
**ISLAM'S SYSTEM OF PEACE AND CONTEMPORARY WARS AND CONFLICTS
RESEARCH REVIEW IN THE LIGHT OF THE QUR'AN AND SUNNAH**

Hafiz Aman ullah

(PhD Scholar), Department of Islamic Studies, The Islamia University of Bahawalpur

Dr. Amna BiBi

Independent Researcher, Arabic Language & Literature.

Muhammad Arif Malik

Department of Islamic Studies, The Islamia University of Bahawalpur

Ansa Hanif

(PhD Scholar), Department of Islamic Studies, The Islamia University of Bahawalpur

Qazi Abdul Wadood

PhD scholar (Islamic studies), Lecturer of Islamic studies at MAG Science college Gurmani

Dr.Shakeela Rafiq

The University of Tehran, Iran

Abstract:

The word "peace" is the opposite of war it is an Arabic word. It also has the meaning of peace tranquility peace tranquility comfort satisfaction peace rescue shelter chain safety and on the contrary in war there are causes of restlessness dissatisfaction unrest chaos killing and bloodshed. Peace is an important need of society. Without it, there is no difference between man and beast. The word Islam: provides the meanings of escape, being safe, reconciliation and peace and security. According to this literal meaning, it is said in the hadith of the Prophet (ﷺ)

"The best Muslim is the one from whose tongue and hand other Muslims are safe."

If we study the biography of the Prophet (ﷺ) carefully we find the meaning of peace and love very broad it includes many actions accepting forgiveness, commanding good, forbidding evil Forgiving the ignorant showing mercy to the disaffected giving to the deprived forgiving the oppressor not harming anyone gentleness tolerance self-control in anger, forgiveness and forgiveness. Taking, work, making, peace among people etc.

In view of this in this article how does Islam provide a complete system of peace in this modern era of wars and conflicts? The importance of peace and order in Islam, where moral and legal teachings were given to end corruption and unrest on the basis of fragility it also presents its appropriate solution through practical measures. Under this topic references to the establishment of peace and the end of unrest and Islamic and Western thoughts and ideas have been mentioned and compared with each other. In which the forms of corruption in the world in the modern era

and its causes have been described and the Islamic perspective has been mentioned in the chapter on corruption and the causes of corruption and insecurity.

Key Words: Islam, Peace, War, Comfort, Satisfaction, Unrest, Chaos, Killing, Accepting forgiveness, Commanding Good, Forbidding Evil, Forgiving the Ignorant.

Introduction:

The word 'peace' is the antithesis of fear. It is an Arabic word, but it is used equally in Urdu and Hindi languages. In addition to peace, peace and comfort, there is also the meaning of peace and shelter. Peace is an important need of society. Without it, there is no difference between man and beast.

Peace is very important for the development of society. Therefore, it has been an important issue since day one and it has become more important in today's turbulent times. All the prophets who came to this world from Adam (a) to Muhammad (ﷺ) have given importance to restoring peace and order, ending oppression and injustice and fulfilling rights. When Ibrahim (a) and his son Ishmael (a) were engaged in the construction of the Ka'bah, they prayed for the city of Makkah:

"رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا" i.

"O my Lord, make this city (Makkah) a place of peace".

The word 'Islam' (s, l, m) is derived from Salam. Its literal meaning is to avoid to be safe to reconcile and to achieve and provide peace and security. In the Hadith of the Prophet (peace and blessings of Allaah be upon him) it is said in this literal sense:

"الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ" ii.

"A better Muslim is one whose tongue and hands protect other Muslims".

According to the dictionary, the word Islam refers to four meanings.

1 The literal meaning of Islam is to find peace and tranquility to give peace and security to other people and to protect something. In the Qur'an Allah says:

"يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ" iii.

"Allah guides through him those who follow His will to the paths of peace".

2 The second meaning of the word "Islam" is to believe, accept, bow down and surrender and obey .

Allah says in the Qur'an:

"إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْتُ قَالَ أَسْلَمْتَ لِرَبِّ الْعَالَمِينَ" iv.

"And when their Lord said to them, "Bow your neck before me," they said: "I have surrendered before the Lord of all the worlds".

3 The third meaning in the word "Islam" is peace and tranquility .

Allah says in the Qur'an:

"يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً" v.

"O you who believe! Enter Islam completely".

4 Similarly, a tall tree is also called al-Salam in the Arabic dictionary.

Human life seeks peace and peace so peace, satisfaction, justice and security have a prominent place in every religion. The religion of peace is "Islam" about which opponents have spread false

propaganda among the common people and have made it a meaning of terror and horror. But history bears witness to it, and those who know it, no matter who they are. I belong to religion you know very well that Islam actually gives a message of peace and security to human beings. Which is built by mutual love and mutual equalit?

If you look at the history of the Arab land before Islam, it will be seen that the Arab nation was so cruel brutal and oppressive that For a simple matter the two tribes continued to fight for centuries and burned in the fire of revenge, even if it took the lives of sinners but they did not care about it.

As if there was no value for human life for revenge. The situation of prejudice was such that every amir persecuted the poor and the strong oppressed the weak. People had forgotten the purpose of their creation and it had become their hobby to worship self-carved idols as their gods and to create mischief and disorder by adopting their own path.

As a result cruelty murder theft and immorality .The market was hot. Social life had been destroyed and law and order had been completely broken.

In such a situation, when humanity was dying "Islam" gave the message of mutual love and valued human life and stopped the atmosphere of unrest.

vi "مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا".

"Whoever kills a human being in exchange for blood or for any other reason than to spread corruption in the earth, it is as if he has killed all human beings and whoever gives life to anyone, it is as if he has given life to all human beings".

In the eyes of Islam, the killing of a single person is like killing the whole of humanity. Islam does not like the killing of a single person or his torture. Allah's Messenger (peace and blessings of Allah be upon him) said:

"وَاللَّهِ لَا يُؤْمِنُ وَاللَّهِ لَا يُؤْمِنُ وَاللَّهِ لَا يُؤْمِنُ قِيلَ: وَمَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: الَّذِي لَا يَأْمَنُ جَارَهُ

بَوَائِقَهُ".

He is not a believer, he is not a believer he is not a believer. It was asked, "Who, O Messenger of Allah?" He said, "One whose neighbor is not safe from his oppression".

At present the world has become a breeding ground for all-round unrest chaos oppression and oppression. No corner and no country is safe from this situation and every class and country wants to get rid of this evil, but no strategy is effective the main reason for which is the rebellion against God's rules in every system.

In this case Islam is the only force that can turn this unrest into peace and bring peace to the world. Islam has In order to eradicate all kinds of corruption from the society and to make the world a haven of peace, the economic, social and political level has been given timeless, appropriate and applicable laws, principles and moral guidelines in all times and circumstances.

Only by following them can these difficulties be overcome successfully and these challenges can be overcome .

In terms of the above meanings, Islam literally means peace, surrender, peace and prosperity. If we consider, there are only three things in the world: justice and injustice: life, property and property. These are the things in which justice is not done, they harm

peace and security. In view of this, the Prophet (peace and blessings of Allah be upon him) delivered a historic sermon in the form of Hajjat-e-Vida. There was also a time:

" فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ بَيْنَكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا."viii.

"Verily your blood, your wealth, and your wealth are as honorable among yourselves as this day is in this month and in this city".

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"Verily, your blood, your wealth, and your wealth are as honorable among yourselves as this day is in this month and in this city".

Life of the Prophet(ﷺ)

The life of the Prophet (ﷺ) was as glorious before the Prophethood as it was after the Prophethood. He was always striving for peace. The incident of Oath of Allegiance is a testimony to this. When the atmosphere of right, unrest and corruption in the Arab world intensified. In such a situation, the cries of the oppressed and helpless people were heard and some tribes of the Quraish took steps to bring a historic manifesto whose name was 'Oath .It's 'al-Fadl'.

Which was a historic agreement on peace, basic human rights and the welfare of the helpless The Prophet (s) was an important member of this treaty. For this agreement you played a full cooperation and effective role in Ain Shabab. Its importance can be gauged from the fact that the Holy Prophet (sa) said at one point during the Prophethood:

"Even if I were given red camels against this agreement, I would not have taken it and even today if someone calls for such an agreement, I am ready to participate".

Five years before ba'ath when the Quraish planned to rebuild the Ka'ba, when it came to replacing the HijraSud, a civil war broke out between the tribes. People even dipped their hands in a pot full of blood and swore to die and kill. After several days it was decided that the person who entered through the gate of Masjid-e-Haram first yesterday morning should make his order and make a decision .Everyone agreed on this opinion. It was morning and when all the people reached the shrine, they saw that Muhammad was the first to come. Seeing you, all the people spontaneously cried out:

" هذا الأمين، رضيناها، هذا محمد."x.

Meaning: It is Muhammad who is trustworthy, we are ready to command him".

He ordered a sheet and placed the hijrasud in it and said, "The chief of every tribe should hold this cloak so that no tribe is deprived of this honor." Everyone liked this decision. They all picked up the sheet together. In this way, the pioneer of peace acted with great wisdom and on this decision of yours, a major riot ended with peace^{xi} .

Peace in Islam by The Qur'an

The first casualty of a society whose peace is shattered is human life. Before Islam, human lives had no value, but Islam gave such dignity and respect to human life that the killing of one human being was considered as the murder of all humanity. The Qur'an says:

"من أجل ذلك كتبنا على بني إسرائيل أنه من قتل نفسا بغير نفس أو فساد في الأرض فكأنما قتل الناس جميعا ومن أحياها فكأنما أحيا الناس جميعا" xii.

That is why We decreed to the Children of Israel that whoever kills a human being without any life or for any reason other than to cause mischief on earth, it is as if he has killed all humanity, and whoever recognizes the greatness and honor of a human life, it is as if he has given a new life to the whole of humanity".

No religion or movement had ever presented such a universal and comprehensive concept of human life before Islam.

On the basis of this universal concept, the Qur'an describes believers as the most deserving and advocates of peace.

It is said":

"فأى الفريقين أحق بالأمن إن كنتم تعلمون، الذين آمنوا ولم يلبسوا إيمانهم بظلم أولئك لهم الأمن وهم مهتدون" xiii.

Who is more entitled to peace between the two parties (Muslims and non-Muslims) if you know then tell us those who believe and who have kept their faith free from all the oppression and shirk, peace is for them and they are also on the truth.

In addition to killing and bloodshed, Islam strongly dislikes incitement terrorism and the hot marketing of false rumors it calls it an aggressive and barbaric act.

Allah says (interpretation of the meaning

"ولا تفسدوا في الأرض بعد إصلاحها" xiv.

Do not cause mischief in the earth after the reform".

Several verses of this article are found in the Qur'an.

Peace is a great blessing. The Qur'an mentions it as a gift from God:

"فليعبدوا رب هذا البيت الذي اطعمهم من جوع وآمنهم من خوف" xv.

The Quraish should worship the Lord of the house, who saved them from hunger, fed them and gave them peace from fear and fear".

The way of life and style of Hazrat Muhammad Mustafa (PBUH) has been described as the best example for us.

Thus, The Lord says:

"لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا" xvi.

Translation: **The fact is that for you there is the best example of the Messenger of Allaah (peace and blessings of Allaah be upon him), for anyone who hopes in Allah and the Last Day and mentions Allah frequently.**

Peace in Islam by Hadiths of the Prophet ﷺ

The importance of peace in Islam can be gauged from the fact that there are many instructions regarding maintaining peace in the earth in the collection of hadiths of the Prophet (peace and blessings of Allah be upon him), such as:

Abu Hurairah (may Allah be pleased with him) reported that the Prophet (peace and blessings of Allaah be upon him) said:

"المسلم من سلم المسلمون من لسانه ويده والمؤمن من آمنه الناس على دمانهم واموالهم". xvii

"A Muslim is the one whose tongue and hands protect the Muslims, and the believer is the one who does not pose any threat to the life and property of the people".

On another occasion, he urged to avoid cruelty and narrow-mindedness, saying :

"اتقوا الظلم فان الظلم ظلمات يوم القيامة واتقوا الشح فان الشح ابلك من كان قبلكم حملهم ان سفكوا دمانهم واستحلوا

محاريم". xviii

"Avoid oppression, because oppression is a part of the worst darkness of the Hour, and beware of the evil eye, which has killed many before you, and this disease has led them to consider bloodshed and haraam lawful".

The Prophet (peace and blessings of Allah be upon him) said:

"He is not one of us who calls to the spirit, and the one who fights on the basis of the spirit"^{xix}

The Prophet (peace and blessings of Allah be upon him) said:

"الا من ظلم معابدا او انتقض او كلفه فوق طاقته او اخذ منه شيئا بغير طيب نفس فانا حججه يوم

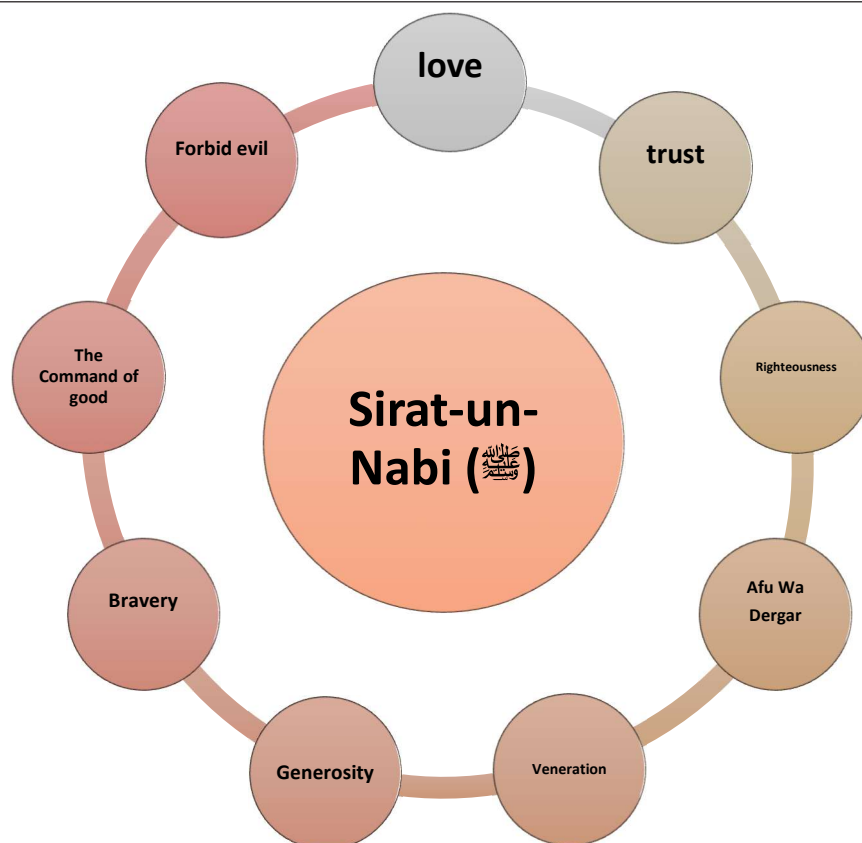
القيامة". xx

Beware! Whoever wrongs a contract, or curtails its rights, or burdens it more than power, or obtains anything from it without its will, then on the Day of Resurrection I myself will make a claim against it".

In the light of social peace and love, the Prophet ﷺ

If we study the Life of the Prophet ﷺ carefully we find the meaning of peace and love very broad including many good deeds some of the actions are adopting forgiveness ordering good forbidding evil dispel using the ignorant giving mercy to the one who breaks off giving to the deprived, forgiving the wrongdoer meeting the forehead not hurting anyone gentleness, patience

To control oneself in times of anger, to work with forgiveness, to smile for the Muslim brother to do good to the Muslims to make peace among the people to pay the rights of the people to help the oppressed to prevent the oppressor from his oppression to pray for forgiveness to remove someone's problem to support the weak to support the abandoned children. To train, to show compassion to the little ones to respect the elders to respect the scholars to feed the Muslims to dress the Muslims, to pay the rights of the neighbors to bear hardships to avoid haraam, to get halal to open up spending on the family etc.



Modern Religious Differences and Islamic Peace:

The need for unity and consensus on the planet is being felt the most today. At present there is no such power that everyone should accept which everyone should obey the absence of a unified power is the biggest deficiency of today one nation does not want to see another nation there are different types of agreements and are broken to solve them if it is thought that the sovereignty of one human being is over.

If everyone agrees, everyone follows it then it is naturally impossible; because today every nation is opposed to another nation so whoever is elected will be a member of one nation, if his nation agrees on this one by consensus, then it is not easy to agree with other nations, and the knowledge of a person cannot be so wide.

To know the needs of every human being be aware of the forms of reform and well-being, know the nature of everyone therefore due to lack of extensive knowledge, he will stumble from place to place, and bring the entire human population to the brink of destruction;

Religious Terrorism and Islamic Peace of the Polytheists of Arabia:

Religious terrorism and narrow-mindedness have been the cause of social strife and corruption today but in every era. Even during the time of the Prophet ﷺ religious terrorism of the disbelievers and polytheists of the Arabs opposed to the Mustafavi movement was at its peak. What should a Muslim behave with people of other religions and civilizations in the society In the light of the Prophet's ﷺ as well as non-Muslims. How to have relations with society so that there is no religious hatred within the society and the society continues to move forward on the strong

foundation of human and high moral values and achieve peace and progress. In the next line, these questions will be examined in the light of the Prophet's ﷺ

Some manifestations of religious harmony in the Prophet's ﷺ

In the dark environment of the culture of kufr and shirk, the Holy Prophet ﷺ created such a great deal of mutual love patience and tolerance among human beings that the fear of brotherhood, love and affection began to flutter everywhere.

Come on! Look at this era of Humayun in terms of how people belonging to different religions lived in the society by showing religious harmony among themselves during this period. Hands over the life and property of non-Muslims what practical model did the Prophet ﷺ present and what instructions he gave to his slaves, the Companions, who would be guided for future generations? See the Prophet's model on social relations with non-Muslims.

Agreement with The People of Najran:

After the establishment of the glory of Islam, the Prophet ﷺ made an agreement with the Ahl al-Najran (Christians) which is so comprehensive that in terms of its composition, it is a document of the political, religious, social, economic and legal rights of non-Muslims in an Islamic state that guaranteed the protection of the rights of non-Muslim minorities. Many muhaddiths and historians have narrated this agreement between the Islamic state and the people of Najran in the Prophet's ﷺ era.

In this treaty, the non-Muslims of Najran have been given practical proof of religious harmony by protecting their rights by giving them the following religious freedoms:

- i. Non-Muslims have been guaranteed not to be removed from their faith and religion. This protected their faith and religion.
- ii. The safety of their places of worship was guaranteed.
- iii. The responsibility of protecting their religious leaders was made the duty of the Islamic government.
- non-Muslim citizens of the Islamic State shall have equal religious and legal rights.
- v. It shall be the responsibility of the Muslim State to protect the dignity, life and property of non-Muslims.
- vi. Non-Muslims will elect their own religious officials.
- vii. Their ebad .^{xxi}

National and ethnic differences and Islamic peace

Even today, people are divided into national pride and ethnic differences. The difference of black whites, the difference of region region domestic and foreign differences due to all these differences and differences the problem is more than what was there before earlier the nations of the world were different but today the distance has turned into closeness, the whole world has become like a family and home ;Therefore, even today, a sigh of relief can be taken only by removing these distinctions.

The Messenger of Allah (ﷺ) was well aware of the harm caused by such distinction, and he declared to eliminate them from the root and taught mankind,

"Behold, you are all the creations of one Creator one Allah

Therefore remove the differences and distinctions and remember that you are all children of the same father and your father was created from the soil, in the soil there is courtesy humility and generosity all of you should be brothers and sisters, none of the black whites have superiority over anyone, being Arabic and non-Arabic is not a matter of distinction, yes, on the basis of superiority and superiority piety. may be established .

The Creator of the universe has himself explained the wisdom of this difference between tribes and families.

” يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْتَقَامُ ”
xxii-

"O people, the truth is that We created you all from one man and one woman and divided you into different families and tribes so that you may know one another. Verily, the most beloved of you to Allah is the one who is the most pious, pious and careful" .

The Prophet (peace and blessings of Allaah be upon him) said:

” يا أيها الناس! ألا إن ربكم واحد، وإن أباكم واحد، ألا لا فضل لعربي على عجمي، ولا لعجمي على عربي، ولا لأحمر على أسود، ولا أسود على أحمر، إلا بالتقوى ”
xxiii-

"O people, open your ears and hear that your Lord is one and your Father is one; beware that an Arab has no superiority over an Ajmi, an Ajmi over an Arab, a white over a black, and a black has no superiority over a white except piety".

Consider that the environment in which the Prophet ﷺ taught this was divided into dozens of tribes despite being in small numbers, then each tribe had different parts and each had different families and families.

Each one had his own distinction, all of them were hand in glove with each other he eliminated all the crimes of discrimination and pride from within them, all of them brothers.

Brothers became brothers, wherever they went, they made the same teachings public, in this way a worldwide community and universal brotherhood came into existence each person felt connected to each other in the same way as the body parts met each other even today by using the Life of the Prophet ﷺ these results can be achieved by making the same teaching public, the difference and conflict of humanity can definitely end is.

Arab conflicts and Islamic peace:

Arab society was militant and militant. In addition, oppression of poor people was a common practice of big people. Unrest across the country, roads not being safe passengers hanging out had become a norm.

In such a situation, when Aas bin Wa'il Sahmi, a noble and influential man of Makkah, did not even pass the Holy Ka'ba by killing the right of a foreign traveler of the Tribe of Zubayr, hazrat Zubair bin Bin uncle of the Holy Prophet ﷺ At the behest and inspiration of 'Abd al-Muttalib, dignitaries and dignitaries of some tribes gathered in the house of Abdullah bin Ja'dan, the elder of the Tribe of Tim, to discuss the issue. The Prophet ﷺ was a 20-year-old man at the time. And this age is not usually to participate in serious national and social issues of the above type.

But in spite of this, in the natural spirit of peace and fire, peace and reconciliation, humanitarian sympathy and well-being, and the support and support of the oppressed which was taking root in

him, he also joined him. The main reason for the destruction of social peace and peace and tranquility is because any person is oppressed and deprived of the right. Therefore this Council of Consultations made a solemn commitment that:

- 1 - If the people of Makkah or any person coming from outside are wronged, we will always become a hand and a force in support of him.
- 2- This hand will be raised against the oppressor until he returns the right of the oppressed.
- 3- Will protect the life and property of every stranger and traveler^{xxiv}.

This agreement was called "Oath of Allegiance" because in ancient times Banu Jarham had also made such an agreement and the names of the three men who had inspired and nurtured this agreement were Fazal. Because this agreement also had the same objectives, it also got the reputation of "Oath of Allegiance".

When this agreement was reached, all of them went together to the house of as mentioned and Demanded that he return the businessman's goods. Now he did not refuse and he was forced to return his wealth. On this occasion Hazrat Zubair bin Abdul Muttalib declared or pledged:

انا لفضل و تعاقدوا تحالفوا
الايقيم مكة ببطن ظالم

Translation: **Verily, those who made a covenant called Grace swore that no wrongdoer would be able to stay in the land of Makkah.**

امر عليه تعاقدوا وتوافقوا
فالجار والمعتز فيهم سالم^{xxv}

Translation: **This is something on which they all made a unanimous agreement, so the neighbor and the poor who are with them will be safe from all kinds of oppression.**

This agreement was in line with the nature of the Holy Prophet ﷺ peace-loving and just nature, and was the voice of the grieving heart of the Holy Prophet ﷺ

The participation of the Prophet ﷺ in this establishment was not just for the sake of charity and blessing, but he played a full role in it and brought life to it by joining an armed group of young people. Thus, a wealthy businessman of Makkah kidnapped the daughter of a pilgrim and recovered the girl with the help of a young group, in the same way Abu Jahl bought goods from a trader who came to Makkah and worked diligently to pay the price^{xxvi}

The Event of Tahkeem:

The second important event of the Life of the Holy Prophet (peace and blessings of Allah be upon him) regarding law and order, or the surprising step, which showed his extreme and God-given intelligence, understanding, insight and wisdom, and which saved the people of Makkah from a great anticipated bloodshed, conflict, riots and quarrels, is the decision to install The Black Stone.

The description of this incident is that when the Prophet ﷺ was 35 years old at that time, the people of Makkah decided to rebuild the Building of Baitullah due to the collapse of the building due to more rain than usual. When the building was completed without going into the details of the

construction, there was a dispute in the installation of The Black Stone. Every tribe wanted this honor to come to its share, swords are free. After all, on the advice of an elderly and elderly Abu Umayyah bin Mughira, it was decided that whoever enters the Holy Shrine before Bab-ul-Islam, accept his order, whatever decision he makes, it will be acceptable to all. It is not just a coincidence, but Allah's doing is such that the first person to enter from this chapter was the Holy Prophet ﷺ. Seeing him, everyone said in the same language: This is Muhammad Amin, whatever decision we make, we will accept it. The Prophet ﷺ was not aware of this situation at all. When the whole matter came to light, you made such a moderate, fair and wonderful decision that satisfied everyone.

If the Holy Prophet ﷺ wanted he could have received this honor himself but he did not do so but rather kept the black stone in a large sheet and asked the representatives chiefs of all the tribes to lift it up by holding it on the edge of the she said. In this way the Holy Prophet ﷺ stopped a bloody war with perfect wisdom and cleverness otherwise they were the same people who would not have stopped trying the war on the slightest thing^{xxvii}

There are many such narrations in the books of Hadiths, in which avoiding oppression living a peaceful life, fulfilling the rights of others avoiding temptation and mischief and publishing good, greater participation in good deeds creating a peaceful, pleasant and positive environment in the earth, generosity and tolerance towards common people (irrespective of religion or nation) and religious of every religion and nation. It has been strongly urged to respect traditions and personalities.

Also, the valuable "scholarly" models of the Prophethood in this regard are in addition to them.

A few examples of peace from the Caliphs:

The Muslim Ummah gave full importance to these moral and legal guidelines and the scientific models of the Prophethood in every era and established its identity as a peaceful nation on earth. The Muslims were also generous towards non-Muslims for this purpose leaving no stone unturned to protect their rights and sentiments and made every effort not to affect the peace process in any way.

Why don't they have to make the biggest sacrifice? As a result of these efforts of Muslims, there is no trace of communal riots and bloody riots in the centuries-old history of Muslims. What could be a greater proof of Muslims being peace-loving?

Some peace models are presented from different periods of the Islamic period.

Hazrat Abu Baker Siddiq (RA)

After the Prophethood, the most valuable period in the history of Islam is the Era of Siddiqi (May Allah be pleased with him). Although the early part of this era is full of emergencies, it is mostly external. There was no internal unrest in the country and there was an atmosphere of tolerance and generosity, especially with non-Muslims.

Therefore, the rights of the non-Muslim population were fully taken care of in the countries that were conquered during the reign of Sayyidina Abu Bakr Siddiq (may Allah be pleased with him). When Hera was conquered, an agreement was reached with the Christians there that their monasteries and churches would not be demolished.

It will not be demolished in which they are fortified in the face of enemies in times of need, there will be no ban on playing their naqus and bells, there will be no prohibition on taking out the cross on the occasion of the festival, it was also said in the same agreement that the dhimmis here will be allowed to wear all kinds of clothes other than military clothing, provided they do not try to resemble the Muslims.

During your caliphate, a non-Muslim woman's hand was amputated by a Muslim officer only for the crime that she used to sing poems in the presence of Muslims. Abu Bakr al-Siddiq (may Allah be pleased with him) warned the officer that if the woman was a Muslim, she should have given a minor punishment.

Hazrat Umar Faruq RA)

The era of Sayyidina Umar Farooq (may Allah be pleased with him) holds a unique position in the history of world rule. This era is an example in terms of the development and prosperity of the country restoration of law and order internal security external politics increase in production, inventions and scientific research.

After 'Umar (may Allah be pleased with him), he has never seen such a beautiful reign in this land .Everyone felt safe and progressive and had complete tolerance towards Muslims as well as non-Muslim minorities.

When Bait-ul-Muqaddas was conquered during his reign an agreement was made with the people in the presence of Sayyidina Umar Farooq (may Allah be pleased with him) that this is the decree given by The Slave of Allah Amir al-Mu'minin, to the people of Elijah that their wealth church cross healthy are for the sick and for all their religions.

In such a way that their churches shall not be inhabited, nor shall they be destroyed, neither shall they be harmed nor shall they be harmed .They will not be delivered nor will their crosses and their wealth be reduced, they will not be oppressed about religion whoever of the People of Elijah wants to take his life and property and move with the Greeks, they and their churches and crosses will have peace .

It is the responsibility of Allah the Messenger the Caliphs and the Muslims, provided they continue to pay the jizya ^{xxviii}

Once the Christian king of Ghassan came to meet Sayyidina Umar Farooq (may Allah be pleased with him) and by chance an Arab inadvertently pushed him away.

'Umar (may Allah be pleased with him) said: "O Amir al-Mu'minin! Could it be that a man touches a king? Sayyidina Umar Farooq (may Allah be pleased with him) replied: This is the law of Islam. According to Islam, rich and poor, kings and subjects are all equal in the matter of justice^{xxix}

Hazrat Usman(RA)

The pledge of 'Usman Ghani (may Allah be pleased with him) was also exemplary in terms of restoration of peace, tolerance with different nations, internal security and development and prosperity.

He used to send official delegations to keep track of the internal situation of many countries. On Fridays, he would come to the pulpit and ask for the news of the country around and make a public

announcement that if anyone has a complaint with any government official, he should come and tell it on the occasion of Hajj.

On this occasion, all the officers were also summoned immediately so that the complaints could be investigated^{xxx}.

During your time, the Christians of Najran had some complaints against some Muslims, so you immediately paid attention to them. He wrote a special letter to the governor of Najran Walid bin Utbah and did not allow the law and order situation to deteriorate^{xxxi}

Hazrat Ali (RA)

The era of Sayyidina 'Ali al-Murtaza (may Allah be pleased with him) seems to be filled with great chaos and due to severe violence, Sayyidina Ali al-Murtaza (may Allah be pleased with him) could not get time, but despite this, there is no scope to point fingers at any part about the security of non-Muslim minorities, as well as neutral classes.

In his time when he received some complaints about the harsh attitude of a governor Amr ibn Muslim (may Allah be pleased with him), he immediately paid attention to their redressal.

In the same way, a canal for the irrigation of non-Muslims was broken, Sayyidina Ali al-Murtaza (may Allah be pleased with him) wrote to the governor there Wa'id bin Ka'b (May Allah be pleased with him) that it is the duty of the Muslims to settle this canal. By my age! I like it more to be settled^{xxxii}

It was the era of the *khair-e-khilafahs*, which is difficult to find a better Example of Islamic rule but even in later periods Muslim rulers maintained this tradition of tolerance and *marwat* with non-Muslims and this series of peace systems and set its best examples in the history of governance.

The main reason for the deterioration of peace:

Society is made up of individuals every person is part of the society. Everyone wants to change society not themselves. Every person understands that every evil and evil is in other people this negative thinking brings the society down from morality because every person sees flaws and evils in other people beyond his own self.

Every person runs away from his responsibilities and justifies his evil sins and shortcomings. Therefore, it is not possible to reform the society without the reform of the individual.

Causes that disrupt world peace:

It is a natural and rational thing that if an evil has to be eradicated, then its causes are found and eliminated, then that evil will automatically end.

The problem of peace is the urgent need of today's global village world, because the destructive weapons that powerful nations have made will destroy the world in the form of corruption.

Therefore, the need of the hour is to practice commonalities, instead of reaching the limit of conflict between civilizations, differences should be resolved through understanding so that humanity can take advantage of each other's knowledge, industry and technology to live a peaceful life and be safe from corruption, disorder, destruction and destruction.

In this regard, it is very important that all people should be treated equally in basic human rights, as enshrined in the Sermon on Hajjat al-Vida and the Charter of Human Rights of the United Nations, and to eliminate the causes that disrupt peace in the world.

The way of Islam is that it not only insists on avoiding evil, but also orders the prevention of its causes so that there are no causes and no evil.

A study of the Qur'an and Sunnah shows that the main causes of corruption in world peace are as follows:

- 1 Forced imposition of one's faith, religion, thought system, political and economic policies, one's own culture and culture on others.
- 2 To illegally occupy the wealth, economic resources and land of others.
- 3 Inequality: e.g., a nation or group considering oneself superior and others inferior on the basis of color, race, language or nationality, and then discriminating against them in practice.

These are the causes of hatred, enmity, quarrels and temptations and bloodshed in the human society or the nations of the world, due to which there is unrest at the domestic or international level, peace and tranquility is destroyed and restlessness and restlessness and restlessness.

Therefore, the need of the hour is to eliminate such discriminatory attitudes from the world.

Summary:

The above discussion shows that Islam is the first religion that has declared such discriminatory attitudes as against humanity and causing global corruption. And Islam practically gave a system based on justice, justice and tolerance, which provided an environment of respect, respect and equality to the people, in which everyone continued to play their role for the welfare of humanity by following their religion, their traditions, their culture and their civilization .

So! This just system is based on the sacrifices of the Prophet Muhammad ﷺ and the sacrifices of the Companions .There is no need for the people of Islam to be disappointed by the conspiracy being hatched, nor to take any wrong step out of emotion. Because just as changing the name does not change the reality of in the same way Islam which is the guarantor of peace and security, can be declared as terrorism or anti-humanity and its reality cannot be changed.

This is the guidance of religion which teaches man how to live like a human being and gives the message of mutual love and mutual equality for the establishment of peace.

Therefore we should fully adapt knowledge and practice speech and character seat and barbarism in the Islamic framework and be ready to face the enemies of peace and humanity the evil elements spreading hatred and respond to their propaganda wisely and wisely in a positive way so that oppression can end and the atmosphere of peace and humanity in the society is smooth full of no history in the world can provide such brilliant examples. Today, there is a need for the governments of the world to learn from it.

Suggestions and recommendations:

Keeping in mind the modern era, we see that humanity is trapped in violence and extremism. Religious, economic, political and intellectual extremism has removed man from the path of moderation. The teachings of the ﷺ can play a very effective and positive role in the establishment

and formation of a universal civilization. Below are some recommendations that can be followed to provide Islamic peace and security:

In order to get rid of the difficulties, sufferings and problems faced by humanity, especially the Muslim Ummah in today's time, the whole nation should collectively turn away from Islamic teachings and repent from all kinds of sins, shortcomings and misdeeds and be determined to make the Life of the Prophet (peace and blessings of Allaah be upon him) the torchbearer of Islamic peace for the future.

Instead of teaching The Prophet (peace and blessings of Allaah be upon him) in the curriculum as compulsory or optional, at least at the level of BA, BSC, M.PHIL, P.HD should be taught a lesson by including it as a compulsory subject. S.M.Phil. and Ph.D. so that Islamic thought and spiritual scholars can be developed and they can follow the path of spirituality in practical life and create a virtuous and religious and spiritual society.

Seminars and conferences should be organized on various topics derived from sirat-un-nabi (peace and blessings of Allaah be upon him) so that the general public and especially the younger generation should be made aware of the practice of sirat-un-nabi (peace and blessings of Allaah be upon him) and they should consider it their religious responsibility to follow the sirat.

At the government and private level, more and more programs related to law and order should be broadcast in the media in the light of Islamic teachings so that people can be brainwashed on the right scale.

Promote an atmosphere of justice, collective, peaceful humanity within the society by following the teachings of the Qur'an and the Life of the Prophet ﷺ

Social life should be developed on such lines by following the life of the Prophet (ﷺ) so that individuals can develop feelings of brotherhood, love, mutual sympathy brotherhood charity service, harmony, tolerance, tolerance and compassion in the society.

Better and good relations should be established at all levels on humanitarian grounds with the followers of other religions in Pakistani society so that an atmosphere of mutual love and harmony can be established in the society and social peace and stability can be practically strengthened.

In order to spread Islam's message of peace and security, brotherhood, harmony and tolerance to non-Muslims, such institutions should be established in a missionary spirit, which should produce trained people who are the moving models of the Prophet ﷺ in both academic and practical terms so that they and others are inspired by their good deeds and are attracted to the golden teachings of Islam. Come on.

By following the above suggestions, through reform and training, we can create an ideal Islamic society and fill our feet with the pearls of the Prophet's ﷺ .

ⁱ Ibrahim:35

ⁱⁱ Al-Bukhaari Abu 'Abd Allah Muhammad b. Isma'il b. Ibrahim b Mughira (194) 256/810. Al-Jami al-Saheeh Kitab al-'Ayman Bab al-Muslim min Salam al-Muslimun min Lasana wa Yiddah Beirut Lebanon, Dar al-Kalam 1401/1981, Raqat-ul-Hadith: 10

- iii Al-Ma'ida,5:16
- iv Al-Baqara,2:131
- v Al-Baqara.2:208
- vi Al-Ma'ida,5:32
- vii Al-Bukhari Muhammad bin Isma'il, Al-Jami al-Sahih Kitab-ul-Adab Raqat-ul-Hadith:2016
- viii Al-Bukhaari Muhammad ibn Isma'il, al-Jami al-Sahih, Kitab al-Adab, Raqat al-Hadith:66
- ix Al-Bukhaari Muhammad ibn Isma'il, al-Jami al-Sahih, Kitab al-Adab, Raqat al-Hadith:66
- x Mubarakpuri, Safi-ur-Rahman, Al-Raheeq al-Maktoum, p.79
- xi Sirat al-Mustafa p.113
- xii Al-Ma'ida,5: 32
- xiii Al-Anam,81-82
- xiv Al-Araf,56
- xv Al-Quraish,4-5
- xvi Al-Ahzab,33:21
- xvii Tirmidhi, Abu Isa Muhammad bin Isa bin Sura bin Musa bin Dhahak Salmai (210) 279/825. Al-Sunan, Beirut Lebanon: Dar al-Gharb al-Islami 1998, Raqat al-Hadith: 2627
- xviii Muslim, Ibn al-Hajjaj al-Qashiri,Al-Sahih. Beirut, Lebanon: Dar-i-Ahya al-Tarath al-Arabi, Raqat al-Hadith: 2578
- xix Abu Dawud, Suleiman bin Ash'ath bin Ishaq bin Bashir bin Shadaad Azdi Sabhastani (202) 275 AH/817. 889). Al-Sunan. Beirut, Lebanon: Dar-ul-Fikr, 1414/1994 Kitab-ul-Manners, Bab al-Asbah, Raqat-ul-Hadith: 1521
- xx Abu Dawud: Kitab al-Qur'an wa'l-Mar'ah Al-Hadith: 3052
- xxi **Ibn Sa'd, Muhammad ibn Sa'd (230 AH), Al-Tabaqat al-Kubri, Tahaqiq: Muhammad Abdul Qadir Ata, Dar-ul-Katab al-Ilmiyyah, Beirut, T. 1, 1410 AH, Zikr wafaadat al-Arab 'Ali Rasulullah, Delegation, 1/267, 268**
- xxii Al-Hijrat, 49: 13.
- xxiii Musnad Ahmad Hadeeth No. 23489
- xxiv **Ibn Hisham, 'Abd al-Malik (d. 213 A.H.): Sirat al-Nabi, Tahaqiq: Mustafa al-Saqa wa Ibrahim al-Abiari wa 'Abd al-Hafez al-Shalabi, Al-Mustafa al-Babi al-Halabi wa'l-Awladah al-Basir, vol. 2, 1375-1955, Chapter Of Oath al-Fadl, 1/133.**
- xxv **Al-Saheli, 'Abd al-Rahmaan ibn 'Abd Allah Abu al-Qasim (581 AH) al-Rood al-Anf fi Sharh al-Sira al-Nabawiyyah ibn Hisham, al-Muhaqiq: 'Umar 'Abd al-Salami, Dar Ihya al-Tarath, Beirut, t.1, 1421/2000, Oath al-Fadl: 2/47**
- xxvi Al-Azhari, Pir Muhammad Karam Shah: Zia-un-Nabi, Zia-ul-Quran Publications, Lahore, 1993, vol. 2, pp. 123-126
- xxvii **Muhammad ibn Ishaq (151 AH), Sirat Ibn Ishaq (Kitab al-Sa'ir wa al-Mughazi), Tahaqiq: Suhail Zakar, Dar-ul-Fikr- Beirut, 1398/1978, Hadeeth Binyan al-Ka'ba, 1/103**
- xxviii Shibli Nomani, Al-Farooq, 2/137
- xxix Zafir-ud-Din, Mufti, Islam's System of Peace, p.49
- xxx Ahmad ibn Hanbal, al-Musnad, p. 73
- xxxi Abu Yusuf, Ya'qub ibn Ibrahim (d. 182 AH), Kitab al-Qur'an, Beirut, Lebanon: Dar al-Ma'rafa, p. 276
- xxxii Shah Moin-ud-Din, Tarikh-e-Islam, vol. 368