



Promoting Non-Violence Culture in Islamic Education at University Level

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Abstract

Violence happens when there is a fight between two ideas that are either interpersonal or intrapersonal. A non-violence culture is formed when everyone practices being innocuous by honouring and accepting the cultural differences around them to prevent confrontation. There were two main objectives of this study, to find out the types and causes of violence and what is the solution of violence at university level. The type of this study was quantitative and a self developed questionnaire used for this purpose. The sample for this study was 245 students who were selected randomly from different universities; according to result of this study students have faced different violence in Islamic education at university level. They faced the aggression by yelling at others in different ways as well as they kicked by students. Students rarely treated unwell because of race/competition. Students' financial problems and parents' academic demands and psychological problems are major cause of violence. Male and female students' views about the causes of violence are different, because male have more reasons for violence than female. Students want to security devices and applied conflict resolution system to solve the problems of violence. Peace education should be one of the main subjects taught in Pakistan's schools right now. Students must evaluate themselves to eradicate the causes of violence from universities so that the peaceful environment should be provided to students.

Keywords: Islamic Education, nonviolence culture, types of violence, causes of violence, solution of violence.



Introduction

Peace education is about the skills and values that help students who have different ideas understand each other and be kind to each other. Humanity and environment both benefit from peace as a fundamental element of life. We are all born with a deep longing for calm and tranquilly. Abdurahman (2020) predicted that our ultimate objective in life is to live happily and harmoniously as a well-adjusted person in our community. Our future citizens, i.e. our children, need peace education if they are to grow up with the appropriate outlook on life. We must change the way we think and behave on a global scale. Resources, vision, strategy, patience, and dedication are required for nonviolence to be successful in conflict resolution.

Alemu, Kempen and Ruben (2018) reported that it is well known that greed, ambition, envy, rage and pride are all enemies of peace. There can be no serenity in a place where they are present. It is essential to develop in children the values of nonviolence and nonviolent conflict resolution in order to foster a culture of peace. A culture of nonviolence and peace is hampered by several obstacles. Even so, it will require a lot of work. Families, co-workers, neighbours, students, governments, and everyone else in the globe can work together to make this goal a reality. Sheikh (2018) says that doesn't matter how little your contribution is, you can still make a difference in the world. It's possible that this will have a substantial effect. There will be great outcomes if there is harmony in all households. Instilling a non-violent and peaceful mindset in the next generation of people is a responsibility that teachers and teacher education may play an important role in.

Ayoub (2021) defined that human history clearly testifies the reality that Islamic education has played a pivotal role in building a peaceful, decent, and harmonious society. The five pillars of faith include: declaration of faith, five prayers, charitable giving (Zakat), fasting of Ramadan, and pilgrimage to Makah, principally lead towards peace and unity among Muslims. The truth of happiness and peace is completely mentioned in the Qur'an and the Sunnah of the Prophet (peace be upon him). Sheikh and Abdul-Aziz (2019) defined in their translation that Allah sent Last Prophet Muhammad (peace be on him) with the message of peace and has chosen the religion Islam for Him. Allah says in the Holy Quran: "Truly, the religion with Allah is Islam. Sheikh and Abdulaziz (2019) defined in their translation that Allah sent Last Prophet Muhammad (peace be on him) with the message of peace and has



chosen the religion Islam for Him. Allah says in the Holy Quran: "Truly, the religion with Allah is Islam.

In another verse, Allah orders the believers to enter completely in Islam, which means enter into the religion of peace: "O, you who believe! Enter perfectly in Islam, and follow not the footsteps of Satan (Shaitan). Verily! He is to you a plain enemy (Tahir, 2017). Allah Almighty highlights the dignity of human being in order to protect one's life: "If anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land, it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind (Abdullah, 1991).

The verse reveals Islamic standpoint towards saving humankind. Killing one human kind is considered as killing of all humankind; in the same way, saving one human kind is a saving of all humankind. Indeed, this verse reflects upon the universal message of Islam towards constructing a peaceful and harmonious society. Islam is a comprehensive and universal religion for all races and classes of people aimed at addressing the needs of humanity with its spiritual, moral, social, legal, political, and economic systems (Shafer, 2020; Tahir, 2017; Valino, 2020).

Literature Review

The recent significant expansions in the study of religion and peace have piqued the attention of academics in exploring Islamic conceptions of peace-building. In peace studies and conflict resolution, researchers and practitioners have started looking at how religion has influenced their respective fields' theory and practice. Rather than seeing religion as a catalyst for conflict, this new wave of research examines how religious values, beliefs, rituals may serve as a rich repository for information on how to achieve peace and resolve conflict (Shafer, 2020; Tahir, 2017). Scholars and practitioners in the Muslim world have studied how a religion and culturally based approach to peace-building may be developed and put into practice. An Islamic perspective on nonviolence and peace-building concepts and ideals is sought in this essay. It is set within an Islamic setting (Kelsay et al., 2016).

Sohail (2020) clears that nonviolence and peace-building tactics and principles founded on indigenous Islamic religious context are promoted, not Islam is defended or apologetic justifications for the historical use of violence in the Islamic world. Islamic teachings emphasize the need of creating a fair society. A speech or deed should be evaluated



based on whether it will achieve the intended social reality or not. The pursuit of justice in Islam is associated with the pursuit of God's cause. Wahiduddin, (2015) translated that these Quranic passages, according to Islamic scholars, provide a clear message about Islam's commitment to social justice and accountability. Muslims are obligated to struggle for justice and resist tyranny and injustice on both an individual and societal level. Justice, generosity, and kindness to one's family members are commanded by Allah, but dishonorable conduct, injustice, and rebellion are forbidden. (16:90) Islam's sacred texts also stress the need of redressing injustices, which may be done by activism, third-party intervention, or divine intervention. The pursuit of justice and the maintenance of peace are inextricably linked. According to many peace-building experts and activists, justice is a prerequisite for lasting peace. The Qur'an and the Prophet have urged Muslims to fight injustice, even if they themselves are the source of it. Protecting a person's essential dignity and pride is considered a good action since humans were created by God as creatures deserving of respect and protection.

Sohail, (2020) and Barton (1997) predicted that in Islam, no special treatment is given on the basis of one's ethnicity, race, or tribal affiliation. Good Muslims can only be identified by their beliefs and their good activities. Peter (2017) says that since Allah is the co-creator of all humanity, it is clear that there is no difference between people except for their dedication to Allah. "All humans are equal, as equal as the teeth of a comb," says a well-known Hadith. Well-known Muslim philosopher Ibn Taymiyah (1263-1328) reasoned like way: "As a species, we all share the ambition to rise above our peers and be better than them. Khwaja Gulam, (1994) the urge of a man to elevate himself above others is wrong." Many ancient mediators and arbitrators have used the words "We are all offspring of Adam and Eve" as a call for unity and fraternity. Human life is precious and must be rescued and safeguarded, and resources should be used to do so. Peace-building initiatives presume this. This belief is a basic one in Islam. Alemu, Kempen, and Ruben (2018) elaborate that there is a reason and significance to everything, including people. This universe and everything in it was not made for our own amusement or amusement alone. The time now is 21:16. The sanctity of human life is suggested by the Qur'an: It would be like saving the whole population if someone rescued a life. (5:32) "The only exception to Allah's ban on human sacrifice is the pursuit of justice. In order for you to comprehend, He has commanded you to



do this." (17:33). Abdullah, (1991) explained that Islam recognizes that each person's life has a distinct significance in the grand scheme of things. As a result, each person's actions have a tremendous impact. To express the worth of preserving lives, as well as the virtues of patience and the need of abstaining from violence, Imam Ali was compelled to say the following in response to the calls of his devotees to go to war:

Abdurahman (2020) and Abdullah (1991) explained that it is the heat of July." Give us time till the heat is over.' If I urge you to march on them in winter, you respond, 'This is the sting of the cold. Till the cold passes, please give us some space.' All this and you see from the heat and the cold, but you are more in light from the sword of God. In summary Harris, (2008) says that peace-building activities in Islam need to conserve and develop the environment for defending human gets and dignity and promote equality among all people. Gilliat and Pattison (2016) elaborate accomplishing such aim via intervention is supported regardless of race, ethnicity, or religion affiliation of the individuals. Sohail (2020) describe that Islam firms the universality of the human being via the Qur'an and the Hadith. Muslims belief in the equality of origins and their appeals for equal rights, treatment, and solidarity for all human beings emphasizes the centrality of universal humanity in Islam. The human being is an intricately intertwined aspect of the universe. Of all civilizations, it is the most honourable and revered. Ayoub (2021) says that it is human nature to be able to gain knowledge, make choices about how to behave, and assume responsibility for the results of those choices (God's representative on Earth is the human. Allah announced "verily I am going to appoint a vicegerent on earth" to the angels in the Qur'an (2:30). Islam, on the other hand, places great importance on the preservation of human life and the preservation of human dignity (Macneil et al., 2009). Humans are also praised for the honor God bestows on them. In summary, "We have honored the sons of Adam; endowed them with transportation both on land and water; given them for food wholesome and clean; and bestowed on them unique blessings, above a large portion of our creation (Kelsay, et al, 2016).

Satha (2020) and Khan (2005) summarized the core values Islamic ideas and values emphasize human pride and dignity as the most important aspects of one's work, prayer, and life. In Islam, peace is defined as a condition of physical, mental, spiritual, and social well-being. Real Islam is about avoiding harm to others and making peace with God by submitting to his will. Gautney (2011) predicted Islam teaches and requires its adherents to seek



harmony in all aspects of life. A peaceful and fair society should be the goal of everyone's life.

Statement of the Problem

In educational institutions the nonviolence culture is required according to a tradition, the Prophet of Islam once said: Don't want to fight with your enemy. Instead, always ask God for peace, says the tradition. Sheikh and Abdulaziz, (2019) inform that Muslims use a method that is very peaceful. Islamic activism is a peaceful form of activism. So that people can live peacefully, Islam places a lot of emphasis on this. Because Islam wants to see good things happen in people's lives, they can only happen when there is peace in the world around them. Progress can't happen if there's no peace in educational institutions. If you want peace, you don't need to live in a non-violent way in Islam. It is important for the sake of God and for the big goal. It's because no educational activity can be done without a few simple rules. Because of this, a non-violence culture is very important for young people as well as students, to learn in order to have a bright future.

Objectives of the Study

1. Examine the students' perception about non-violence culture in Islamic education at university level.
2. Find out the difference between male and female students' perception about non-violence culture in Islamic education at university level.
3. Investigate the students' perception about the causes of violence in Islamic education at university level.
4. Find out the students' perception about the solution to cope the problems of violence at university level.

Research Questions

1. What is the students' perception about non-violence culture in Islamic education at university level?
2. Is there any difference between male and female students' involvement in violent activities at university level?
3. What are the causes of violence in graduate and undergraduate students at university level?



4. What is the students' perception about the solution to cope the problems of violence at university level?

Significance of the Study

We are promoting world peace via the dissemination of Islamic knowledge. The goal is that educating a new generation about Islam would keep them from losing hope and squandering their potential. Building a culture of peace and nonviolence in the Middle East may be made easier via Islamic education, which can be received in a variety of settings, including educational institutions, families, and communities. Magi (2019), educators must work both within and outside of educational institutions to reach a broader range of students, especially those who are most prone to engage in violence. Olowo (2016) gave details in his study that Peace education projects enable educators educate the next generation to better recognize and solve challenges that might undermine the rule of law and provide students to serve as the next generation of politicians in constructing a more fair society during and after wars.

Method and Procedure

In this quantitative study the results were based on students' perception about promoting non-violence culture in Islamic education at university level. Regarding self-reported survey the sample of this study was 245 students, selected randomly from master and bachelor's degree programs in education from five different universities. With the help of the literature, the instrument was developed according to five-point Likert scale because the questionnaire was the most effective tool for collecting data in quantitative studies Nansel et al, (2019) wrote in their report students' violence, its causes, and possible solutions, were all addressed in these items or statements. The questionnaire has three parts and 52 items. Only 28 items (1 to 28) were connected to violence encountered by students at the university level; only 16 items (16 to 45) were related to causes of violence; and seven items (46 to 52) were related to solutions at the departmental level, out of a total of 52 and to ensure instrument dependability, Pesonen, (2002) explains the instrument's Cronbach Alpha value was determined to be $\alpha=.907$, indicating that it had a high degree of dependability. Due to time and financial constraints, this study is limited to public universities in Lahore. Data was collected only from the secondary schools.

**Results of the Study**

Various statistical measures were used to look at the data, and the specifics are shown below:

Table 1

Violence Faced by Students, in Islamic Education at University Level (N=245)

Types of violence	% of violence	Mean	S.D
Emotional Violence			
Bad names	32.6	2.75	1.38
Bad languages	35.9	3.00	1.18
Telling lies	38.0	3.05	1.18
Spread rumour	42.8	3.12	1.15
Gender discrimination	35.5	2.91	1.21
Treated unwell because of race	26.2	2.67	1.19
Aggression			
Express view without anger	33.9	2.95	1.12
Get angry after losing task	47.3	3.35	1.09
Yell at others in different ways	59.2	3.59	1.08
Get angry after tease	49.8	3.38	1.10
Verbal Violence			
scolded by class fellows	28.6	2.91	1.09
Humiliated in front of others	33.1	2.93	1.14
Discourse accurate information (others)	49.0	3.39	1.11
unlikable remarks	34.7	3.02	1.20
De motivate about achievement	38.8	3.13	1.13
Threaten in involving recreational activity	33.4	2.96	1.17
Non-Verbal Violence			
Threats in written	31.8	2.88	1.25
Purposely ignored	40.8	3.21	1.14
Aggressive body language from opponents	35.5	3.16	1.01
Religious beliefs	27.3	2.83	1.19
Corporal Violence			
Physically pushed	32.7	2.86	1.21
Hurt with weapon	37.6	3.01	1.24
limb twisted into painful manner	44.5	3.15	1.12
kicked by students	51.4	3.50	1.09
Solve conflicts	33.1	2.85	1.12

Table 1 shows that students have faced different violence in Islamic education at university level. They faced the aggression by yelling at others in different ways (M= 3.59) as well as they kicked by students (M=3.50) because they want to play with the rules of the educational institutions. Students rarely treated unwell because of race/competition (M=2.67). It is concluded that students are not interested in studies so they do not pay attention to competition.



Table 2 is making sure that students have suggested different causes of violence in Islamic education at university level. They are strongly agree that students' financial problems ($M= 3.61$) is major cause of violence regarding aggression as well as their parents academic demands ($M=3.60$). Students do not agree that there are psychological problems ($M=3.14$) lead to conflict. It is concluded as a result, there are financial problems that causes the violence among students at university level.

Table 2

Causes of Violence Faced by Students, in Islamic Education at University Level (N=245)

Causes of violence	% of violence	Mean	S.D
Causes of Emotional Violence			
Jealousy with others	50.2	3.37	1.08
Take revenge	48.1	3.33	1.16
Psychological problems	42	3.14	1.13
Others good in studies	42.4	3.3	1.11
Less parental supervision	45.3	3.2	1.17
Causes of Aggression			
Racist remarks	47	3.24	1.27
Fighting for rights	53.9	3.42	1.08
Financial problems	55.5	3.61	1.04
Parents academic demands	53.5	3.6	1.06
Lack of ability	52.2	3.52	1.09
Causes of physical violence			
Family circumstances	50.7	3.44	1.1
Unemployed parent's frustration	49	3.42	1.09
Inappropriate schooling	40.4	3.2	1.13
Parent's illiteracy	45.3	3.33	1.07
Migrated students	40.8	3.19	1.04
Students having responsibilities	38.7	3.15	1.12
Acts of discrimination	46.1	3.33	1.08

Table 3

Difference between male and female students' perception about the causes of violence

Causes of Violence	Gender	N	Mean	SD	T	Df	sig
Violence	Male	127	113.17	16.91	1.98	240.4	.000
	Female	118	99.32	17.41			
	Total	245	212.49	34.41			

Table 3 shows that there is a statistical significance difference in mean scores for male ($M=113.17$, $SD=16.91$) and female ($M=99.32$, $SD=17.41$) students ($t = 1.98$; $P=.000$) at



$p < .001$ level of significant for views about the causes of violence at university level. It is concluded male and female students' views about the causes of violence are different, because male are suggested various causes more willingly than female.

Table 4

Solutions to Cope the Problems of Violence at University Level (N=245)

Implementable Solutions	% of Solution	Mean	S.D
Applied Conflict resolution system	42.1	3.26	1.05
Socio-political rights of students	47.7	3.28	1.11
Justified peace building efforts	46.1	3.34	1.03
calm infrastructure framework	52.7	3.44	1.15
Security devices	54.2	3.54	1.11
Gender equality	52.7	3.46	1.15
Awareness and understanding conflicts	51.1	3.50	1.01

Table 4 predicts the students' perception about the solution of violence at university level. A large number of students want Security Devices ($M=3.50$) to solve the problems of violence at university level and very few students want to Applied Conflict Resolution system ($M=3.26$). It is concluded that security devices are most important rather than applied Conflict Resolution System as a solution to cope the problems of violence at university level.

Discussion

Debarbieux and Blaya, (2002) expressed working Group of UNICEF's Peace Education Working Group provides a concise and comprehensive definition of peace education as the process of promoting the knowledge, skills, attitudes, and values needed to bring about behavioral changes that will enable children, youth, and adults to prevent conflict and violence, both overt or structural to resolve dispute peacefully; and to create the conditions conducive to peace. Bar-Ta and Rosen (2019) said the goal of peace education is to instill in students the ideals, knowledge, and dispositions necessary to live in harmony with oneself, others, and the environment.

Shafer, (2020) defined a sequence of teaching encounters that rely on people's desire for peace, nonviolent conflict management options, and Page, (2004) abilities for critical examination of universal arrangements that create and legitimate injustice. Valino, (2020) and Tahir (2017) explained disparity the characterize peace education. There must be an end



to the existing culture of violence in order for humanity and the planet we call home to survive. Bar-Tal and Rosen (2019) explained that It's hard to find peace in Pakistan right now since the nation is divided along racial, ethnic, religious, and political lines as well as by language and geography. This turmoil has an impact on the younger population, especially those who attend universities. Williams (2018) In addition to their families and schools, they are exposed to this culture via the mass media and other cultural organizations and possessions weakening their feeling of agency is one way that describes how violence impacts schools on several levels. Murithi (2021) asserts that our capacity to reject violent and aggressive methods to solve issues will determine the sort of society we build in the future. Peace education should be a major part of enhancing human interactions at home, school, and business and beyond national boundaries. According to Wahiduddin (2015) students learn to take responsibility for their actions when they participate in peace education. If instructors and students alike can benefit from peace education, then it will be a worthwhile Endeavor. In order to improve themselves as individuals and according to Morton, (2019) and Nimmerfeldt (2009) as a community, instructors and educators must be willing to participate in the learning process. Learning by doing is a powerful tool for self-discovery and a means of breaking down cultural preconceptions.

Recommendations

New researchers should work on removing the causes of violence from public and private universities and providing a peaceful environment for students. They should conduct research on ethical issues with students of all ages. It should be mandatory for researchers to create service projects that benefit their school, neighbourhood, or the world at large. Peace education should be one of the main subjects taught in Pakistan's schools right now. After studying “peace education” in their universities students will be aware of the consequences of violence and thus avoid such situations.

Teachers, administrators, and other school staff members can demonstrate by interacting with each other that they can learn how to treat people with kindness and compassion. In the classroom, the teacher must get to know each child, taking the time to understand their particular strengths and challenges. Using models of restorative justice can help students understand the consequences of their actions. Involve students in drafting and revising school rules and regulations. Students should be encouraged to express their ideas in



the classroom. Allow students to challenge authority and empower them to do so. Reduce the importance of rivalry and selfishness in favour of cooperation and teamwork.

Conclusion

A large number of students who go to university face various types of violence; students have faced different violence in Islamic education at university level. They faced the aggression by yelling at others in different ways as well as they kicked by students. Students rarely treated unwell because of race/competition. It is concluded that students are not interested in studies so they do not pay attention to competition. Students have suggested different causes of violence in Islamic education at university level. They are strongly agreed that financial problems of students and educational demands of their parents are the main reason for aggression. Students do not agree that there is psychological problems lead to conflict. Male and female students have different views on the causes of violence, as boys have more reasons for conflict (violence) than females. A large number of students want security devices to solve the problems of violence at university level and very few students want to applied conflict resolution system. Finally, it is concluded that both male and female students are being harassed and it is affecting their studies equally.



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