance (that is accepting responsibility for conflict coupled with the commitment to change the behavior) forgiveness, and reconciliation. In this regard, verses of the Bible state, "For if you forgive men their trespasses, your heavenly Father will also forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses."

Many similarities regarding peacebuilding are found in the teachings of the Qur'an and the Bible. Both scriptures extend a wide range of ideas that encourage their followers to work for the promotion of peace, reconciliation and peacebuilding. Muslims and Christians share many aspects of peace such as compassion/*rahmah*, *salam*, forgiveness/'*afw*, , and human nature/*fitrah*. Although these aspects are not fully compatible in both traditions, they provide a basis not only for interreligious dialogue, but also for joint peacebuilding efforts.

### **Ethics of peace in Hinduism**

Hinduism is an ancient as well as a living religion that was founded thousands of years ago by no individual prophet. [29,p.249] Muslim scholars are of the view that similar to other nations Hinduism may also have the revelation and prophets guided by the divinity. [30,p.202-203] The Hindu teachings are found in the holy scriptures such as Upanishads, Vedas, Bhagvad Gita and six Darshanas. These ancient scriptures are sources and storehouses of Hindu theology. [31,p.119,124] Although the texts of these scriptures have gone through a variety of changes

in essence and practices over thousands of years, nevertheless they still reflect the rich heritage of the Hindu religious tradition. Similar to other matters these religious texts provide guidance regarding core teachings of peace in Hinduism. These texts also demonstrate the guidance of Hinduism for attaining global peace through attainment of inner peace. Hinduism suggests that peace can be attained through delicate intellect and closeness with Brahma. Hinduism offers core teaching which leads individuals on the way of peace. Through this process, individual and collective peace can be created. Followers of Hinduism must meditate and observe the Ten Commandments for achieving inner peace. The prayer to Brahma is also part of attaining inner peace. Actions such as purity, ahimsa, good actions, worshiping, yoga and pilgrimage to holy places are steps toward inner peace. The love for Brahma, respect for all, constructive relationship with nature, non-violence (ahimsa) and Satyagraha (passive resistance) are deeds that contribute to create harmony, sense of self, tranquility, and help the individual to enjoy inner peace. A very famous Vedic prayer states:

"May there be peace in the heavens, peace in the atmosphere, peace on earth, let there be coolness in water, healing in the herbs; and peace radiating from trees, Let there be harmony in the planets, and in the stars, and perfection in eternal knowledge! May everything in the universe be at peace! Let peace pervade everywhere at all times! May I experience that peace with my own heart" [32]

In Hinduism, the belief of Ahimsa is a tool to counter injustice without physical force. [33,p.250] Some contemporary Hindu leaders such as Gandhi believed that: "Nonviolence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapon of destruction devised by the ingenuity of man." [34,p.viii-ix]

### **Teachings of peace in Buddhism**

Buddhism is an Aryan religion. It was initiated by Gautama Buddha (b.567 BC). Unlike

other religions this faith is regarded as an agnostic not atheistic. This faith does not have foundational beliefs in God as in other sematic religions. [35, p.135-136,139] Instead of theology, an ethical way of life and moral philosophy are essential in Buddhism. [36, p.248] Gautama Buddha lay down moral principles after spending considerable time in meditation and deep reflection. His mission was aimed to end human misery; therefore, he focused on the fact that man relinquished from all kinds of desires. He guided his followers to free themselves from all types of evils, such as violence. In this regard he formulated the rule as follows:

“One must renounce all desires and all thoughts of lust, bitterness, and cruelty. One must harm no living creature. One must abstain from all killing. One must work in an occupation that benefits others and harms no one.” [37, p.94]

Buddhism states that the individually and collectively outer conditions are dependent on the internal situation of a person. [38, p.126] In Buddhism the dynamics of peace are the outcome of inner self-transformation. This transformation fixed the ego-self and relinquishing the self for others for enact compassion. [39, p.8] Various concepts such as samgri samnipata and samgama are used in Sanskrit for peace. To prevent harm that is resulted from disputes and conflicts, therefore he teaches the six principles of friendliness named as “Pali: cha dhamma saraniya.” According to Buddhist sacred texts Ahimsa or avihimsāinPāli is included in Five Precepts (Pañcasīla), the first of which has been achieved through abandoning from killing. This concept further states that the salvation is attainable by doing good and not doing worship only. [40, p.65,70,99,139] The five rulings of Buddha or Panchshila includes: Do not kill any living being; Do not take what is not given to you; Do not speak untruth; Do not take intoxicating drinks and Do not commit adultery. An early Buddhist collection to everyday life, the Pali (Theravadin) Dhammapada, (the way of virtue) clearly states: «Hatred is never appeased by hatred. Hatred is only appeased by Love (or, non-enmity). This is an eternal law.» (Verse 5/423)

## Peace and unity in the Baha’i Faith

The conviction that people belong to one human family is at the heart of the Baha’i faith. Baha’ Allah compared the world to the human body. Its various parts do not compete with each other for resources; rather, each cell is linked to a continuous process of giving and receiving. Each is basically noble, having a unique soul. All of them have a unified purpose to serve spiritual civilization. All are the citizens of one planet and are entitled to benefits of this civilization. Rather, humans can act out of “great unselfish love for humanity” and operate like “the fingers of one hand, the members of one body.” The Baha’i writings affirm unity in diversity. More than mere tolerance of differences or celebration of superficial aspects of diverse cultures, the diversity of the human family should be the cause of abiding love and harmony: “as it is in music where many different notes blend together in the making of a perfect chord.” The human family may be likened to the variety of flowers of one orchard. Though their colors and forms they are all “refreshed by the waters of one spring, revived by the breath of one wind, invigorated by the rays of one sun...” Humanity can overcome the differences that divide it, said ‘Abd al-Baha’, “Assisted by the collective and divine center which is the law of God and the reality of His Manifestation... From this same God all creation sprang into existence, and He is the one goal, towards which everything in nature yearns.”

## Challenges faced by faith-based Peacemaking

A challenge faced by many religious communities including Islam and Christianity is increasing trends of radicalism and hate speech. This is the reason that many religious leaders are not ready to engage in peacebuilding activities. Only those who are ready to face the challenges and hurdles engage themselves in peacebuilding. Peacebuilding is a task of the compassionate core of religion-driven agents. Therefore, religious leaders and activists should be trained for this purpose. However, many religious activists will



not engage in active peacebuilding. Some will be indifferent to it. Even some will continue to support violence, particularly in situations of injustice and oppression. However, many will oppose violent activists and violence on the name of faith.

Another challenge is that there is no unanimous understanding or interpretation of peace and peacebuilding. Local traditions and political situations in regional conditions affect the evolution of peace and peacemaking in various religious communities. Despite all these challenges, there are moral values and certain ethical principles that unite peacemakers of various religious traditions across the world to create social harmony and sustainable peace. The theological texts of each major religious tradition have ample material that stresses peace. On the one hand, each religious tradition teaches truths that are useful for all people and must be protected. On the other hand, each faith instructs its followers to practice compassion for all people, including the followers of other faiths. Every religious tradition has a right to protect its identity without damaging the identity of the other. The approach to the questions of identity adopted by believers of various religions determines their capacity to act for reconciliation than divisiveness.

Another challenge is the limited access of ordinary people to the interpretations of the sacred texts, particularly the texts that underpin peace and peacebuilding. Because of the high illiteracy rate and peoples' inability to understand the languages of their religious traditions, many believers have limited access to the wide range and variety of religious interpretations. This situation increases their dependence on religious leaders. The experience of imperialism, colonization and underdevelopment has influenced how religious texts are explained. In many societies, the teaching material used to educate students in religious educational institutions does not reflect the values related to tolerance, peacemaking, and dialogue. Many of them are not able to utilizing religious texts for peacebuilding. These aspects contribute to misunderstanding and shortages

of knowledge among ordinary followers of the faiths.

These challenges can be overcome through effective approaches of advancing literacy and training of faith leaders in religious sciences related to peacebuilding. It is also important to acknowledge the role that education plays in interfaith dialogue and building a culture of peace. Without education, peacebuilding and dialogue will not be effective or sustainable. Followers of various faiths will enter into fruitful interfaith dialogue only if they know the basic beliefs of other faiths. Individuals and communities can build peace only after they critically understand the causes of religious violence and conflicts. Development of curriculum and course outlines based on peace and tolerance will also be necessary for advancing social cohesion and peacebuilding. Preparation of handbooks and textbooks with the incorporation of religious values of peacebuilding and tolerance can effectively reduce hate and divisiveness among followers of various faiths.

### **Results and conclusion**

The data used in the study shows that the significance of religion is in conflict resolution, but unfortunately, it is used for conflict creation. It can be a solution but is described as a problem. The turning from ideology to identity is eventually turning toward religion. The migration has weakened ethnicity and nationalism, but religion became stronger as it can be transported and can flourish anywhere. Due to the importance of the religion, the leaders of religious extremist organizations such as al-Qaeda construct their ideologies in simple, understandable, and effective ways through use of religious symbols. They distort historical conceptions and use it for their propaganda. Religious based peace initiative is correct and appropriate response to the faith-based terrorism. Peace restores relationships and establishes justice. Just social systems that fulfil the needs of the whole population can also be created through peace. This is a transcultural value, which every civilized individual and society desires to achieve. Peacebuilding is a

contemporary, global, dominant concept that is defined as a collective response to conflicts and violence and their consequences. Religions have developed doctrines, dogmas, teachings, and laws that offer a commitment to the values that are crucial for peacebuilding. It is generally acknowledged that religious leaders, religious institutions, and religiously motivated ceremonies can play an important role in peacebuilding and conflict resolution.

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**Мұхаммед Зия ул Хак<sup>1</sup>, М.А. Өзілханов<sup>2</sup>**

<sup>1</sup>Халықаралық ислам университеті, Исламабад, Пәкістан

<sup>2</sup>Қазақстан халқы Ассамблеясы, Нұр-сұлтан, Қазақстан

**Діни тұрғыда бейбітшілік құру мүмкіндіктері**

**Аңдатпа.** Мақала діннің бейбітшілікті құрудағы рөлін зерттеуге арналған. Дін қазіргі заманғы институттардың бірі емес, бірақ ол қырғи қабақ соғыстың нәтижелерінің бірі ретінде қазіргі қоғамдарға маңызды күш ретінде оралды. Дін идеология мен жеке басын анықтаудағы рөлінің арқасында маңыз-

ды бола бастады. Терроризм-жаһандық қауіпсіздік үшін өте сезімтал мәселе болып табылатын экстремизмнің нәтижесі. Миллиондаған адамдардың бір сылтаумен және екіншісімен жойылуы-экстремистік идеологиялардың нәтижесі болып табылатын террордың нәтижесі. Бұл құбылыспен күресудің кешенді шешімі-бейбітшілік. Бітімгершілік соғыс сияқты ескі. Осы уақытқа дейінгі тарихтан бері көптеген адамдар соғыстарға қатысып, одан да көп адамдар бітімгершілік жұмыстарымен айналысқан. Әлемді кез-келген қауымдастық үшін қол жеткізуге болатын ең жоғары мақсат деп санауға болады. Бейбітшілік ұғымы әділеттілік пен бақыт сияқты адамның басқа мұраттарына ұқсас. Бейбітшілікке жету үшін әртүрлі құралдарды пайдалану қажет. Олардың ішінде әлемдік діндердің ілімдері ең маңыздыларының бірі болып табылады.

**Түйін сөздер:** дін, сенім, терроризм, экстремизм, бейбітшілік, діни ілімдер, әлемдік діндер, құндылықтар, жанжалдарды шешу.

**Мухаммад Зия уль Хак<sup>1</sup>, М.А. Азильханов<sup>2</sup>**

<sup>1</sup>Международный исламский университет, Исламабад, Пакистан

<sup>2</sup>Ассамблея народа Казахстана, Нур-Султан, Казахстан

### **Миростроительство с религиозной точки зрения**

**Аннотация.** Данное исследование посвящено изучению роли религии в миростроительстве. Религия не является одним из институтов современности, но она вернулась в качестве значительной силы в современных обществах в результате окончания холодной войны. Значение религии возросло из-за ее роли в определении идеологии и идентичности. Терроризм - результат экстремизма, который является очень болезненным вопросом в рамках глобальной безопасности. Уничтожение миллионов людей под разными предлогами - результат террора, который в свою очередь является следствием экстремистских идеологий. Комплексным решением для борьбы с этим явлением является миростроительство. Миротворчество так же старо, как и война. С доисторических времен люди участвуют в войнах и еще большее число людей занимается миротворчеством. Мир можно считать высшей целью, достижимой для любого сообщества. Понятие мира схоже с другими человеческими идеалами, такими как справедливость и счастье. Для достижения мира необходимо использовать различные средства. Среди них учения мировых религий являются одними из наиболее значимых.

**Ключевые слова:** религия, вера, терроризм, экстремизм, миростроительство, религиозные учения, мировые религии, ценности, разрешение конфликтов.

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**Information about authors:**

*Professor Dr. Muhammad Zia-ul-Haq* – Professor and Director General of Islamic Research Institute, International Islamic University, Islamabad, Pakistan.

*Azilkhanov Marat Almasuly* – Deputy Chairman of the Assembly of People of Kazakhstan, Nur-Sultan, Kazakhstan.

*Мұхаммед Зия-ул-Хак* – Исламтану институтының профессоры және бас директоры, Халықаралық ислам университеті, Исламабад, Пәкістан.

*Әзілханов Марат Алмасұлы* – Қазақстан халқы Ассамблеясы төрағасының орынбасары, Нұрсұлтан, Қазақстан.