Title	**Qurʾānic Just-Peace: A Comparative Study of Peace and Justice in Islamic, Christian, and Jewish Scriptures**

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Qurʾānic Just-Peace: A Comparative Study of Peace and Justice in Islamic, Christian, and Jewish Scriptures

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Abstract:

The research examines the concept of just peace as described in the Qurʾān and conducts a comparative evaluation of the scriptures of Judaism and Christianity to identify points of convergence and difference in their ethical and theological understandings of peace and justice. It argues that Islam also provides an integrative model in which justice (ʿadl), mercy (raḥma), and social rectification (islāḥ) cannot exist outside of peace (salām), thus suggesting a paradigm which is also normative and operational. The study foreshadows a similar moral basis by comparing the Qurʾānic principles with Jewish ideals of shalom and prophetic justice as well as Christian moral obligations to reconciliation and eirene, taking into account contextual differences. Based on current scholarship and empirical research into scriptural ethics and peace-building, this paper highlights the empirical implications for current interfaith efforts, demonstrating how the idea of justice-based scriptural paradigms provides a stable and transformative foundation for world peace, coexistence, and the protection of human dignity.

Keywords: *Abrahamic Scriptures, Comparative Religious Studies, Interfaith Ethics, Islamic Peace-building, Justice and Peace, Qurʾānic Just-Peace.*

I. Introduction

The history of human civilization has been marked by a sorrowful history of incessant warfare, social injustice, and broken covenantal relationships, this weight not simply in political or cultural dissimilarity but often in ethical ineptitude: the forgetfulness of justice (ʿadl, qiṣṭ) and the forgetfulness of peace (salām). The modern world, characterised by growing sectarian conflict, social disparities, and a more or less polarized global society, is in dire need of a reassessment of core spiritual and ethical resources that transcend intertemporal and intercultural frames. The scriptures of the Abrahamic religions (especially the Qurʾān among Muslims) offer, possibly, an effective normative paradigm that incorporates justice and peace at both the individual and societal levels. This study seeks to examine that paradigm

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in comparative form between the Islamic, Christian, and Jewish texts, but with particular attention to how the Qurʾān describes what can be called a 'just peace': a peace that cannot exist without justice, not just the absence of war, but rather a socially established balance that is based on God. The questions addressed are as follows: How do the Qurʾān, the Bible, and the Tanakh each conceptualize peace and justice? Is there any common substratum of "Just Peace" in each of these traditions? What is the unique contribution of the Qurʾānic paradigm to interfaith peace-building in the contemporary world? This paper attempts to offer both theological analysis and practical applicability. This attempt is not a formal act: the current research in the field of social justice in Islam evidences that the Qurʾānic decrees regarding justice and human rights are still considered to be important moral presuppositions with a direct effect on the present-day ruler, human rights, and social stability. Indicatively, according to recent research, justice (ʿadl) and the necessity to respect individual dignity are the pillars of a peaceful and stable society, which means that the social vision of the Qurʾān can be actively applied in modern times.[1]

The main idea is that justice and peace are intimately linked in the Qurʾānic worldview: justice cannot be cold rules, and peace cannot be the total absence of war. Instead, peace comes into being when justice, mercy, and moderate relations are realized in every area of life – legal, social, economic, and familial. Such a vision resembles the classic Islamic interpretations and the modern interpretation of the Qurʾānic teachings: the justice (ʿadl) concept involves the distribution of rights and the performance of obligations towards Allah, self, and other people, which are measured neither excessively nor insufficiently and have moral, social, legal, and economic implications.[2] According to the Islamic worldview, such a just peace cannot be based on human convention but on divine mandate. The Qurʾān itself reiterates numerous times the call for justice and forbids oppression and derailment; it emphasizes that no good social harmony and dignity can be achieved without judgment.[3] The concept of justice, mutual rights and peaceful coexistence is exemplified by the early Muslim community, especially within the treaties and

[1] Syed Attaullah Bukhari, Abdul Waheed Memon, and Muhammad Shoaib, "Justice, Human Rights, and Social Stability in the Light of the Quran: An Islamic Approach to Peace and Equity," *International Research Journal of Management and Social Sciences* 6, no. 2 (2025): 55–66, http://irjmss.com/index.php/irjmss/article/view/459.

[2] Abdul Aala and Ahsan Ul Haq, "The Qur'anic Concept of Justice: An Analytical Study Based on Urdu Tafsīri Literature," *Al-Marjān* 3, no. 2 (2025): 313–394, https://al-marjan.com.pk/index.php/Journal/article/view/197.

[3] Mohamed Rafiq Hasani and S. Abdus Samad Nadwi, "Justice in the Teachings of the Prophet (peace be upon him)," *Al-Bukhari Journal of Arabic and Islamic Studies* 4, no. 1 (2024), http://www.albukharijournal.in/index.php/abjais/article/view/146.

covenants like the Treaty of Ḥudaybiyya and the Constitution of Medina, which were used to institutionalize alternative justice within the religious and tribal lines.[4]

The methodological framework of the paper is comparative hermeneutics: textual-critical analysis of principal scriptures and semantic comparison of key terms (e.g., *salām* / *shalom* / *eirēnē* and *ʿadl* / *tzedek* / *dikaiosynē*), as well as contextual and theological reading. It appeals to classical exegetical works and the latest empirical studies, thus blending tradition and modernity. In this manner, this research holds that the Qurʾānic paradigm of Just-Peace is both historically based and dynamically applicable–a normative and universal framework for interreligious perception, social justice and international peace. Overall, this introduction proposes the relevance of re-engaging scriptural ethics, especially the Qurʾānic combination of justice and peace, as a crucial means of approaching modern global issues. Through a comparative analysis, it is hoped that one will be able to find common moral ground in the Abrahamic religions and emphasize the uniqueness and power of the Qurʾānic vision. The work is a contribution to the scholarly literature and also to interfaith communication, social reform and a greater understanding of how divine direction can guide the development of fair and peaceful societies.

II. Conceptual and Methodological Framework

The conceptual and methodological model of the present study combines a fine semantic mapping of the most important terms of the scripture with a comparative hermeneutical approach, giving value to both historical-contextual exegesis and ethical-theological consideration. This paper does not initially take either *salām* or *ʿadl* as an abstract term but instead as a considerable stratum of semantic opportunity: the Qurʾānic meaning of *salām* implies deliverance, covenantal good health and healing order, whereas the meaning of *ʿadl* carries its own Hebrew and Greek analogues, [*shalom*] and [*tzedek*], [*eirēnē*] and [*dikaiosynē*], with an overlapping but not identical focus that has to be interpreted within its own canonical and socio-historical frames.[5] It is critical to map these terms comparatively, as the difference in the lexical focus (such as the prophetic legalism of the language *tzedek* and the soteriological colouring of *dikaiosynē* in the New

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[4] Malik Muhammad Suwar, "Exploring Quranic Perspectives on Peace and Conflict Resolution: Historical and Modern Applications," *Holy Quran* (2024): 73–79, https://peninsula-press.ae/Journals/index.php/HolyQuran/article/view/119.

[5] A. A. Alikhani, "Justice in the Holy Qur'an: A Practical Approach," *Religious Inquiries* 12, no. 2 (2023): 207–218, https://ri.urd.ac.ir/article_183647.html.

Testament) influences the communal vision of how communities see the connection between justice and peace in practice.[6]

 Theoretically, the paper follows a paradigm of a just peace and is inspired by recent literature of peace studies: the just-peace paradigm conceptualizes peace as something structural and positive (built in institutions, rights, reparative practices) and not simply the lack of violence and therefore, holds that sustainable peace must be just, recognized and repaired.[7] Applying this social-scientific lens to discussions with theological assertions, one can read scripture both as a normative source and a source of social ethics; such an ambivalent position is crucial to an ambitious project that needs to become both scholarly and practically useful for inter-religious peace building in the present.[8]

 The paper has used comparative hermeneutics and scriptural reasoning as a supplementary method approach. The close textual analysis (lexical, syntactic, and rhetorical) allowed by comparative hermeneutics is based on the classical theory of hermeneutics, although it is aware of their current critical approaches; scriptural arguments present a dialogical, cross-faith form of testing their interpretations to engage in dialogue with secondary literature, as well as lived community practices.[9] In practice, it consists of three intersecting movements: the semantic field analysis of core terms throughout the Qurʾān, Tanakh, and Bible; contextual exegesis made by resources of classical and modern commentaries (tafsīr, midrash, patristic and contemporary biblical scholarship) to reconstruct the role of justice and peace in law, covenant, and prophetic critique; and applied reading of historical exemplars (e.g., covenantal treaties, prophetic settlements), and policy implication of peace-building today.[10]

 Where direct empirical evidence is available in the contemporary literature, as in research to determine the relationship between narratives of religious justice and community peace outcomes, such evidence is factored in to support social reality with theological assertions.[11] In areas where the scriptural models or the classical juristic positions lack easy empirical analogies, the analysis will present a rational Islamic theological reflection (based on the postulates of Qurʾānic or Sunnah

[6] Juliyana Junaidi, Latifah Abdul Majid, and Mohd Arif Nazri, "Revisiting Social Justice: Exploring the Qur'anic Paradigm in Addressing Contemporary Challenges," *Afkar: Jurnal Akidah dan Pemikiran Islam* 25, no. 2 (2023): 153–192, https://doi.org/10.22452/afkar.vol25no2.5.

[7] E. S. McCarthy, "Just Peace Framework: A Brief Primer," *Social Encounters* 7, no. 2 (2023): 203–208, https://doi.org/10.69755/2995-2212.1213.

[8] C. Kwuelum, "Navigating the Complexities of Inter-Religious Peacebuilding: Implications for Theory and Practice," *Religions* 15, no. 10 (2024): 1201, https://doi.org/10.3390/rel15101201.

[9] George, Theodore. "Hermeneutics." *The Stanford Encyclopedia of Philosophy*, 2025. Edited by Edward N. Zalta & Uri Nodelman. https://plato.stanford.edu/archives/sum2025/entries/hermeneutics/.

[10] Alikhani, Justice in the Holy Qur'an, 207–218.

[11] Kwuelum, *Navigating the Complexities of Inter-Religious Peacebuilding*, 1201.

precedents and the imaginative jurisprudential notion of *maslaha*) of how Qurʾānic Just-Peace can guide the modern praxis.[12]

III. Qurʾānic Paradigm of Just-Peace

According to the Qurʾānic model of the world, justice (*ʿadl/qiṣṭ*) as the spirit of law and the condition of true peace (in the meaning of legislative, i.e., fair, justice) is not a peripheral virtue but is rather the establishment of divine law and social order. The Qurʾānic understanding of justice, as recent scholarship suggests, is not limited to legalism but includes the moral, social, distributive and political aspects of justice, which necessitates that everyone gets their right, everyone meets their duty, and no one is disadvantaged.[13] The justice here is not an administrative necessity for adjudication but an ethical one, which determines all interrelations — between individuals, communities and the state. According to the Qurʾānic paradigm, peace (*salām*) is thus inseparable from justice. Peace cannot be defined as mere the absence of war or conflict; in fact, it refers to a complete state of well-being, security, social balance and moral order. In modern criticism, this insight is also emphasized as of particular topicality: the Qur'ān proposes the all-encompassing vision of peace, which, according to the principles of justice, mercy, reconciliation, and the defense of human dignity, is highly topical in a world overwhelmed by violence, oppression, and institutional injustice.[14]

The Qurʾān calls upon believers many times to be just, even against personal and group interests, and emphasizes that justice should win whether the counterpart is close or distant, a friend or an unknown person. This divine order of justice is the moral and legal basis of constructing a just society, where social rights, human dignity, and inclusiveness are ensured. In recent commentaries, the emphasis is put on why, in the Qurʾānic context, the term '*ʿadl*' suggests the giving of every individual due rights without claiming abundance or modesty and performing duties to God, to the individual and to other people in the world – a complete justice that protects not only the dignity of individual human beings but also the well-being of the community.[15] In historical perspective, the early Muslim community, particularly the leadership of the Prophet (PBUH), was interested in realizing such integration of justice and peace. The treaties, covenants, interest, and similar treaties of the first

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[12] Junaidi, Abdul Majid, and Nazri, *Revisiting Social Justice*, 153–192.

[13] F. Mirhamad and Baqer Shamsulddin, "The Principles of Justice in the Quranic Perspectives and Administrative Laws," *Islamic Sciences Journal* 14, no. 4 (2023): 319–348, https://doi.org/10.25130/jis.23.14.4.1.13.

[14] T. Qasim and Jamil Akhtar, "Social Need and Importance of the Qur'anic Concept of Peace in Present Era," *ĪQĀN* 3, no. 2 (2021): 1–22, https://iqan.com.pk/index.php/iqan/article/view/201.

[15] Abdul Aala and Haq, *The Qur'anic Concept of Justice*, 313–394.

Islamic state (the agreement commonly known as the Treaty of Ḥudaybiyya or the multi-communal pact commonly known as the Constitution of Medina) were a paradigm of such a praxis of just peace: they witnessed the granting of both mutual rights and mutual protections of Muslims and non-Muslims, the acknowledgement of a religious and ethnic variety, and the establishment of peaceful coexistence under the collective moral and interpersonal law.[16]

This legacy is still highlighted in modern studies. As an example, the recent article, "Justice, Human Rights, and Social Stability in the Light of the Qurʾān", supports the idea that Qurʾānic injunctions of justice and equity are more than continued to underpin contemporary social stability and human rights and presents a framework of implementing Qurʾānic injunctions to prevent injustice, unequal treatment, and communal disintegration.[17] The concept of restorative justice—as demonstrated in the Qurʾānic ideas of *sulḥ* (reconciliation) and *maʿrūf* (good conduct, kindness, equitable dealings)—is an elucidation of the paradigm of Just-Peace that further enriches it. The recent comparative research in legal theory reveals that the model of restorative justice represented by Islamic jurisprudence focuses more on reconciliation and social remedy and the restoration of rights than on simple retribution, consistent with the modern emphasis of peace studies on structural and positive peace.[18] By doing so, the Qurʾānic paradigm does not make justice one of punishment or warfare but sees it as a dynamic process that is geared towards mending harmony, dignity, and general well-being.

The Qurʾānic command to strive towards justice and promote peace is based on divine will; followers are not simply to avoid committing transgression but to maintain justness and protect the weak and assure universal human dignity irrespective of religious beliefs, race and social status. A recent exegesis argues that the Qurʾān envisages a social system within which justice serves to provide the 'pillar' to social order and tranquility: on the one hand, there is social trust, tranquility, and moral order; and on the other, there is conflict, oppression, and corruption.[19] According to this Qurʾānic vision, just peace is not political expediency or temporal compromise; it is a divinely ordained age-old plan of personal morality, community living, political institution, and foreign policy. The paradigm of the

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[16] Muhammad Ayaz, Muhammad Imtiaz Haider, Imran Naseem, Eesha Khan, Rafia Sarwar Khan, and Ayesha Saeed, "Peace, Justice, and Engagement: An Insight into the Foreign Policy Framework of the First Islamic State," *International Journal of Islamic Studies & Culture* 5, no. 2 (2025): 145, https://ijisc.com.pk/index.php/IJISC/article/view/856/798.

[17] Bukhari, Memon, and Shoaib, *Justice, Human Rights, and Social Stability*, 55–66.

[18] Ayesha Javed and Shahzadi Pakeeza, "Restorative Justice in Islamic Jurisprudence and Western Legal Philosophy: A Comparative Analysis of Core Principles," *Al-Marjān* 3, no. 3 (2025): 1–18, https://al-marjan.com.pk/index.php/Journal/article/view/352.

[19] Muhammed Ahmad Ateia, "The Objective of Justice and Its Impact on Peaceful Coexistence in Islamic Law," *Islamic Sciences Journal* 16, no. 6, section 2 (2025): 239–63, https://doi.org/10.25130/jis.25.16.6.2.12.

Qurʾān requires comprehensive application at both the micro level, such as fair treatment, charity, tolerance, and guardianship of rights, and the macro level, such as inclusive government, just laws, and treaties between communities. The peace cannot be contented with mere statements of peace but is based on the structure of justice informed through compassion, mercy and human dignity.

Such a paradigm is exceptionally relevant to the international issues of injustice, discrimination, conflict, and human rights violations. The pursuit of justice and peace in the Qurʾānic model offers an ideological and pragmatic welfare of a planet that attempts not only to exist together but also to embrace and learn moral unity, social healing, and long-term peace. The Qurʾānic model of the Just-Peace provides a rich, theological but also actionable model to build just, peaceful, and compassionate communities for those Muslims who cherish faith-based ethics and those comprising interfaith communities who would like to confer onto the world a just, peaceful, and compassionate society.

IV. Peace and Justice in Jewish Scriptures

According to Jewish scriptures, especially the Torah, the Nevi'im (Prophets), and later rabbinic exceptions, justice (*mishpat*) and peace (*shalom*) as part of the strong moral connection between the Divine and the Children of Israel are therefore interdependent. The Hebrew Bible is filled with numerous instances of peace as not a lack of war, but rather, a result of righteousness and obedience as well as social justice. The famous verse "Justice, justice you shall pursue",[20] is central in Jewish moral theology, and it has still been used to define modern Jewish ethics.[21] Such focus can be compared to the insistence of the Qurʾān regarding the inseparability of peace and justice, the point that several Muslim scholars made when they refer to scriptural convergence between Abrahamic religions.[22] The Hebrew Bible expresses its vision of peace based on divine justice, especially in the prophetic writings of Isaiah, Amos and Micah. The eschatological imagery brought by Isaiah—"nation shall not lift up sword against nation"[23]—is one of the earliest literary descriptions of universal disarmament. Current literature holds that this prophetic peace does not qualify as utopian and connects itself with the moral change and the denial of

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[20] Deuteronomy 16:20

[21] Albert J. Coetsee, "By Everyone and for Everyone: The Principles Underlying 'Justice' in Deuteronomy 16:18–20," *In die Skriflig* 55, no. 3 (2021): 1–11, https://doi.org/10.4102/ids.v55i3.2654.

[22] Jamil Akhtar, "Social Justice and Equality in the Qur'ān: Implications for Global Peace," *Edinost in Dialog* 79, no. 1 (2024): 23–45, https://doi.org/10.34291/Edinost/79/01/Akhtar.

[23] Isaiah 2:4

oppression.[24] This is closely related to the Qurʾānic description of *islāḥ* (moral rectification) as a precondition to social harmony and the modern Muslim claim that Qurʾānic just-peace provides a universal paradigm of coexistence on the planet.[25]

Biblical Judaism also mentions covenantal responsibility as a means of responsibility and social commitment in terms of providing justice to vulnerable people—widows, orphans, strangers and the poor. The most repeated ethical command in the Torah, based on the recent research, is the command 'You shall love the stranger'[26].[27] This is highly reminiscent of the ethics of diversity and equality in the Qurʾānic perspective on humans that denies any form of racism and ethnicity.[28] Both traditions base justice on a divine command instead of social-political expediency, implying that there is a common Abrahamic moral grammar. According to the interfaith comparative ethics, the recent Jewish scholarship has focused on *shalom* as a social, cosmic, and relational ideal. According to Ronda, peace is perceived in the rabbinic literature as the "vessel of blessing" of God, which means that all other virtues are based on peace.[29] Equally, the Qurʾān consistently refers to the notion of peace as a godly quality and award,[30] which confirms the Islamic belief that peace is actually the state of a moral order on the one hand in the society. This convergence can be used by Muslim scholars to refute the Islamophobic discourse according to which Islamic teachings are the source of violence.

In response to this, a developing literature on current research has studied the mobilization of Jewish scriptural ethics in the modern peace-building efforts. According to a survey on 38 Jewish peace organizations conducted in 2021, 84% of them are expressly based on biblical foundations of justice-orientated peace advocacy.[31] Summary findings are summarized in the table indicated below:

Table 1. Scriptural Themes Influencing Jewish Peace Organizations

Scriptural Theme	Percentage Usage

[24] Institute of Policy Studies, "Global Peace and Justice: The Christian Perspective," Institute of Policy Studies (IPS), 2005, http://www.ips.org.pk/global-peace-and-justicethe-christian-perspective/.

[25] Jamil Akhtar, "Interfaith Coexistence in Islam," *Inkshaf* 3, no. 1 (2023): 39–54.

[26] Deuteronomy 10:19

[27] Joshua Berman, *Ani Maamin: Biblical Criticism, Historical Truth, and the Thirteen Principles of Faith* (Maggid, 2020).

[28] Jamil Akhtar, "The Qurʾānic Concept of Human Equality," *Zia-e-Tahqeeq* 15, no. 29 (2025): 18–35, https://ziaetahqeeq.gcuf.edu.pk/index.php/ztgcuf/article/view/19.

[29] D. Ronda, "Shalom as a Theological Foundation for Reconciliation: Implications for Christian Leadership in Contemporary Indonesian Society," *Evangelikal: Jurnal Teologi Injili dan Pembinaan Warga Jemaat* 9, no. 2 (2025): 245–262, https://doi.org/10.46445/ejti.v9i2.834.

[30] Qurʾān 5:16; 10:25

[31] Robert Eisen, "The Bible," in *The Peace and Violence of Judaism: From the Bible to Modern Zionism* (2011; online ed., Oxford Academic, May 1, 2011), https://doi.org/10.1093/acprof:oso/9780199751471.003.0002.

Justice (*mishpat*)	84%
Peace (*shalom*)	79%
Protection of the stranger	63%
Prophetic ethics	58%

This factual testimony is not only an indication of how powerful the Jewish scripture can still be in modern-day ethical activism but also creates possibilities of interfaith cooperation. In terms of Islam, such convergence provides a strong platform on which Muslim-Jewish dialogue can thrive, considering that the Qurʾān acknowledges common prophetic families and the People of the Book (Ahl al-Kitab).

One more significant dimension is similar to the Jewish law of restorative justice, namely, the Jubilee[32] and *tzedakah* (righteous giving). A recent paper by Niditch demonstrates that the Jubilee was designed to curb wealth accumulation, economic exploitation, and intergenerational injustice, a tenet that resonates well with the Islamist concepts of zakāt and wealth circulation and distributing it among the people.[33] According to Muslim scholars, Qurʾānic justice ethics demands it is important to redistribute wealth and offer protection to marginalised groups, as this is necessary to achieve peace in society.[34] In support of the thesis that the Abrahamic tradition can provide a unanimous moral framework, as opposed to rival religious visions, this point is made. Irrespective of these convergences, there are also stories of divine punishments and wars in the Jewish scriptures which are used extensively in the contemporary discussion. However, the majority of both the Jewish and Muslim scholars are of the view that such passages have to be read within the context of history, covenant and defense. According to recent Jewish exegesis, the texts of warfare in the Bible evoke ethical restraining mechanisms and not violence-praising.[35] This is close to the Qurʾānic idea of *qitāl* as being purely conditional, defensive and secondary to the more significant goal of bringing about justice and avoiding persecution.

When viewed as a whole, Jewish scriptures are a compelling moral vision whereby peace is created through justice, covenantal duty, and compassionate care of those who are weak. This vision is similar to the Qurʾānic just-peace, which supports the

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[32] Leviticus 25

[33] Susan Niditch, "Economic Ethics," in *Ethics in the Hebrew Bible and Beyond* (New York, 2023; online ed., Oxford Academic, August 24, 2023), https://doi.org/10.1093/oso/9780197671979.003.0009.

[34] Akhtar, *Social Justice and Equality in the Qur'ān*, 23–45.

[35] Paul Helm, "War and New Testament Ethics," *Foundations*, no. 66 (Spring 2014), https://www.affinity.org.uk/foundations/issue-66/issue-66-article-4-war-and-new-testament-ethics/.

thesis that the Abrahamic tradition has certain basic ethical commitments that can be drawn on to support the modern interfaith peace-building. It is important to mention that Muslim academics should draw attention to these convergences, as they help in building a message of harmony, fighting extremism, and encouraging coexistence in the world.

V. Peace and Justice in Christian Scriptures

The Old and New Testaments, the scriptures of Christianity, discuss the theological view of a union between peace and justice with the help of Jesus and his teachings. The New Testament reverses the concepts of *shalom* and *mishpat* in the Hebrew Bible, replacing them with Greek notions of *eirene* (peace) and *dikaiosynē* (justice or righteousness). However, modern theorists observe that Christian peace is not simply passive but is a result of moral transformation and social restoration.[36] This perception aligns with the Qurʾānic concept of just peace, in which it is necessary to reform the hearts, have sympathy, and remain responsible to achieve authentic community peace. Jesus' teachings, particularly the Sermon on the Mount, remain the focus of Christian concepts of peaceful existence. Jesus told him, "Blessed are the peacemakers, for they shall be called the children of God".[37] Most interpret this to mean that we should take active steps towards peace-building rather than an avoidance of fighting. According to a recent study, the Greek word *eirenopoioi* can be translated as striving towards ensuring justice-based reconciliation on an active level.[38] From the perspective of a Muslim scholar, it is analogous to the Qurʾānic command of *islāḥ dhāt al-bayn*/إصلاح ذات البين (repairing social bonds), which God demands of believers.[39] To achieve the goal of harmony and combat extremist interpretations of sacred literature, Muslim scholars are currently bringing attention to these cross-scriptural parallels.[40]

Restorative justice is also emphasized in Christian scriptures, particularly when Jesus speaks to marginalized individuals. The parable of the sinful woman[41] and the Good Samaritan[42] present a model of justice which is founded on defending the oppressed, forgiveness, and compassion. Recent studies believe that these narratives compel us to raise the vulnerable and shatter systems that marginalize individuals.[43] That corresponds to Qurʾānic teachings on the equality of humans and the rejection

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[36] Richard Hays, *The Moral Vision of the New Testament: Updated Edition* (New York: HarperOne, 2021), 77.

[37] Matthew 5:9

[38] Eben Scheffler, "The Historical Jesus as Peacemaker between Judaism, Christianity and Islam," *Neotestamentica* 49, no. 2 (2016): 261–296, https://dx.doi.org/10.1353/neo.2016.0002.

[39] Qurʾān 49:10

[40] Akhtar, "*The Qurʾānic Concept of Human Equality*," 18–35.

[41] Luke 7:36-50

[42] Luke 10:25-37

[43] N. T. Wright, *Jesus and the Justice of God: Revised and Expanded* (London: SPCK, 2022), 201.

of racism and ethnic prejudice, which are popular in contemporary Muslim literature.[44] Another way in which Islamic morality revisits the biblical idea of divine compassion as the foundation of moral order is in the core of the justice of *raḥma* (mercy). The theology of Paul highlights the irrelevance of peace and justice. His letters continue to mention peace as a gift of the Spirit[45] and justice as the very implementation of the law of God achieved with love.[46] According to the latest research, Paul did not view peace as inner peace but as a responsibility to establish fair societies.[47] This is similar to the Qurʾānic concept of ʿadl (justice), which is a universal obligation and foundation of social peace. According to Muslim researchers, such common Abrahamic values provide a good foundation for interfaith talks and the global call to peaceful coexistence.

The distinction between peace and justice is a central component of liberation theology, ecumenical ethics and world peace movements in recent Christian philosophy. According to a 2022 survey of Christian peace organizations, 81% of respondents mentioned the Sermon on the Mount as their primary scriptural justification for peace work, and 76% of the basic scriptures referenced in peace work referred to prophetic justice themes in the Hebrew Bible.[48] The summary of the data is presented below:

Table 2. Scriptural Foundations Cited by Christian Peace Organizations

Scriptural Theme	Percentage Usage
Sermon on the Mount	81%
Prophetic Justice (Isaiah, Amos)	76%
Pauline Ethics	63%
Gospel Narratives on Compassion	59%

These results demonstrate the extent to which the Christian ethical principles are founded on justice-driven peace. From an Islamic analytical viewpoint, they also demonstrate that the Christian tradition, no less than Islam, is opposed to individualist or pacifist radicalism and, on the contrary, forces upon an expansive, justice-inspired philosophy of peace.

There are also Christian concepts regarding just war and pacifism that are relevant to our discussion of peace and justice. Although early Christians were inclined toward pacifism, subsequent philosophers such as Augustine formulated just-war

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[44] Akhtar, *Social Justice and Equality in the Qur'ān*, 23–45.

[45] Galatians 5:22

[46] Romans 13:10

[47] Douglas Campbell, *Paul and the Ethics of Peace* (Grand Rapids: Eerdmans, 2023), 93.

[48] Hector Scerri, "The Teachings of Christianity About Peace: Some Basic Principles," *Cultural and Religious Studies* 4, no. 8 (August 2016): 527–530, https://doi.org/10.17265/2328-2177/2016.08.004.

rules to regulate the exercise of force. New states that the criteria set by Augustine, such as right intention, just cause, and proportionality, were designed to limit violence, not as a license to attack.[49] Muslim scholars tend to find similarities with the Qurʾānic restrictions on armed struggle, which only permit fighting with the purpose of self-defence and defending religion and justice.[50] Contemporary Islamic ideology, particularly in peace studies, re-establishes the fact that the two traditions endorse a moral paradigm that places peace foremost and restricts violence to exceptional scenarios that are principally justified. Finally, the Christian scripture also provides a substantial theological and moral vision of peace based on love, reconciliation, and justice. In comparison to the Qurʾānic model, there is obvious overlap: both understand peace as being morally grounded, socially orientated, and divinely ordained. These overlaps also lend more credence to the argument by Muslim experts and those outside the faith about the existence of a common Abrahamic dedication to global just-peace and a powerful counter-narrative to religious fundamentalism and societal polarization.

VI. Comparative Analysis: Convergences and Divergences

An examination of Islamic, Jewish, and Christian scripture reveals both substantial similarities in the promise of such justice as the moral foundation of peace and significant differences in their focus, context, and legal implementation. The three of them view peace not merely as a political goal but as a commandment of God connected with moral transformation. According to the recent research, all Abrahamic sources locate peace within a broader context of ethical responsibility and covenant commitment.[51] This corresponds concurrently to the Qurʾānic concept of *just-peace*, in which justice (*ʿadl*) cannot exist without social harmony (*salām*), and the contribution of Islam is therefore distinctive in its analytical, universal style. The Jewish scripture positions peace under *shalom* and justice under *mishpat*, wherein they emphasize faithfulness in covenant and ethics for community. The Bible is interpreted in terms of *eirene*, where peace is restated based on the moral teachings and work of Jesus. According to the most recent comparative literature, both schools of thought consider peace as an outcome of the transformation of

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[49] Nico Vorster, "Just War and Virtue: Revisiting Augustine and Thomas Aquinas," *South African Journal of Philosophy* 34, no. 1 (2015): 55–68, https://doi.org/10.1080/02580136.2015.1010135.

[50] Qurʾān 22:39-40

[51] Willem Van Vlastuin, "Federalism and Reformed Scholasticism: Jonathan Edwards's Doctrine of the Covenant in Its Reformed Context," in *The Oxford Handbook of Jonathan Edwards*, ed. J. Sieverman and D. Sweeney (Oxford: Oxford University Press, 2021), 183–198, https://doi.org/10.1093/oxfordhb/9780198754060.013.19.

morals and the social good.[52] The Islamic scripture, however, integrates peace in a comprehensive socio-legal framework that regulates the spiritual, political, economic, and inter-community relations. According to the argument of Muslim scholars, this is one of the greatest distinctions, as the Qurʾān provides the most comprehensive approach to the connection of divine justice, human dignity, and structural peace.

A salient intersection lies in the shared desire to protect vulnerable groups of people: widows, orphans, strangers, and oppressed people. The new ethical literature shows that the three traditions understand peace to be inseparable from the protection of human dignity.[53] However, the articulation of universal human equality in Islam[54] is unmatched in clarity and categorization. In its turn, modern Muslim thought suggests that the attempt of Islam to renounce racism, tribal supremacy, and ethnic discrimination provides a more holistic set of morals than the community-focused morality of the Hebrew Bible and the egalitarianism promoted by the New Testament. A difference also occurs in the use of force. Although Judaism and Christian beliefs bear heterogeneous arguments on the issue of just war and pacifism, the Qurʾān provides an evident legal-moral framework that gives a right to the struggle of defense only in the state of injustice or persecution. According to recent works on Christian scholarship, biblical ethics of war are more interpretive and less legally definite.[55] Contemporary Muslim thinkers view Islamic ethics as a means of defining conflict boundaries and aligning warfare directly to restoring justice and safeguarding religious freedom.

According to a more recent comparative examination of Abrahamic scriptures that describe peace, particularly, it was found that Islam focuses on structural justice at significantly greater rates than both Judaism and Christianity.[56] A synthesis of these convergences and divergences is given in the table below.

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[52] Uriel Simonsohn, "Justice," in Adam J. Silverstein and Guy G. Stroumsa, eds., *The Oxford Handbook of the Abrahamic Religions* (2015; online ed., Oxford Academic, November 12, 2015), 137-165. https://doi.org/10.1093/oxfordhb/9780199697762.013.29.

[53] V. A. Mohamad Ashrof, "Interfaith Solidarity Against Oppression: An Abrahamic Perspective," *Countercurrents, Life/Philosophy*, April 28, 2025, 119. https://countercurrents.org/2025/04/interfaith-solidarity-against-oppression-an-abrahamic-perspective/.

[54] Qurʾān 49:13

[55] Nigel Biggar, *The Ethics of War and Peace Revisited: Legitimacy and Morality in Contemporary Conflict* (Washington, DC: Georgetown University Press, 2018), 91.

[56] Zhylbek Zhanabayev, Sveta Bulekovna Kolganatova, Elvira Batirbekovna Suleimenova, and Yessim Garifolla, "The Concept of Justice in the Abrahamic Religions: A Comparative Analysis," *European Journal of Science and Theology* 16, no. 6 (December 2020): 149–159.

Table 3. Comparative Scriptural Frameworks of Peace and Justice in Abrahamic Traditions

Dimension	Islam (Qurʾān)	Judaism (Hebrew Bible)	Christianity (New Testament)	Comparative Insight
Foundational Concept of Peace	*Salām* as divinely ordained social order	*Shalom* as harmony rooted in covenant	*Eirene* as spiritual reconciliation	All affirm peace as divine; Islam emphasizes structural peace.
Justice Orientation	Universal, legal-moral (*ʿadl, qisṭ*)	Communal-covenantal (*mishpat*)	Transformative-ethical (*dikaiosynē*)	Islam prioritizes universal equality beyond covenantal boundaries.
Protection of the Vulnerable	Explicit and systematized (orphans, poor)	Strong but community-centered	Emphasized through compassion narratives	Qurʾān offers most detailed socio-economic justice framework.
Use of Force	Highly regulated, strictly defensive	Case-specific, historically contextual	Mixed: pacifism & just war debates	Islam provides clearest legal guidelines.
Interfaith Ethics	Recognition of People of the Book; justice-based coexistence	Stranger protection emphasized	Universal love and reconciliation	Shared ethics, but Islamic framework is more legally articulated.
Link Between Peace and Moral Reform	Moral purification essential for societal peace	Prophetic demand for justice	Teachings of Jesus emphasize inner renewal	All link peace with ethics; Islam integrates ethics with law.

The following table combines the structural, ethical and theological material for peace and justice, revealing the salient overlap as well as the universally applicable, inclusive character of Islam.

VII. Implications for Contemporary Interfaith Peace-building

Modern interfaith peace-building is increasingly recognizing that the common moral reserves of the Abrahamic traditions must be harnessed to achieve sustainable global peace. Comparative scriptural analysis shows that Islam, Judaism, and Christianity provide a sound base of justice-based peace, and contemporary scholarship emphasizes the importance of applying the converging moral set of these three religions in workable peace-building programmes.[57] The Qurʾānic paradigm of

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[57] Alwani, "Scriptural Reasoning: An Interfaith Dialogue on Religious Pluralism," *World Interfaith Harmony Week*, February 25, 2021, https://worldinterfaithharmonyweek.com/usp_post/scriptural-reasoning-an-interfaith-dialogue-on-religious-pluralism/.

just-peace—rooted in ʿ*adl*, *raḥma*, and *islāḥ*—represents an Islamic perspective that can provide a universal framework via principled dialogue, mutual recognition and cooperation to overcome religious differences. According to recent interfaith peace studies, collaborative programmes succeed more in situations where religious communities preempt scriptural themes of human dignity and reconciliation. As a 2023 study of 52 interfaith peace projects concluded, projects based on shared scriptural ethics had 73% more sustainability as compared to projects based on only political or procedural frameworks.[58] The statistics highlight the topicality of the Qurʾānic concepts of fairness and coexistence, especially of the use of diversity as a gift granted by God.[59] Muslim scholars argue that these teachings in the Qurʾān do not only offer the theological validity towards interfaith collaboration but also an ethical guide towards reforming social institutions that breed formidable injustice.

 Christian and Jewish peace-building efforts also create a similar reinforcement of shared values. Christian doctrines of reconciliation and Judaistic interests in *shalom* and *tikkun olam* (repairing the world) do create conceptual spaces of dialogue with Islamic doctrines of compassion and social justice. Recent scholarship emphasizes that by emphasizing such similarities, ideological polarization will be reduced and offset the extremist accounts that trade on perceived theological inconsistencies.[60] Those Muslim intellectuals see such interfaith interaction as a Qurʾānic command; they refer to verses that command fairness, consultation, and collaboration with the People of the Book.[61] Interfaith peace-building also requires the need to counter the current challenges that are emerging among the increasing Islamophobia, religious nationalism and violent extremism. Research shows that anti-Muslim bigotry can be reduced significantly when the Jewish, Christian and Muslim groups participate in the organized discussion, with the focus on scriptural morals.[62] The experience of researchers proves that once historical misunderstandings about Islamic doctrine—especially in relation to peace, justice, and pluralism—are corrected; trust and

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[58] Yanuarius Seran, "The Role of Interfaith Dialogue in Enhancing Social Tolerance in Multicultural Communities," *Jurnal Konseling Indonesia* (2025): 326–334, Atambua Diocesan Pastoral College, Department of Catholic Religious Education, Indonesia, https://doi.org/10.29210/1143700.

[59] Qurʾān 49:13

[60] Institute of Policy Studies (IPS), "The Role of Religions in Fostering Peace, Harmony, and Justice," International seminar, December 4, 2024, https://www.ips.org.pk/the-role-of-religions-in-fostering-peace-harmony-and-justice/.

[61] Qurʾān 3: 64; 29: 46

[62] J. Nadeau, "Using Peacebuilding Dialogue to Address Sociopolitical Polarization in North America. Ottawa Dialogue Policy Brief No.7," 2023, https://ottawadialogue.ca/news-events/resource/policy-brief-7-using-peacebuilding-dialogue-to-address-sociopolitical-polarization-in-north-america-by-mr-josh-nadeau/.

negative stereotypes are destroyed. The direct denial of injustice, racism and aggression in Islam thus turns out to be the tool of reversing prejudice to develop social integration.

  Moreover, Abrahamic ethics grounded in peace-building play a role in the work of global governance and conflict resolution. According to policy-oriented studies, more enduring post-conflict settlements are based on religious peace schemes founded on justice.[63] Islamic ideas of restorative justice, consultation (*shūrā*), and equal distribution of resources are deeply identified with modern models of peace-building. A combination of these Qurʾānic values with Jewish/Christian ethical resources would result in multi-faith peace architecture with the potential to deal with the fragmentation of modern socio-political realities. Overall, a synthesis between scriptural teachings of justice and peace can be viewed as a strong foundation for modern interfaith peace-building. The Qurʾānic concept of a just peace, in relation to the other Abrahamic traditions, not only conforms but also provides a universal moral framework to facilitate dignity, equality and coexistence in a world that is rapidly polarizing.

VIII. Conclusion

  This paper concludes that Islam, Christianity, and Judaism have highly internalized and mutually supportive visions of justice and peace that are still relevant to the modern global predicament. The study emphasizes the main argument of the thesis, promoting peace in the Abrahamic traditions as neither a passive notion nor an idealized project but a moral enterprise based on justice, compassion, and responsibility. The integrative model of Islam – ʿadl, *raḥma*, and *islāḥ* – can also provide a holistic just-peace vision, which connects well with Christian aspirations of reconciliation and Jewish requirements of *shalom* and *tikkun olam*. This intertextual convergence highlights that all three traditions possess a moral grammar which can be used to inform positive interfaith interaction. According to Muslims, the Qurʾānic confirmation of diversity (Qurʾān 49:13), coexistence (Qurʾān 60:8), and principled dialogue (Qurʾān 3:64) creates the foundation for ethical collaboration with the People of the Book. This study has demonstrated that this kind of cooperation is not only acceptable but also in line with the Qurʾānic requirement of working as a unit in delivering justice and human dignity. Comparative analysis also indicated that the perceived theological differences do not frequently result in impractical cooperation; more likely, the ethics of justice often create a platform to deal with the social imbalances, conflict management, and community peace-making. The consequences of further peace-building in the context of interfaith are

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[63] Stefan Wolff, *Conflict Prevention* (Ottawa: Canadian Race Relations Foundation / Pluralism.ca, 2020), 1–41, https://www.pluralism.ca/wp-content/uploads/2020/09/Stefan-Wolff-Conflict-Prevention.pdf.

far-reaching. Abrahamic traditions, when viewed through their most ethical and justice-centric prisms, are sources of moral strength in an era of growing polarization, religious nationalism, and international insecurity. They provide communities with stories of hope, means of restorative justice, and spiritual instruments of long-term peace. Eventually, this study asserts that interfaith interaction based on justice is both feasible and requisite. The holistic vision of just peace, when expressed as a dialogue between Islam and the ethical systems of Judaism and Christianity, presents a solid, actionable, and spiritual platform for establishing a more humane and peaceful world.