

A RESEARCH REVIEW OF THE BASIC PRINCIPLES OF PEACEMAKING IN THE LIGHT OF PROPHET'S LIFE

DR. HAFIZ. M. MUDASSAR SHAFIQUE

ASSISTANT PROFESSOR, FACULTY OF ARTS AND HUMANITIES, DEPARTMENT OF ISLAMIC STUDIES,
(CAKCCIS), SUPERIOR UNIVERSITY, LAHORE, PAKISTAN
EMAIL: mudassar.shafique@superior.edu.pk, mudassaraarbi@gmail.com

DR ATIQ UR RAHMAN

ASSOCIATE PROFESSOR, DEPARTMENT OF ISLAMIC STUDIES, UET LAHORE
EMAIL: dratiqet@gmail.com

PROF. DR. ZIA UR REHMAN

CHAIRMAN, DEPARTMENT OF QUR'ANIC STUDIES, THE ISLAMIA UNIVERSITY OF BAHAWALPUR PAKISTAN,
EMAIL: zia.rehman@iub.edu.pk

DR. MUHAMMAD SAJJAD MALIK

ASSISTANT PROFESSOR DEPARTMENT OF ISLAMIC STUDIES, DIVISION OF ISLAMIC AND ORIENTAL
LEARNING UNIVERSITY OF EDUCATION LOWER MALL CAMPUS LAHORE
EMAIL: muhammad.sajjad@ue.edu.pk

DR SADAF SULTAN

ASSISTANT PROFESSOR, DEPARTMENT OF ISLAMIC STUDIES, LCWU LAHORE
EMAIL: drsadaflcwu@gmail.com

Abstract

Social peace is the need of the hour and that is why Allah sent all the prophets with a purpose of teaching peace, but at the same time made it conditional on obedience to the prophets to establish peace. Allah has always made this world a cradle of peace to keep it free from filth like oppression, evil, corruption and sedition and sent the prophets with the message of peace for the procedure. But unfortunately, at this time in the world, every effort is being made to associate Muslims with such heinous acts as terrorism. While the Western world, which is outwardly presenting itself as a champion of human rights, is raising the slogan of combating corruption and establishing peace, in the name of ending terrorism, it is committing social, economic, political and moral riots all over the world. It began with the war between America and Russia, and in the present era, it is increasing day by day in a ruthless manner in Iraq, Libya, Syria, and Palestine to achieve its illegitimate goals, and its lust is not about to end. But on the contrary, the West has started criticizing Islam and Muslims and is making terrorism mandatory with Islam and considering its followers as terrorists and enemies of humanity. All this is a conspiracy to destroy the social peace of the world by calling Muslims rioters on the basis of ignorance and prejudice about the true spirit of Islam. Therefore, there is a need to bring to the world such principles and rules from Islamic teachings on peace, and especially from the life of the Holy Prophet, which aim to clear the accusations leveled against Islam and to show the world how the Holy Prophet and his companions established peace in society and set examples of justice, tolerance, basic human rights, and religious freedom, not only with Muslims but also with non-Muslims. Therefore, this article mentions the principles from the life of the Holy Prophet, thanks to which peace was established in the Madanī society. Even today, social peace can be established by following these principles.

Key words: Peacemaking, Prophet's life, Basic principles,

INTRODUCTION:

Peace and order are the basic needs of human life. Without it, neither social life can survive nor human development is possible. Islam is a dynamic religion that considers peace as its foundation. Unlike Western ideas, Islam has defined "peace" as a greater good. Islam provides basic principles for social peace, which include connection with Allah, piety and patience. Peace in Islam is based on piety, justice and compassion, and its aim is to protect the life of every human being. The Holy Quran emphasizes respect for human life, and the concept of war is only defensive, not offensive.

Even in a state of war, Islam has established principles of mercy and kindness, and has given importance to the maintenance of peace. Today, the major causes of the destruction of world peace include economic division, religious intolerance and lack of justice and fairness. These same problems existed in society during the time of the Prophethood, but the Prophet Muhammad (PBUH) established such economic principles that peace was established. He distributed the spoils equally and established economic balance. In the light of the Prophet's life (Sēerāt-ūn-Nabī) even today, the world can be made a cradle of peace by following the principles of economic balance. This research presents an overview of the basic principles of establishing peace from the (Prophet's life) Sēerāt-ūn-Nabī.

In the life of the Holy Prophet (PBUH), principles such as peace, justice, brotherhood, equality, and patience were fundamental, which played a significant role in establishing social and global peace. This research study examines these teachings that provide practical guidance for establishing social peace in the present era. In the light of the events of the Prophet's (PBUH) life, this research shows how adopting these principles can become the basis for peace and stability in the modern world as well. This article highlights the fundamental points that can be helpful in promoting social reform and world peace and points to an Islamic model that can still be a guarantee of peace and security today. The major causes of the destruction of world peace today are economic division, lack of religious tolerance, inequality, lack of justice and fairness and unnecessary wars. The lack of world peace is a major problem of today, where linguistic, cultural and religious prejudices have turned humans into enemies. International organizations like the United Nations seem helpless in the face of great powers, and war and chaos are everywhere. In such situations, the Seerat-un-Nabi (peace be upon him) provides the real path to peace. Every aspect of the life of the Holy Prophet (peace be upon him) is characterized by peace and security, be it the peaceful struggle in Mecca, the matter of the pact in Medina or the event of the conquest of Mecca.

Today, economic imbalance, religious intolerance and lack of justice are major causes of the end of peace and these problems were also present in the time of the Prophet Muhammad (peace be upon him). But he (peace be upon him) set a practical example of economic principles, religious tolerance and equality that established peace. He (peace be upon him) distributed wealth fairly and treated people of all religions with tolerance. The Holy Prophet (peace be upon him) promoted equality between different classes which gave every human being an equal place. In the present era, the lack of justice has become a major problem for the world. The same disparity in justice and fairness is found in our society as in the era of ignorance. The Holy Prophet (peace be upon him) set a high example of justice, even saying that if his daughter steals, her hand will be cut off. If today's judges make decisions according to the teachings of the Holy Prophet (peace be upon him), the system of justice and fairness in the world will be correct.

Powerful countries around the world are imposing war on the weak, while the Prophet (peace be upon him) always emphasized reconciliation and peace. Sadly, we have forgotten the teachings of the Prophet (peace be upon him), due to which the peace of the world has been destroyed. If we want peace and security in the world, then we must follow the teachings of the Prophet (peace be upon him) and tell the world that Islam is a religion of peace and security and that he (peace be upon him) came as a mercy for all humanity.

The meaning of peace:

The word "Islam" comes from the Arabic word "سَلَمَ" or "سَلَّمَ", which means peace, security and well-being. In this sense, the literal meaning of Islam is peace. Islam is a religion that not only gives a message of peace itself but also teaches peace, love, tolerance, moderation, and patience to others. Dr. Muhammad Hamidullah says: In the light of various dictionaries and encyclopedias, the meaning of peace can be defined as follows: "Ease of mind, inner satisfaction and calmness, relief from emotional states, mutual cooperation and sharing in social terms, a general atmosphere of harmony, balanced fulfillment of rights and obligations, and social well-being are included in its meaning." Thus, world peace (which Islam has conceived) is not just the absence of war and conflict, but it encompasses the broader meaning of satisfaction and fearlessness in the individual, social, religious, moral and international life of man, and is the name of that ideal state where all spheres of life travel on the highway of progress without fear or treachery.¹

Why is it important to maintain peace in society?

Peace in society is essential because it is a basic condition for the development, prosperity, and well-being of all spheres of human life. Peace is given great importance in Islam, and the Quran and Hadith provide clear teachings about the establishment of peace and justice. In the Quran, Allah Almighty has declared justice as the foundation of peace and emphasized that social peace cannot be established without justice.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ²

"Allah enjoins to do justice and to adopt good behavior"

The common understanding of justice and fairness is that everyone should be given their due and no one should be oppressed. This verse makes it clear that Allah Almighty has commanded every individual to live with justice and fairness. Where there is justice, there will be peace. Allah Almighty has forbidden corruption (corruption) and war and strife on earth because it destroys peace.

¹ Dr. Hamēdūllah, Peghāmbār ē amn, Lahore: Maktaba Dānīyāl Urdū Bāzār, p. 8

² Al Quran:16:90

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا³

"Do not make mischief on the earth after it has been set in order"

This verse indicates that spreading corruption in society is an act that is disliked by Allah, and without peace, progress and prosperity are not possible. In the Holy Quran, Allah Almighty has declared peace and security as a reward, and has commanded people to pray for peace and well-being.

وَ إِذْ قَالَ اِبْرٰهٖمُ رَبِّ اجْعَلْ هٰذَا بَلَدًا اٰمِنًا وَّ ارْزُقْ اَهْلَهُ مِنَ الثَّمَرٰتِ مَنْ اٰمَنَ مِنْهُمْ بِاللّٰهِ وَّ الْيَوْمِ الْاٰخِرِ⁴

(Recall) when Ibrahim said, "My Lord, make this a city of peace, and provide its people with fruits -those of them who believe in Allah and the Last Day."

This is a prayer of Prophet Abraham (peace be upon him), in which he prayed for peace for his city. This verse shows that peace is a basic need for every society. And similarly, keeping in mind the importance of social peace and to promote the establishment of peace, the Messenger of Allah (ﷺ) declared Muslims as brothers and enjoined love, brotherhood, and compassion among themselves.

"المسلم أخو المسلم لا يظلمه ولا يسلمه"⁵

"A Muslim is a brother to another Muslim; he neither wrongs him nor leaves him helpless."

This hadith states that brotherhood and peace are essential among Muslims, and that oppression and violence must be avoided so that society can remain peaceful. Islam has made peace essential for society. The Messenger of Allah (ﷺ) said that the best Muslim is the one from whose hand and tongue others are safe.

المسلم من سلم المسلمون من لسانه ويده⁶

"A Muslim is one from whose hand and tongue other Muslims are safe."

This hadith teaches that a true Muslim is one who is a cause of peace for others, not of pain and distress for them. The Messenger of Allah (ﷺ) emphasized the importance of protecting human life and property in his Farewell Hajj sermon.

فان دماءكم وأموالكم وأعراضكم عليكم حرام كحرمه يومكم هذا في شهركم هذا وفي بلادكم هذا

*"Your lives, your wealth, and your honor are sacred to you, just as this day is sacred to you."*⁷

This hadith states that in an Islamic society, the life, property, and honor of every individual must be protected, and without their protection, social peace cannot be established. The need for peace has been repeatedly emphasized in the Quran and Hadith, because without peace, neither social progress is possible nor can the individual life of individuals prosper. Islamic teachings emphasize peace, justice, brotherhood, and love in order to create a society that is peaceful not only externally but also internally.

The state of peace in Arabia before the Prophet's mission:

Before the Prophet's mission, the situation of peace and order in Arabia was extremely poor. Civil wars, enmity, and tribal disputes had become the norm among the Arab tribes. The lack of a strong central government exacerbated these problems. The following are excerpts from various events and biographies.

1. Arab society was based on tribes, and each tribe was busy demonstrating its power. Even minor disputes turned into major conflicts, and these conflicts continued for generations. One famous war is the War of "Ba'āth", which lasted for several years between the A'ws and Khazraj tribes.⁸

2. The War of Ba'āth is a well-known war that was fought between the A'ws and Khazraj tribes of Medinah. This war took place a few years before the declaration of Prophet hood and made the situation in Medina worse. This war increased the hostility between the A'ws and Khazraj and completely destroyed the peace and order of Medina.

3. There was no concept of a central government in Arab society. Each tribe survived on the strength of its own strength, and the tribal chiefs ruled. As a result, there was a lack of justice and respect for the law in society.

Before the Prophet's mission, it is known that he avoided participating in the wars of Arabia. In his youth, the Prophet (peace and blessings of Allah be upon him) did not do anything that was in line with the traditions of the era of ignorance and that caused unrest or chaos in society. He (peace and blessings of Allah be upon him) always adopted truthfulness, trustworthiness and chastity. He (peace and blessings of Allah be upon him) lived his life at a time when war and conflict were common in Arabia, and even during the holy months, people did not refrain from fighting. One such war was the "War of Fūjār", which was fought between different tribes. Four wars took place in which the sanctity of the holy months was violated. The first of these was the Battle of Ukāz, which was fought between tribes, and in other conflicts, there were fights over minor reasons that were ended by temporary peace. There were four major famous wars in the era of ignorance.

The First Fūjār: The First Fūjār conflict took place between the tribes of Bani Kinānh and Hawwẓīn at the festival of Ukāz. The reason for this was the pride and arrogance of a man named Badr bin Ma'shār. One day he sat down and

³ Al Quran:7:56

⁴ Al Quran:2:126

⁵ Muhammad bin Ismail Būkārī, l-Sahīh al-Būkhārī, Riyādh, Dar al-Slaām, Number of Hadīth:2442

⁶ Abid: Number of Hadīth:16

⁷ Abid: Number of Hadīth:1739

⁸ Ibn ʿe Hishām, Seerat Ibn ʿe Hishām, Publisher: Dār Ibn Kathīr, Year of publication: 1410 AH/1990, Volume: 1, Page: 137

claimed that he was the most honorable person, and whoever considered him more honorable, he would strike his foot with his sword. One of the men struck his foot with his sword, after which a war was about to break out between the two tribes, but it was temporarily stopped by the intervention of some people. Since this war took place in the holy month of Rajab, it was considered a sin because the Arabs considered war to be forbidden during these months.

Fūjār II: The conflict of Fūjār II between the Banū Qūraʿsh and the Hawāzin began when a young man from the Qūraʿsh tried to rape a woman from the Banū Amir in the market of Ukāz. This incident led to a war and some bloodshed. However, Harb bin Umaʿyah bin Abd Shams of the Qūraʿsh promised to pay blood money and brokered a peace between the two tribes, ending the war.

Fajr III: This war between the tribes of Banī Kīnāna and Hawāzin began when a man from Banī Kīnāna lent a loan to a man from Banī Kīnāna, but due to poverty, the man could not repay the loan. A man from Bani Kinana mocked him in the market of Ukāz, upon which the man from Banī Kīnāna got angry and killed him, resulting in a war. Finally, Banī Kīnāna paid the bloodshed and the war ended.

Fūjār IV: This battle was fought between all the tribes of Qūraʿsh and Kīnānah and all the tribes of Hūwāzin and Qaīs. The cause of the battle was when Nu'mān bin Mūndhir asked for a guarantee of safety to send his trade caravan to the market of Ukāz. A dispute arose between Urwāt al-Rēhāl of Hūwāzin and Būrās of Bānū Kīnānah over the issue of responsibility, in which Urwah was killed, and thus the battle broke out. This battle lasted for six days and took place in the month of Rājab.

According to some historians, the Prophet Muhammad (peace be upon him) was between seventeen and twenty years old at that time, and he participated in this war with his uncles. The biography of the Prophet (peace be upon him) shows that he extended the hand of peace to the people of Mecca and tried to avoid fighting and fleeing from them as much as possible. As Imām Ibn Hishām writes,

"Since Abū Talib himself was one of the chiefs of the Qūraʿsh and was the head of the Banū Hāshīm family, the great chiefs of the Qūraʿsh came to Abū Talib and said, 'You know that we want a solution to be found regarding the matter that is going on between your nephew and us.' Abū Talib addressed the Holy Prophet (ﷺ) and said, 'O nephew! These chiefs of your people have come to take something from you and to give you something.'" The Holy Prophet (peace and blessings of Allah be upon him) expressed his satisfaction and said,

نَعَمْ، كَلِمَةٌ وَاحِدَةٌ نُعْطُونِيهَا تَمْلِكُونَهَا الْعَرَبُ، وَتَدِينُ لَكُمْ بِهَا الْعَجَمُ⁹

"I do not want anything else from them, except that I want them to say one word, after which all of Arabia will bow down before them, and because of this (one word), even the non-Arabs will pay them the Jizya."

Basic principles of peacemaking:

Below are some important worldly principles for establishing peace in the light of the prophet's life.

Implementation of the justice system:

The enforcement of justice for the establishment of peace is a fundamental principle of Islamic teachings and there are numerous examples of this in the life of the Prophet Muhammad (peace be upon him). Here are some important events and their references that prove that the enforcement of justice was essential for the establishment of peace.

1. On the occasion of the conquest of Mecca, the Prophet Muhammad (peace be upon him) forgave the enemies of the Qūraʿsh who had inflicted severe torture on him and the Muslims. He (peace be upon him) said: "Go, today there is no hold on you, you are all free." This was a practical demonstration of justice and forgiveness, which convinced even the enemies of his greatness and peace and order was established in Mecca.¹⁰

2. Fatima bint ʿAsad (Banū Makāzīm) stole, so some people recommended that she be released because of her noble family. The Prophet (peace be upon him) said: "If my daughter Fatima had stolen, I would have cut off her hand."

¹¹This was an example of justice.

3. A land dispute case between a Muslim and a Jew was brought before him. The right was proven in favor of the Jew, so he (peace be upon him) ruled in favor of the Jew without any prejudice.¹²

4. At the time of the Treaty of Hūdāybīyah, he (peace be upon him) made a peace treaty on seemingly harsh terms to establish peace. This agreement provided an opportunity to spread the teachings of peace and justice of Islam within a few years.¹³

Real peace in the world is possible only when all countries treat each other with justice and fairness. If powerful countries continue to violate the rights of weaker countries and seize resources for their own political and economic interests, peace will not be possible. The dominance of Western countries over the global economic system and the monopoly of countries with veto power indicate that global decisions are often made based on specific interests, which creates a lack of justice and fairness. As a result, the difficulties of weak and developing countries increase and

⁹ Ibn ʿe Hishām, Sērat Ibn ʿe Hishām, Volume: 5, Page: 234

¹⁰ Ibn ʿe Hishām, Seerat Ibn ʿe Hishām, Volume: 2, Page: 412

¹¹ Muhammad bin Ismail Būkārī, Ṣ-Sahīh al-Būkārī, Number of Hadīth:3412

¹² Ibn ʿe Qayyīm al-Jawzīyya, "Zād al-Mūʿād", Al-Risālah Foundation, 1998, vol. 3, p. 295

¹³ Safiur Rahmān Mūbārakpūrī, "Al raheeḥ ul Maktōm", Riāz:Dār es Salām, 2002, Volume 1, p. 380

instability arises at the global level. The veto power system gives disproportionate power to powerful countries in the United Nations, which can become an obstacle to justice and fairness at the global level. Such unfair policies and misuse of power are the biggest obstacles to establishing peace in the world. Until powerful countries base their resources, economy and political decisions on justice, and international laws are not the same for all, then it will be impossible to establish true peace in the world. For this, it is necessary to promote justice and fairness at the international level and balance the relations between powerful and weak countries. The life of Prophet provides us with a system based on justice and fairness that forms the basis for establishing peace in the world. From the blessed Seerat-ül-Tayyabāh of the Holy Prophet (peace and blessings of Allah be upon him) we learn that establishing peace is possible only when justice and fairness are implemented at every level, be it the individual level, the social level or the international level. The Messenger of Allah (peace and blessings of Allah be upon him) gave the utmost importance to justice in every sphere of life and established a strong system of peace and security based on this principle. When the Messenger of Allah (peace and blessings of Allah be upon him) founded the state of Madīnah, the first step was to establish a system of justice and fairness. In the Pact of Madīnah, an agreement was reached between Muslims and non-Muslims based on the principles of justice, which created an environment of social stability and peace and tranquility. This agreement gave every individual and group their rights and duties, and the use of force without justice or any kind of oppression was declared unacceptable. In today's global scenario, when powerful countries, moving away from justice and fairness, seize resources and trample on the rights of weaker countries, the dream of peace and order in the world remains unfulfilled. The global system of Western countries, dominated by economic power and the arbitrary power of the powers that have veto power, is a clear violation of the principles of justice of the Holy Prophet.

The life of Muhammad also tells us that if power and resources are misused, it results in corruption and destruction. For example, in the events of the Battle of Badr and the Battle of Uhud, the Messenger of Allah (ﷺ) did not abandon the path of justice even in the face of powerful enemies. He (ﷺ) adopted a just attitude towards his enemies at every opportunity, so that an atmosphere of peace would remain even after the war. Therefore, for the establishment of peace in the world, it is necessary that all countries adopt a just and fair attitude towards each other, otherwise the desire to seize power, resources and the economy will continue to spread unrest and chaos in the world.

Establishment of a welfare state:

It is very important to understand the need for a welfare state for the establishment of peace in the context of the life of Muhammad because the Messenger of Allah (ﷺ) founded a welfare state in Medina, in which justice, equality and the welfare of the people were given primary importance. The establishment of a welfare state creates peace and tranquility in society, because when the basic needs of the people are met and their rights are protected, the roots of unrest and corruption automatically disappear. The establishment of a welfare state around the world for the establishment of peace is very important in the light of the Seerat-ē-Tayyabāh because the good life of the Messenger of Allah (ﷺ) provides us with a practical model in which social justice, the protection of human rights, and the promotion of peace and security play a prominent role. A welfare state is one where the basic needs of all members of society are taken care of and the principles of justice and fairness are practically implemented.

1. The Covenant of Medina: This was the agreement that the Prophet Muhammad (peace and blessings of Allah be upon him) made with the Muslims, Jews, and other tribes of Medina, which defined the rights and duties of all individuals and groups.¹⁴ It was a clear model of a welfare state where the protection of the life and property of every individual was ensured and the principles of justice and fairness were promoted in society. Under this agreement, every tribe and group was given equal rights, and all were obliged to treat each other with kindness and justice.

2. Establishment of the Baīt ūl-Māl: Another important aspect of the welfare state of Medīnah during the time of the Prophet (peace and blessings of Allah be upon him) was the establishment of the Baīt ūl-Māl, through which the deserving, orphans, widows and the needy were helped. The wealth collected through Zākat, charity and other sources of assistance was spent on the welfare and well-being of the common people. This was an important aspect of economic justice that was necessary for the establishment of social peace.¹⁵

3. The system of brotherhood: The Prophet (peace and blessings of Allah be upon him) established a system of brotherhood between the Mūhājirīn (migrated) and the Ansār (Residents of Medina) under which every Ansār Muslim took the responsibility of meeting the financial needs of a Mūhājirīn Muslim.¹⁶ This practical measure is the best example of a welfare state, where fair distribution of wealth and economic stability were ensured.

4. Court and Justice System: A strong judicial system is essential for the establishment of peace and order in a welfare state. The Prophet (peace be upon him) established a system based on the principles of justice and fairness in Medina, where equal justice was done to everyone, rich and poor, powerful and weak. Due to this justice and fairness, an atmosphere of peace and tranquility was established in the society.¹⁷

¹⁴ Ibn ʿe Hishām, Seerat Ibn ʿe Hishām, Volume: 1, Page: 501

¹⁵ Ibn ʿe Saad, "Al-Tabaqāt ūl-Kubrā", berūit: Dār Sadir, 2001, Vol. 2, p. 182.

¹⁶ Ibn ʿe Hishām, Seerat Ibn ʿe Hishām, Volume: 1, Page: 501

¹⁷ Ibn ʿe Qayyīm al-Jawzīyya, "Zād al-Mūʿād", vol. 3, p. 180

In a welfare state, when the basic needs of the people are met, such as housing, food, education, and health facilities, it results in social stability and peace. The Seerat Tayyiba teaches us that peace is possible only when every individual gets his rights and a system of justice and fairness is implemented in society. In the welfare state established by the Prophet (peace be upon him), people of all classes were treated fairly, and no one was subjected to injustice or oppression. These same principles are essential for establishing world peace even today.

Protection of Human Rights:

Protection of human rights is essential for the establishment of peace because when the rights of individuals are protected, justice is done to them, and respect and dignity is given to them, unrest, chaos, and corruption in society are eliminated. In the life of prophet Muhammad, we find numerous examples of this where the Prophet Muhammad (peace be upon him) declared the protection of human rights as the basic principle of establishing peace and implemented it in practice.

1. Covenant of Medina: The Prophet Muhammad (peace be upon him) concluded an agreement between people of different tribes and religions in Medīnah, known as the "Covenant of Medina".¹⁸ This agreement clarified the rights and responsibilities of each individual and gave equal rights to all tribes and religions. This agreement enabled the establishment of peace and tranquility in Medina, and promoted mutual respect and tolerance in society.

2. Protection of the rights of slaves: The Prophet (peace and blessings of Allah be upon him) also emphasized the protection of the rights of slaves and encouraged them to be freed. He (peace and blessings of Allah be upon him) said that slaves should be treated well, their needs should be taken care of, and they should be given respect. This is a great example of the protection of human rights, which was an attempt to establish peace in the society.

3. Women's Rights: The Prophet (peace and blessings of Allah be upon him) took many practical steps to protect the rights of women. He gave women a share in inheritance, ordered them to be treated with respect and dignity, and protected their social rights. This resulted in the protection of women's position and rights in society, which played an important role in social peace.

Fair distribution of resources:

Fair distribution of natural resources is very important for the establishment of peace, because when there is equality in resources, all individuals and social classes get their due, which ends unrest, unrest and class conflict. In the prophet's life, we find many such incidents of the Prophet (peace be upon him) in which he emphasized the equal distribution of natural resources and made it a means of establishing social peace.

1. Distribution of war Booty: After the Battle of Badr and other wars, when the Muslims gained booty, the Messenger of Allah (ﷺ) distributed these wealth and resources fairly among all the participants. He (ﷺ) demonstrated equality between the rich and the poor, the free and the slave and did not favor anyone in the distribution of resources. This practice promoted brotherhood among the Muslims and helped in establishing peace.¹⁹

2. Fair distribution of water resources: After settling in Medina, the Prophet (peace and blessings of Allah be upon him) also laid the foundation for equality in the use of water. He ordered that all people should benefit equally from water sources, wells, and canals.²⁰ This included not only Muslims but also other religions and tribes in Medina. This practice eliminated conflicts over natural resources like water and ensured social peace.

3. Distribution of Land: The Prophet (peace and blessings of Allah be upon him) also enjoined equality and justice in the distribution of land between the Ansār and the Mūhājīrūn in Medīnah. He ordered the Ansār to share their land and other resources with their Mūhājīrūn brothers. This equitable distribution not only provided economic stability but also became a means of establishing peace.²¹ The Messenger of Allah (ﷺ) declared pastures and common natural resources to be equal for all people. He (ﷺ) said that all people share equally in three things: water, grass and fire (fuel).²² This hadith shows that the Messenger of Allah (ﷺ) emphasized the fair distribution of natural resources so that no individual or group could take over these resources and harm others. We get a clear message from the life of the Prophet Muhammad (peace be upon him) that equality in natural resources is fundamental to establishing peace. When resources are distributed fairly and everyone has the right to use them, stability, brotherhood, and peace will flourish in society. The teachings of the Prophet Muhammad (peace be upon him) are still a beacon of light for the distribution of resources and the establishment of peace in the world today.

Protection of minority rights:

The protection of the rights of minorities is essential for the establishment of peace. The Prophet Muhammad (peace be upon him) took several steps to protect the minorities in Medina. He ensured that non-Muslim minorities were provided with complete religious freedom and social security. Details of this are found in the "Sīrat Ibn ʿe Hishām", where the Prophet (peace be upon him) promised to provide rights to all citizens under the state of Medina. The

¹⁸ Ibn ʿe Hishām, Seerat Ibn ʿe Hishām, Volume: 2, Page: 125

¹⁹ Ibn ʿe Hishām, Seerat Ibn ʿe Hishām, Volume: 2, Page: 412

²⁰ Ibn ʿe Saad, "Al-Tabaqāt ūl-Kubrā", Vol. 1, p. 23

²¹ Ibn ʿe Hishām, Seerat Ibn ʿe Hishām, Volume: 2, Page: 120

²² Abū Dāwūd, Suleman bin ashas "Sunan Abū Dāwūd", Beirut: Dār al-Fikr, 1998, Vol. 3, p. 701.

Prophet (peace be upon him) granted religious freedom to non-Muslims in Medina and respected their rights to religious beliefs and worship. This act reflects an important aspect of the protection of the rights of minorities.²³ The importance given to the rights of minorities in Islamic society can be gauged from the following blessed saying of the Holy Prophet (peace and blessings of Allah be upon him),

ألا من ظلم معاهداً أو انتقصه أو كلفه فوق طاقته أو اخذ منه شيئاً بغير طيب نفس فإننا نجزيه يوم القيامة²⁴

"Beware! Whoever oppresses a Mu'āhid (minority person) or usurps his right or causes him more pain than he can bear or takes something from him without his consent, I will argue on his behalf (against the Muslim) on the Day of Resurrection."

In another hadith, it was said,

من قتل معاهداً لم يرح رائحة الجنة وإن ريحها توجد من مسيرة أربعين عاماً²⁵

"Whoever kills a Mu'āhid (minority member) will not even smell the fragrance of Paradise, although the fragrance of Paradise spreads for a distance of forty years."

Once, a fourteen-member delegation of Christians from Najran came to Medina. He lodged the delegation in the Prophet's Mosque and allowed the Christians in the delegation to offer their prayers in the Prophet's Mosque in their own way. Thus, these Christians prayed facing east on one side of the Prophet's Mosque.²⁶

Rule of Law:

The Prophet Muhammad (peace be upon him) established a systematic and stable legal system in Medina, under which the rights and responsibilities of each individual were determined. This system maintained an atmosphere of peace and order and regulated relations between different groups. The Prophet (peace be upon him) emphasized the observance of the law and took action against those who violated it. Thus, the rule of law-maintained order in society and helped maintain peace. He (peace be upon him) used the system of punishment to provide justice and establish peace. He gave appropriate punishment under the law so that social order was maintained and peace was maintained. There is a famous tradition regarding the rule of law that the case of a Makhzūmī woman (Fatima bint ʿAswad) who had committed theft (during the conquest of Mecca) worried the Quraysh. They consulted among themselves as to who should discuss this matter with the Holy Prophet. Finally, it was decided that Usāmah bin Zāid was very dear to him. No one else would dare to do this. So Usāmah spoke to the Holy Prophet (peace and blessings of Allaah be upon him) about it and he said: "O Usāmah! Do you recommend a punishment from among the limits of Allah?" Then he stood up and delivered a sermon (in which) he said: "Many previous nations were destroyed because when a noble man of theirs stole, they would let him go, and if a weak man stole, they would impose a punishment on him, and by Allah, if Fatima bint ʿAswad (peace and blessings of Allah be upon her) stole, I would cut off her hand too."²⁷

Educational Development:

Prophet Muhammad (peace be upon him) gave primary importance to education for social progress and peace. He encouraged the pursuit of knowledge and made education a duty for every Muslim. The development of education played an important role in social welfare and peace. He (peace be upon him) brought about social reform through education and raised the intellectual level of people with the light of knowledge. As a result, peace and order in society became possible because education gave people the ability to understand the difference between right and wrong. The first revelation of the Quran was with the word "اقرأ" which symbolizes the beginning of education and knowledge. This verse clearly shows that the beginning of education is essential for the promotion of knowledge and social changes, which are helpful in establishing peace. There is no such example in the history of humanity. That the Prophet (peace be upon him) advised some of the prisoners of the Battle of Badr to be educated.²⁸ Education was offered as a ransom for the prisoners, which is proof that the teaching of knowledge plays an important role in social improvement and the establishment of peace. Education plays a key role in social improvement and the establishment of peace. The Holy Prophet (peace be upon him) described education as a means for progress and peace. Through education, awareness, understanding and mutual respect are created among people, which is the basis of peace.

Consideration of the needs of vulnerable groups:

The Prophet (peace be upon him) made agreements with various tribes and nations in Medina, which guaranteed the rights and protection of minorities. The Prophet (peace be upon him) protected and helped the rights of the weaker sections, which was essential for maintaining peace in society. When the Muslims of Mecca were facing oppression and persecution, he instructed them to migrate to Medina to help them. This act is an example of helping the weaker sections, which provided them with peace and security. He (peace be upon him) emphasized the need to help the weaker sections of society, especially women and orphans. He protected and helped the rights of orphans, which was

²³ Ibn ʿAbd al-Hakīm, Seerat Ibn ʿAbd al-Hakīm, Volume: 2, Page: 419

²⁴ Abū Dāwūd, Suleman bin ashas "Sunan Abū Dāwūd", Hadith Numner:3052

²⁵ Muhammad bin Ismail Būkhārī, Ṣ-Sahīh al-Būkhārī, Number of Hadīth:2995

²⁶ Ibn ʿAbd al-Hakīm, "Al-Tabaqāt ūl-Kubrā", Vol. 1, p. 357

²⁷ Muhammad bin Ismail Būkhārī, Ṣ-Sahīh al-Būkhārī, Number of Hadīth:3475

²⁸ Ibn ʿAbd al-Hakīm, Seerat Ibn ʿAbd al-Hakīm, Volume: 2, Page: 440

important in establishing social peace. Prophet Muhammad (peace be upon him) always emphasized helping orphans and the poor. He attached great importance to the care of orphans and emphasized protecting their rights. He said, "I and the one who takes care of an orphan will be like this in Paradise," and joined his index and middle fingers.²⁹ The Prophet Muhammad (peace be upon him) protected the rights of women and took care of their needs. He elevated the status of women in society and provided them with education, inheritance, and other rights. Similarly, he sheltered the Muslim refugees who migrated to Medīnah and took care of their needs. The local Muslims considered them as their brothers and helped them. These examples illustrate the principles and practical steps in the Seerah ē Tayyibah to take care of the needs of weaker sections or countries. The teachings and actions of the Prophet (peace be upon him) established principles of peace, justice, and welfare in society that are still applicable today.

CONCLUSIONS:

1. Civil wars, tribal enmity, and disputes were common in Arabia before the Prophet's mission. These problems were exacerbated by the lack of a central government, as exemplified by the wars of Bū'āth and Fūjār.
2. The independence and decentralization of the Arab tribes led to a lack of justice and law in society. There was no common system or institution that could maintain peace and order during this period.
3. The Prophet (peace and blessings of Allah be upon him) always tried to maintain peace in his life and avoided participating in various wars. He (peace and blessings of Allah be upon him) also participated in the War of Fūjār, but his aim was to establish peace.
4. The Prophet (peace and blessings of Allah be upon him) paid attention to peace and order at every opportunity in his life, and after the victory in Mecca, he forgave his enemies, which was the best example of forgiveness and justice.
5. Justice and fairness were considered the most important in the life of the Prophet (peace and blessings of Allah be upon him), as seen in the events of the conquest of Mecca and the Treaty of Hūdaybiyah.
6. In Medina, the Prophet (peace be upon him) established a welfare state, where justice, public finances, and social stability were ensured.

Recommendations:

1. To promote justice and fairness at the global level, all countries should establish relations with each other on the basis of equality and fairness.
2. The system of veto power in the United Nations needs to be corrected so that global decisions are fairer and the rights of weak countries are protected.
3. It is necessary to establish welfare states around the world so that the basic needs of all individuals are met and peace and tranquility are established in society.
4. In the welfare state, resources should be distributed fairly on the basis of health, education, and economy.
5. To ensure the protection of human rights, laws and agreements should be strengthened at the global level, and every individual should get his rights.

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²⁹ Ibn ē Hishām, Seerat Ibn ē Hishām, Volume: 2, Page: 430