

Indeed, if war, in and of itself, cannot prevent tyranny and corruption, it will become the cause of tyranny and corruption, as we have seen happen with the majority of wars throughout history

Nowhere in the Qur'an do we find a verse that advocates engaging in a war for the purpose of converting people to Islam, nor ceasing a war with the condition that they convert to Islam. There are verses about having people hear the word of God, which is considered part of an invitation to the Islamic faith.

The holy Qur'an, which is the most binding, authentic, and authoritative book for Muslims, explicitly states that a surprise killing, or an act of terror, is the method used by evildoers or rebellious wrongdoers who, in the name of God and faith, become allies to subdue those who oppose them

Islam is about being at peace with the peaceful (those who want love and peace). At the same time, Muslims should be ready to stand up against injustice, corruption, and destruction.

Faith and freedom go together; one cannot separate one from the other. And, in fact, there can be no real faith without genuine freedom. Faith is a matter of conviction, and conviction cannot be imposed with coercion; it can be acquired only by exercising one's freedom. This is why the Qur'an stresses the importance of freedom of faith.

As a fundamental rule, Islamic principles are based on peace and justice. Islam is at peace with the peaceful. Islam advocates peace and calls on all nations to be peaceful regardless of their faith. Advocating peace means Islam and its followers stand for peace and justice. At the same time, Muslims should be ready to stand up against injustice, corruption and destruction.

"If one studies the Qur'an carefully and impartially, one would find it refreshingly practical, relevant, timeless and humane in approach as it emphasizes human honor (17:70), human life (5:32), freedom of conscience and worship(2:256), and equality of all human beings without any discrimination based on race, creed, color, language, or origin as these distinctions are only for identities, not discrimination (49:13). These are most modern ideals and part of UN human rights declaration. Then there is the transcendent aspect of the Qur'anic teaching, as it takes realistic attitude toward a given situation however does not confine itself to it as it goes beyond and desires to create an ideal, one based on higher values such as justice and peace, so the humanity can flourish.