The Message of Peace and Its Requirements

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Publisher

Maktabah Payam-e-Amn
Nadwa road, Daliganj Lucknow-20 (U.P.) India

Name: E-10	The Message of Peace and Its Requirements

Writer:	Mufti Muhammad Sarwar Farooqui Nadwi
Publisher:	Maktabah Payam-e- Amn Nadwa road, Daliganj Lucknow (U.P.) India
Website:	islamicjpamn.org
Edition:	First
Year:	2023
Copyright:	Maktabah Payam-e- Amn
Email:	jpa_lko@yahoo.com, ataullah2012@gmail.com
Mobile:	0091-9919042879, 9984490150
Price:	Rs./60

Distributors

1. Academy of Islamic Research & Publication, Nadwatul Ulama, P.O. Box- 119, Lucknow, U.P India (9889378176)
2. Aligarh Educational Book House, Muslim University Market , Aligarh 9358251117
3. Al Furqan Book Depot, Nazirabad-31, Lucknow (9936635816)
4. 179 Kitab Market, Vazir Building, Bhendi Bazar, Mumbai-9322603836
5. Maktabah Shabab Jadeed, Nadwa Road, Lucknow (9198621671)
6. Jamia Dar-e-Arqum, Muhammad Pur Gaunti, Fatehpur, 9839631161

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Introduction

بسم الله الرحمٰن الر حيم

In the name of Allah most beneficent most merciful

الحمد لله رب العالمين والصلا ة على سيد المرسلين،محمد وآله وصحبه اجمعين،اما بعد

For the guidance of humanity, all prophets who came were advocates of peace and safety. They strived to establish peace in their society, country, and environment.

The objective of Islam is to prevent any person from inflicting harm or injustice on another, regardless of whether they hold a position of authority or not. This is because, without a peaceful environment, no individual can feel secure or progress towards their goals. The Prophet ﷺ said: "All creatures are the family of Allah, and the most beloved of creatures to Allah is the one who is the kindest to His family."

That is why Islam encourages us to treat neighbours with kindness, visit and take care of the sick, assist the weak and helpless, and support those in need. Furthermore, every Muslim is reminded daily about the message of peace and safety through Namaz (prayer). Standing together in prayer, eliminating arrogance and inferiority by glorifying Allah and expressing humility, reciting the Noble Qur'an, seeking guidance through Surah Fatiha, and concluding the prayer with salam, all convey a message of peace.

I pray to Allah to accept this message so that it

becomes a means of peace in the world and a source of guidance for all. Finally, I am grateful to Mr. Maktoom Jan Saheb whose encouragement and support have been invaluable to me in my da'wah work. May Allah Almighty grant him great reward according to His glory.

Wassalam

Muhammad Sarwar Farooqi Nadwi
Darul Uloom Nadwatul Ulama
Lucknow. 2/4/2019

Peace Is a Human Necessity

Peace is an important requirement of human needs. Due to the blessing of peace, people worship their Lord and fulfil their responsibilities. Students study, preachers preach, and all those who make efforts strive to get the things that bring them happiness in this world and the hereafter. Peace brings satisfaction to the soul and tranquillity and calm to the heart. Because of this, people are able to fulfil their religious and worldly obligations.

Means of Establishing International Peace

There are two ways to establish international peace: one is permanent, and the other is non-permanent. Therefore, the first prerequisite for strong and lasting peace in the world is to maintain the unity of Allah, and the second is to recognize the unity of mankind. Human history bears witness that whenever humans deviated from these two specific paths and chose a different path, the earth of God was filled with turmoil and corruption.

Two Important Foundations of Peace

There are two fundamental principles upon which peace can be established: (1) acknowledging that Allah is one and (2) acknowledging that our ancestors are one.

In the context of peace, it is important to acknowledge and fulfil the rights of Allah and the rights of His creation. The first foundation is monotheism, while the second is accepting that all human groups, communities, and nations are equal.

This equality should be embraced without any hesitation, as all humans are descendants of Adam and Eve, though people may have different beliefs. Just as there is no room for discrimination among siblings, there should be no discrimination among human beings based on their race, colour or nationality.

The differences in colour, race, wealth, status, and geographical regions are totally invalid and baseless. When we get tangled up in these differences, we build walls of hatred against each other. Instead, we should focus on fundamental similarities and unity, meaning that every human being is a brother or sister in the context of relationships, who are all children of the same parents.

The foundation of human dignity and respect should not be based on wealth, race, bloodline, nationality, or any specific geographical boundary. Rather, it should be based on one's piety and good

deeds. No person should be considered deserving of respect solely based on their status as a billionaire, white skin colour, or lineage of Aryan or noble descent, as some groups believe.

Human Rights

The second important foundation for establishing peace in a country or the world is the fulfilment of the rights and duties of individuals towards each other. They are called duties or obligations concerning the *doer*; and rights concerning the person *to whom* they will be done.

These rights and obligations are also known as *Huqooqul Ibad* (human rights), which include useful rules and regulations related to living, moving, walking, speaking, eating, drinking, sleeping, bathing etc., through which mutual cooperation and avoidance of meanness are obtained, and atmosphere of peace is established, which is detailed as follows;

Rights and Duties at a Glance

(1) Rights of parents (2) Rights of children (3) Rights of spouses (4) Rights of relatives (rights of close relatives, friends and in-laws, etc.) (5) Rights of teachers (6) Rights of students (7) Rights of neighbours (8) Rights of orphans (9) Rights of widows (10) Rights of those in need (11) Rights of slaves and servants (12) Rights of employees and workers (13) Rights of guests (14) Rights of the common Muslim (15) Rights of all human beings (Muslim and non-Muslim) (16) Rights of animals and birds.

If all these rights are fulfilled with justice and fairness, it will create an environment of peace. Otherwise, if the rights are violated, it will lead to chaos and unrest. Similarly, when every activity is done with due respect, it becomes a means of comfort and ease for others.

Etiquette at a Glance

Some important etiquette of social life are as follows: (1) cleanliness (2) manners of eating and drinking (3) etiquette of gatherings (4) etiquette of meetings (5) etiquette of conversation (6) etiquette of going out and walking (7) etiquette of travelling (8) etiquette of sleeping and waking up (9) etiquette of dressing (10) etiquette of happiness (11) etiquette of sadness and mourning. By observing all these pieces of etiquette, an atmosphere of peace is established. Similarly, ethical values also help to create a peaceful environment.

Peace through Ethical and Moral Efforts

The following moral efforts are also the reasons for establishing peace: (1) unity and agreement (2) gratitude and good behaviour (3) brotherhood and love (4) self-sufficiency and independence (5) moderation and balance (6) honesty and loyalty (7) justice and fairness (8) sacrifice and generosity (9) fulfilling promises (10) replacing evil with good (11) patience and endurance (12) prosperity and well-being (13) humility and submission (14) good dealings (15) speaking the truth and honesty (16) perseverance and steadfastness (17) shame and modesty (18) fear of Allah

(19) good manners and temperament (20) mercy and compassion (21) friendship and loyalty (22) asceticism and contentment (23) simplicity (24) generosity and benevolence (25) kindness and tenderness (26) speaking kindly to others (27) patience and perseverance (28) honesty and truthfulness (29) chastity and purity (30) forgiveness and pardon (31) compassion for the poor (32) egalitarianism (33) gentleness (34) good behaviour towards neighbours (35) kindness towards orphans (36) self-control and self-esteem (37) bravery and happiness (38) steadfastness.

All these efforts can create an atmosphere of peace, while the opposite of these actions creates an environment of chaos.

Mischief through the Means of Vice Actions against Peace

The following are vices that become the source of mischief and corruption in human society, such as: (1) mockery and ridicule (2) extravagance (spending beyond limits) (3) divulging secrets (4) lust for power (5) stinginess (6) dishonesty (7) immorality (8) mistrust (9) profanity (10) malice and hatred (11) slander and defamation (12) shamelessness (13) impatience and affectation (14) destruction and ruin (15) wastefulness (16) unethical business practices (17) ignorant prejudice (18) sectarianism (19) spying (20) baseless arguments (21) quarrels and conflicts (22) lies (23) false testimony (24) backbiting (25) theft (26) worldliness (27) envy (28)

flattery (29) betrayal (betrayal of eyes, heart, and deeds) (30) deception and fraud (31) deceit (32) terrorism (33) double-dealing (34) hoarding (35) bribery (36) monkhood (37) hypocrisy (38) adultery (39) excessiveness (40) usury (41) alcoholism (42) taunting (43) greed and treachery (44) not preventing oppression of oppressor (45) injustice and oppression (46) nudity (47) stubbornness (48) resemblance to women and imitation of men by women (49) fault-finding (50) usurpation (51) treachery and betrayal (52) anger and agitation (53) Ghulool (stealing from public treasury before distribution) (54) wrath and anger (55) obscenity in action and speech (56) pride and arrogance (57) haughtiness and conceit (58) swearing and cursing (59) murder and looting (60) cutting off relationships (61) cursing (62) greed for wealth (63) injustice (64) disparity in measurement (65) racism (66) hypocrisy in deeds (67) hatred and disgust (68) breach of promise (69) lust and jealousy (70) adopting unknown method. All these are the vices that destroy society and rob it of peace.

The Manifestations of Establishing Peace

The manifestations of establishing peace are three; (1) Heart, (2) Tongue (3) Limbs and other organs.

1- Five Means of Making Peace from the Heart

Five factors for establishing peace from the heart:

1. Have a correct intention and not just as a formality.
2. Be sincere, meaning solely for the sake of Allah.
3. Be truthful.
4. Repentance, meaning turning back to Allah.
5. With love and not with force.

2- Five Means of Making Peace from the Tongue

1. Testimony of Oneness of Allah.
2. Remembrance of Allah.
3. Emphasis on supplication (dua).
4. Enjoining good and forbidding evil.
5. Education through which the unaware are made aware.

3- Means of Establishing Peace through Body Parts

1. Through the ears: Listening carefully to the advice and the word of truth.
2. Through the eyes: Observing the universe and taking action with insight and understanding.
3. Through the sense of taste: Eating halal (permissible) and avoiding haram (forbidden) things.
4. Through the hands and feet: Using them properly.
5. Through the mind: By obeying the heart and not acting against good conscience with any part of the body.

These are the ways that make it possible to establish peace through body parts. They include desire, actions and behaviours, civilization, steadfastness, patience, sincerity, humility, poverty and wealth, contemplation and grief, and backbiting and more.

And under survival are qualities such as modesty, satisfaction, gratitude, sincerity, sacrifice, integrity, expansion, courtesy, empathy, remembrance, knowledge, wisdom, zeal, courage, pleasure, life with knowledge, life with existence, enlightenment, certainty, research, and so on.

Guidelines for Establishing Peace through Ethical Values

1. Patience, 2. Chastity, 3. Courage, 4. Justice

Explanation:

1.Patience: Enduring hardships, not getting angry, not hurting anyone, being patient and humble and not attacking anyone. The mention of patience in the Qur'an is found in almost *ninety* places.

2.Chastity: It includes avoiding vices and sins and purity in words and deeds. Modesty and shyness are born from chastity, and its effect is seen in every creature. Chastity eliminates falsehood, stinginess and immorality.

3.Courage: To keep one's dignity intact, to set good morals as an example, to help others with one's life and wealth, to stay away from grief and anger, and to use one's intellect to control oneself.

4.Justice: Choosing the path of moderation, avoiding excess and deficiency.

The Demands of the Message of Peace

The demands of the message of peace are as follows:

1. Tauheed (Oneness of Allah).

2. Human unity, which includes equality of race, language, and colour.

3. Justice.

4. Human rights, including the fulfilment of the rights of every individual.

5. Protection and rights of non-Muslims.

6. Fulfilment of women's rights.

7. Helping the oppressed and opposing the injustice.

8. Pleasant relationships.

9. Freedom of religion for every individual.

10. Good behaviour.

11. Truthfulness.

12. Cooperation in good deeds.

13. Avoidance from immorality.

14. Islamic principles for establishing peace.

15. Acts and sources that destroy peace

16. Responsibility for establishing and maintaining peace.

Islamic System of Peace and Security

The word "Islam" is derived from the Arabic root word, سَلِمَ يَسْلَمُ سَلَا مَا وَّ سَلَا مَةً which means peace, safety, and well-being.

Islam Is the Name of Peace and Security

Similarly, Islam is primarily known for peace, well-being, and security in its *name*, *meaning*, and *title*. In other words, Islam is not only about being safe and secure from corruption and destruction but also about ensuring the safety and security of everyone. This is why every aspect of the teachings of Islam and its Messenger ﷺ promotes goodness, prosperity, development, peace and security.

Murder and Bloodshed Are Major Sins in Islam

Murder, creating chaos and turmoil, and shedding innocent blood are such heinous crimes in Islam that on the Day of Judgment, Allah Almighty will expose such

criminals first and punish them according to their actions.

Hazrat Abdullah bin Masood (ra) narrates that the Prophet ﷺ emphasized the severity of bloodshed and said, "The first case to be decided among the people (on the Day of Resurrection) will be those of bloodshed."

(Sahih Bukhari H# 6864)

1- The First Requirement of Establishing Peace Is Monotheism

The Prophet Muhammad's ﷺ first achievement for establishing peace was to give humanity a pure and clear belief in Tauheed (Monotheism, Oneness of Allah). This revolutionary belief changes the course of life and overturns false gods.

Humanity did not have such a belief before, nor will it have it until the Day of Judgment. This belief means that this world does not belong to any ruler or multiple rulers, but it has only one King and Emperor, who is the Creator, Owner, Maker, Ruler, and Sustainer of everything. He alone has the power of creation and command.

Allah does not have any offspring, nor does He have any partner. Because if there were multiple gods, each would act according to their own will in their creations, leading to conflicts in managing the world system. However, the reality is quite the opposite - the

entire system of the world is extremely well-organized, and everything is interconnected according to a specific system.

If multiple gods existed, each would have tried to supersede others, leading to mismanagement and disorder.

Allah's Love for His Servants

Creatures are the family of the real Creator (i.e., Allah). He loves those who treat His family well. Therefore, Allah has said: "And He is All-Forgiving, All- Loving." ***(Surah Buruj: 14)*****.**

And the Prophet Muhammad ﷺ said: "All creatures are the family of Allah, and the most beloved of creatures to Allah is the one who is the kindest to His family." ***(Hilyatul Auliya: 4/237, Majma al-Zawaid: 8/191)***

2- The Second Requirement of Establishing Peace Is Human Unity

Prophet Muhammad ﷺ established the concept of human unity for the establishment of peace. Before this, humans were divided into tribes, nations, and classes.

The differences between them were as wide as the differences between humans and animals, free and enslaved, and worshipper and worshipped.

The Declaration of Dignity and Greatness of Humans

Prophet Muhammad ﷺ proclaimed the dignity, greatness, and exalted status of human beings in order to establish peace so that human blood is not shed in chaos and disorder.

Prior to the Prophet ﷺ, humans had fallen into the depths of humiliation and misery, and nothing on earth was more wretched and lowly than human beings. The Prophet ﷺ restored humanity's dignity and greatness. He ﷺ reinstated its lost respect and credibility, declaring that humans are the most precious and invaluable of all creations, deserving the greatest love, respect, and protection in the world.

Islamic Equality

Islam considers everyone, regardless of nationality or ethnicity, to have equal rights in all aspects.

(1) The right to vote is available to both slaves and free.
(2) This right is also available to women.
(3) Women and slaves also have the right to seek protection from any enemy, which is a duty of the Muslim leader.
(4) In business, there is no distinction between Arab and non-Arab assets, and no one receives any special privileges on such a basis.

(5) There is no difference between the rich and poor in the prayer rows of mosques, cemeteries, or clothing.

Tribe for the Recognition of Humans

Tribes and races are only for recognition. The superiority of one over another is based on nothing but righteousness, not on being born into a particular race. Allah says:

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقۡنَٰكُم مِّن ذَكَرٖ وَأُنثَىٰ وَجَعَلۡنَٰكُمۡ شُعُوبٗا وَقَبَآئِلَ لِتَعَارَفُوٓاْۚ إِنَّ أَكۡرَمَكُمۡ عِندَ ٱللَّهِ أَتۡقَىٰكُمۡۚ

Translation: O mankind, We have created you from a male and a female, and made you into nations and tribes so that you may recognize one another. Indeed, the most noble of you before Allah is the most righteous among you. Indeed, Allah is All-Knowing, All-Aware.*(Qur'an 49:13)*

Benefit: It means that there are two unities among all human beings in the world. The first is the unity of the Creator, and the other is the unity of Adam, meaning that all the humans who live on earth are Allah's creation. Therefore, they are all equal and are the children of Adam and Eve, so they are all brothers and sisters to each other.

In this way, the differences in race, lineage, appearance, and language among human beings are only

for the purpose of mutual recognition. None of these are the bases for honour and dignity. The measure of honour and dignity is only one. The one who fears Allah and is righteous is the most superior among humans.

The Lord of All Mankind is One and the Mother and Father are One

Allah says in the Qur'an;

يَآيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِىْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ وَّخَلَقَ مِنْهَا
زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا وَّنِسَآءً ۚ وَاتَّقُوا اللّٰهَ الَّذِىْ تَسَآءَلُوْنَ بِهٖ
وَالْاَرْحَامَ ۭ اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا

<u>Translation</u>: O mankind, fear your Lord Who created you from a single soul (Adam) and created from it its wife (Eve) and from both created countless men and women. Fear Allah in Whose name you ask one another, and be mindful of your kinship ties, for Allah is ever Watchful over you. ***(Qur'an 4:1)***

<u>Benefit</u>: It means that, first, living a life by fulfilling the rights of Allah, and second, the unity of Adam and Eve, which means recognizing all human beings as children of one mother and father and considering all human beings as brothers of each other.

These are two fundamental principles that are equal among all people, whether from the East or the

West, black or white, male or female, from any race or religion, or any physical appearance and language. Everyone should respect them as siblings born to the same parents.

The above verse describes the demands of these two foundations: pure faith in Allah and mercy, through which complete tranquillity and peace can be achieved.

Historical Evidences of Islamic Equality

Prophet's ﷺ Biography and Equality

After the conquest of Makkah, Prophet Muhammad ﷺ delivered a sermon in the sacred mosque. He ﷺ addressed those who had oppressed and committed injustices against Muslims for twenty-one years. Perhaps there was not a single Muslim among the audience who was not wounded by their spears, saws and arrows. Still, Prophet Muhammad ﷺ declared, "Today, there is no blame on you, and you are all free."

Prophet Muhammad ﷺ also said, "O Quraish! Allah has destroyed the pride of ignorance and the arrogance of lineage. All people are from the offspring of Adam, and Adam was created from dust."

Then he recited the thirteenth verse of Surah Hujurat, which aimed to complete the concept of equality by establishing the relationship of being children of one father between all nations and groups so that an environment of peace could be established, making it easier to spread the message of truth.

Equality in Riding

There is another incident that surpasses this one in terms of demonstrating equality. During the Battle of Badr, there were fewer camels than the number of fighters, so it was decided that two people would share one camel while one person would walk on foot. So, each person walked on their foot on their turn. Ali ibn Abi Talib (ra) and Abu Darda (ra) shared the ride with Prophet Muhammad ﷺ. When it was the Prophet's ﷺ turn, he ﷺ walked on foot while both rode the camel.

The important point here is that whoever was in the army at that time was willing to sacrifice their lives and wealth for the sake of Prophet Muhammad ﷺ and considered this sacrifice their honour and dignity.

So why did they agree that Prophet Muhammad ﷺ would walk while others (whose turn it was) would ride the camel? The truth is that Allah's Messenger ﷺ was teaching the lesson of equality. If it were not for Prophet Muhammad's ﷺ teachings, then the incident of Umar Farooq (ra) and his slave would not have been remembered in history.

The Incident of Hazrat Umar Farooq's (ra) Journey

The incident of Hazrat Umar Farooq's (ra) journey is very famous in Islamic history. As per the

story, during their journey to Syria, Hazrat Umar (ra) and his slave took turns riding the camel because the back seat had provisions for the journey for the Caliph and his slave and palm kernels for the camel.

As they reached the final destination, the Islamic army was assembled, and people from different nations gathered to witness the glory of the Caliph. At that time, the spectators saw a person riding the camel and another walking forward, holding its reins. One of them asked a Muslim soldier if this was their Caliph riding the camel. The soldier calmly replied that no, our Caliph, Amirul Mu'mineen, was the one walking while holding the camel's reins, and the one riding was his slave. This caused great surprise among the people witnessing the scene.

Equality in Marriage

Equality becomes challenging when a respected person has to marry his daughter to a man considered inferior in social status. Such examples are common in Islam.

Marriage of Hazrat Zainab bint Jahsh (ra)

Hazrat Zainab bint Jahsh (ra), the daughter of the paternal grandmother of the Prophet ﷺ, was first married to Zaid bin Harisa (ra), who was known to the people of Makkah as the freed slave. Hakeem bin Hizam bought him from the *Ikaz* market, who was a

nephew of Khadija (ra).

Marriage of Hazrat Fatima bint Waleed (ra)

Hazrat Fatima bint Waleed bin Utba (ra) was the niece of Hazrat Abu Huzaifa (ra) and is counted among the most famous women of the Quraish known for their great courage. She was married to the slave of Abu Huzaifa (ra), Hazrat Salim (ra). These two examples are of women of Quraish.

Marriage of Hazrat Hashim bin Abd Manaf (ra) and Hazrat Bilal (ra)

The Ansar were also strict in giving away their daughters in marriage. The leader of the Quraish, Hashim bin Abd Manaf, was highly respected by all the Arabs.

When he proposed to Laila for marriage in Yasrib (now Madinah), this proud tribe accepted on the condition that Leila would never go to Makkah.

Such was the arrogance of this tribe that one day Hazrat Bilal (ra) declared in the mosque, "People! I was a slave, a black man, and poor but in need of marriage. Can anyone marry me to his daughter?" Upon hearing this, many people immediately agreed to marry their daughters to him.

Marriage of Slave Usama bin Zaid (ra)

Hazrat Usama bin Zaid (ra) was a slave and a son of a slave in the eyes of the people. However, Islam elevated his status so much so that he married Zainab bint Hanzala(ra). Zainab(ra) belonged to a prestigious family, and her grandfather was a famous poet. Now, his granddaughter was proud to be Usama's wife.

The Incident of Hazrat Ali (ra)

An incident occurred during the Caliphate of Hazrat Ali(ra). He went to the market with his slave and said to the slave, "I need clothes, and you too. Choose clothes for me and yourself from the cloth shop."

The slave selected some expensive clothes for Hazrat Ali (ra) and bought some cheap ones for himself. When they gave it to the tailor, Hazrat Ali (ra) instructed him to sew the cheap cloth for himself and the expensive one for the slave. The slave protested, saying that Hazrat Ali (ra) was the Caliph and deserved the better clothes. Hazrat Ali (ra) replied, "I am old, and you are young. You need good clothes more than I do."

Equality With The slave

Hazrat Abu Zar (ra) once had an argument with his slave, and in his anger, he said, "O son of Ethiopian (meaning black)." Later, he realized his mistake and sought forgiveness from the Prophet Muhammad ﷺ. The

Prophet ﷺ told him that there is no superiority for a white person over a black person except through piety and good deeds.

On another occasion, Hazrat Abu Zar (ra) struck his slave, and the Prophet ﷺ arrived there and reminded; Abu Zar! Allah Almighty has more power over you than you have over this slave. Hazrat Abu Zar(ra) fell on the ground and asked his slave to put his shoes on his (Abu Zar's) face so that his arrogance could be wiped out.

Prophet's ﷺ Intention to Offer Himself for Retaliation

During the Battle of Badr, as the army was being arranged in formation, a companion did not stand in line with the others. Prophet Muhammad ﷺ took his thin stick and poked him, instructing him to stand in line. The companion expressed discomfort with his stick poking him and said he would take revenge.

Prophet Muhammad ﷺ replied that he was present and the revenge should be taken immediately. The companion replied that at the time of the stick poking him, he was not wearing his shirt. Therefore, the Prophet ﷺ will have to remove his shirt as well.

When the Prophet of Islam ﷺ lifted his shirt, he instead went up and kissed the radiant body of the Prophet ﷺ and said that his intention was not to take

revenge but to attain the honour that no one else had attained in the world. Whatever good intention lies in this noble person's heart, the Islamic teaching model was that the Prophet ﷺ agreed to offer his body in retaliation to an insignificant follower of Islam. This is true equality. People were willing to endure losses to support and protect this equality. Still, they did not allow any reduction in it.

Equality through Making the Citizens Partners in the Government

The way the *Khulafa-e-Rashideen* (the rightly guided Caliphs) were chosen was the same way the responsible persons were chosen in every place. Whether it was Ansar or Quraish, the person who received the most votes with freedom of choice among the best individuals was appointed to manage the affairs of politics. In order to carry out the task of the Caliphate, a council comprising the first Muhajireen and Ansar, and another council comprising the Muslims who embraced Islam after the conquest of Makkah, were formed. The principles of these councils are as follows:

(1) The Caliph could not impose any new tax on his own. Any new tax levied would be discussed in the councils. General consultations would be held regarding matters such as appointing responsible officials or starting or ending a war, for example, sending the Islamic army by

Abu Bakr(ra), appointing Khalid ibn Walid (ra)and Abu Ubaidah (ra)in Iraq, Syria and Egypt or appointing a successor of Amr ibn Aas(ra) during the Caliphate of Usman(ra).

(2) The Caliph's travel as a Caliph to a conquered country required the approval of the Council.

(3) The Caliphs had a designated duty which was based on their previous services or establishment of Islam. No specific compensation was given for performing their services of the Caliphate. Hazrat Umar Farooq (ra) used to accept the amount that was allotted as the stipend for the companions of Badr only.

(4) The Caliph had to express their policies (i.e., principles of governance). (Initial speeches of Abu Bakr (ra) and Umar (ra).

(5) The Caliphs were considered accountable for their actions and deeds in front of the general Muslim community, and they had to answer for their actions multiple times.

Note: Today, the world agrees on the merits of this democratic form of government. This is a favour of Islam on all nations. No respected personality is exempted from Shura (advisory council).

This command of Allah was also for the Prophet ﷺ. Allah says in the Qur'an, وَشَاوِرْهُمْ فِي الْأَمْرِ "and consult them in the affairs." (Qur'an 3:159)

The Prophet ﷺ, who is the leader of the world,

owner of the Book and its explanation, and does not command without the permission of Allah. He ﷺ was given the order to consult, meaning that no person (based on sanctity and perfection) would consider himself exempt from this command.

3- An Important Requirement for Establishing Peace Is Justice

The meaning of justice is to deal with someone in a fair and balanced manner, without any excess or deficiency, giving them what they truly deserve. Justice should be so correct and equal that deep love and intense hatred cannot sway it. In other words, justice must be done equally for both friends and enemies and in matters of rights, it should not be overpowered by emotions of love or hatred. Obtaining this virtue is one of the most effective means of achieving piety.

In this way, justice is an important prerequisite for world peace, which Allah has instructed in the Qur'an as follows:

إِنَّ اللهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيْتَآئِ ذِي الْقُرْبٰى وَيَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ

<u>Translation:</u> Allah enjoins justice, kindness, and giving relatives [their dues], and He forbids shameful acts, evil deeds and oppression. He exhorts you so that you may take heed. ***(Qur'an 16: 90)***

Explanation: Justice is the foundation of all good deeds. When a person realizes that they should speak and act with fairness, they have everything. Here, kindness refers to good deeds. Speak with kindness and goodness, do good and act for the benefit of others. The foundation of action should be goodness, not evil. Those who are close to us have more right to our good behaviour.

Islam aims to establish a space of cooperation between Muslims and non-Muslims for the preservation of peace and security so that social and collective benefits are achieved, and human welfare is promoted. This is exemplified in the *Hilful-Fudul* treaty of the pre-Islamic era, where the Prophet Muhammad ﷺ was present.It was established to provide assistance to the weak, support for the oppressed, relief for the needy, and aid for the victims of injustice.

The significance, benefits, and status of this treaty in the world of humanity were made known by the Prophet ﷺ, who said: "I participated in the *Hilful-Fudul* treaty in the residence of Abdullah bin Juda'an, and I would not exchange my participation for even a red camel. And even in the Islamic era, if I were called to it, I would respond." *(Sunan Kubra Baihaqi H# 13080)*

4- Another Requirement for Establishing Peace: Fulfilment of Rights

Regarding social rights, the Qur'an urges people

to live among themselves with humility. And explains its principles in detail that if people adopt these principles, they will be very helpful in establishing an atmosphere of peace, as Allah Almighty says:

وَعِبَادُ الرَّحْمٰنِ الَّذِيْنَ يَمْشُوْنَ عَلَى الْاَرْضِ هَوْنًا وَّاِذَا خَاطَبَهُمُ الْجٰهِلُوْنَ قَالُوْا سَلٰمًا

Translation: The slaves of the Most Compassionate are those who walk on earth humbly, and when the ignorant address them, they only say words of peace; ***(Qur'an 25:63)***

Peace through Fulfilling Children's Rights

The Qur'an emphasizes fulfilling the rights of children so that they become the source of peace and harmony in society as a result of a good upbringing, as Allah Almighty says:

وَلَا تَقْتُلُوْٓا اَوْلَادَكُمْ خَشْيَةَ اِمْلَاقٍ ؕ

Translation: Do not kill your children for fear of poverty, ***(Qur'an 17:31)***

Peace through Fulfilling Parents' Rights

Similarly, the Qur'an also emphasizes the rights of parents, as directed by Allah Almighty;

وَبِالْوَالِدَيْنِ اِحْسَانًا ؕ

Translation: And that you be dutiful to your parents. ***(Qur'an 17:23)***

Peace through Fulfilling the Government's Rights

The Qur'an also emphasizes the rights of rulers and adherence to laws so that an atmosphere of peace can be established in the country through the observance of laws. Allah Almighty says in the Qur'an:

اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَاُولِى الْاَمْرِ مِنْكُمْ ۚ

Translation: Obey Allah and obey the Messenger and those of you who are in authority. ***(Qur'an 4:59)***

The Purpose of the Caliphate Is the Establishment of Peace

The Noble Qur'an also clearly states the purpose of the Islamic Caliphate, which is that when the rights of the citizens residing in the country are fulfilled; peace will prevail everywhere, leading the country towards progress. Allah says in the Qur'an;

وَلَيُبَدِّلَنَّهُمْ مِّنْۢ بَعْدِ خَوْفِهِمْ اَمْنًا ؕ

Translation: He will surely change their state of fear into security. ***(Qur'an 24:55)***

Peace through Fulfilling Close Relatives' Rights

The rights and etiquette of the family in which a person is born and spends time are mentioned in the Qur'an. Allah says;

فَاٰتِ ذَا الْقُرْبٰى حَقَّهٗ وَالْمِسْكِيْنَ

<u>Translation</u>: So give your close relatives their due, and the needy. ***(Qur'an 30:38)***

5-An Important Aspect of Peace Is the Protection of Non-Muslims and Their Rights

One of the important requirements of peace is the protection of all human beings, which is why Islam strongly prohibits causing harm to any person.

In Islam, killing a person, regardless of their religion, is considered the gravest sin. Taking a human life is forbidden in Islam.

This is why it is said that the killing of one human is equal to the killing of the entire humanity. Allah says in the Qur'an:

مِنْ اَجْلِ ذٰلِكَ ۚۛ كَتَبْنَا عَلٰى بَنِيْٓ اِسْرَآءِيْلَ اَنَّهٗ مَنْ قَتَلَ نَفْسًۢا بِغَيْرِ نَفْسٍ اَوْ فَسَادٍ فِي الْاَرْضِ فَكَاَنَّمَا قَتَلَ النَّاسَ جَمِيْعًا ؕ

Translation: For this reason, We ordained for the Children of Israel that whoever kills a person – unless in retribution for murder or mischief in the land – it is as if he killed all mankind. ***(Qur'an 5:32)***

Killing someone unjustly is a heinous crime in the sight of Allah, and it opens the dangerous door to evil and corruption. Closing this door is a difficult task, so Allah has commanded the children of Israel that whoever takes an innocent life or spreads corruption in the land will be as if they have killed all of humanity. And whoever saves a life will be as if they have saved the lives of all people in the world.

In the narration of Ibn Jarir, it is mentioned that Hasan Basri (rh), was asked whether the commandment mentioned in this verse is also applicable to us like it was to the Children of Israel. He replied, "Yes, by the One, except whom there is none worthy of worship, what thing has made their blood more valuable than ours?"

(Tafsir Tabari)

Famous scholar Hazrat Mujahid (rh) said: Whoever unlawfully takes a life, they will go to Hell because of that murder. They will go to Hell as if they had killed all of humanity. (In other words, their punishment in Hell will be equivalent to having killed all of humanity).

Another great scholar, Hazrat Qatadah (rh), said: Allah has increased the punishment for it and made its burden great, meaning that whoever considers the unjust killing of a Muslim permissible,

as if he kills all people.

Hazrat Hasan Basri (rh) said in the commentary of the above verse that (the one who killed a person unjustly) will have to pay retribution (qisas) for his murder. He is like a person on whom the retribution of killing all humanity is obligatory.

Strict Prohibition of Harming Non-Muslims

Killing a Muslim is prohibited, but there are also strict prohibitions, punishments, and warnings for killing a *Muahid*. The term "Muahid" refers to anyone who belongs to a non-Muslim community with whom a peace treaty has been made.

♦ Narrated Abdullah bin Amr (ra): The Prophetﷺ said, "Whoever killed a person having a treaty with the Muslims shall not smell the fragrance of Paradise though its fragrance is experienced from a distance of forty years." ***(Sahih Bukhari H# 3166)***

♦ Narrated Abu Hurairah (ra): The Prophet ﷺ said: "Indeed, whoever kills a Muahid that has a covenant from Allah and a covenant from His Messenger ﷺ, then he has violated the covenant with Allah and the covenant of His Messenger ﷺ, so he shall not smell the fragrance of Paradise; even though its fragrance can be sensed from the distance of seventy autumns (years)."

(Sunan Tirmizi H# 1403)

♦ **The Messenger of Allah ﷺ said, "The diyah (blood money) of a Jew, a Christian, or a Muahid is like the diyah of a Muslim."** ***(Musannaf Abdur Razzaq H# 9710)***

The Biggest Crime

Narrated Abdullah ibn Masood (ra): The Prophet ﷺ said, "The first cases to be decided among the people (on the Day of Resurrection) will be those of bloodshed." ***(Sahih Bukhari H# 6864)***

The Messenger of Allah ﷺ said: Avoid the seven destroyers." It was said: "What are they, O Messenger of Allah ﷺ?" He ﷺ said: "Associating others with Allah (Shirk); witchcraft; killing a soul whom Allah has forbidden us to kill, except for a right that is due; consuming orphans' wealth; consuming usury; fleeing from the battlefield; and slandering chaste, innocent women." ***(Sahih Muslim H# 262)***

Paradise Is Prohibited For the Murderer of a Non-Muslim Citizen

Hazrat Abu Bakra (ra) narrated that the Prophet ﷺ said, "Whoever unjustly kills a non-Muslim citizen (under the treaty) will never smell the fragrance of Paradise." ***(Sunan Nasai Kitabul Qiyamah, Tazim Qatl Al Muahid)***

Abdullah bin Amr (ra) narrated thatthe Prophet ﷺ said, "Whoever killed a person having a treaty with

the Muslims shall not smell the fragrance of Paradise though its fragrance is experienced from a distance of forty years." ***(Sahih Bukhari H# 3166)***

Prohibition of Killing Non-Muslim Clerics

Killing non-Muslim religious leaders is also prohibited. It is narrated from Hazrat Abdullah bin Abbas (ra) that the Noble Prophet ﷺ gave the following instructions to his army when they were about to leave for battle:

"Do not commit treachery or deviate from the right path, do not mutilate dead bodies, do not kill children or religious leaders." ***(Musnad Ahmad 1/230, Musannaf Ibn Abi Shaibah H# 33132)***

Qisas (Retribution in Kind) and Diyah (Blood Money) of Muslim and Non-Muslim

Hazrat Abdur Rahman (ra) narrates that a Muslim had killed a person from the People of the Book. The case was presented to the Noble Prophet ﷺ. He ﷺ said, "'I am the most responsible for fulfiling the rights of non-Muslim citizens.' Therefore, as a form of retribution, the Muslim murderer was sentenced to death and was subsequently executed. ***(Musnad Shafaee no 342, Sunan Baihaqi 8/30)***

It is narrated from Hazrat Ali (ra) that the Noble Prophet ﷺ gave equal rights to non-Muslims under the treaty and instructed: "If a Muslim kills a Christian, then he will be punished with the death penalty for qisas (retribution in kind)." ***(Kitabul Umm 7/320)***

Prohibition of Oppression on Non-Muslims

According to the Qur'an and Hadith, everyone is responsible for their own actions. The one who commits injustice deserves punishment and retribution according to the law. No one else can take their place.

The punishment for their crime cannot be given to their family, friends, or other members of their community. Allah says in the Qur'an, "Every soul will face the consequence of its actions. No bearer of burden will bear the burden of another. Then to your Lord is your return, and He will inform you concerning that over which you used to differ." ***(Qur'an 6:164)***

The commander of the faithful, Hazrat Umar (ra), wrote in his letter to the Governor of Syria, Syedna Abu Ubaidah (ra), which among other orders, contained the following: "As the Governor of Syria, it is your duty to prevent Muslims from committing injustice, causing harm, and unlawfully taking the property of non-Muslim citizens with strictness."

(Kitabul Kharaj, Abu Yusuf: 152)

Hazrat Ali (ra) said, "Non-Muslim citizens pay taxes so that their lives and property are protected like

our lives and property." ***(Al-Mughni by Ibn Qudamah: 9/881)***

Declaration of Advocacy for Oppressed Non-Muslim Citizens

Prophet Muhammad ﷺ has commanded to treat non-Muslim citizens with kindness and justice. It is the responsibility of an Islamic state to ensure the protection of non-Muslim citizens from oppression and injustice. If any non-Muslim citizen is wronged in an Islamic state and the state fails to provide justice, then on the Day of Judgment, the Apostle of Allah ﷺ will stand as their advocate and fight for their rights.

The Messenger of Allah ﷺ said: Beware, if anyone wrongs a contracting man (non-Muslim), or diminishes his right, or forces him to work beyond his capacity, or takes from him anything without his consent, I shall plead for him on the Day of Judgment.

(Sunan Abu Dawood H# 3052)

The Protection of Non-Muslim Citizens from Internal Aggression

One of the duties of an Islamic state is to provide protection to all non-Muslim citizens. Regardless of their ethnicity, religion, or beliefs, if any individual commits an act of aggression or injustice against a non-

Muslim citizen, it is the responsibility of the Islamic state to provide unbiased protection to its citizen, even if it requires engaging in warfare against the aggressor. Allah says:

وَاَخَذْنَا الَّذِيْنَ ظَلَمُوْا بِعَذَابٍۢ بَـِٕيْسٍۢ بِمَا كَانُوْا يَفْسُقُوْنَ

Translation: We seized the wrongdoers with a grievous punishment for their defiant disobedience.

(Qur'an 7:165)

It is narrated from Hazrat Abdullah bin Masood (ra) that the Prophet ﷺ said: "Whoever causes any harm to a non-Muslim citizen, I will be his prosecutor (lawyer) on the Day of Judgment, and whoever I am a prosecutor against, will not succeed."

(Tarikh Baghdad 8/370, Umdatul Qari 15/89)

Protection of Non-Muslim Citizens from External Aggression

It is mandatory for the government to ensure the protection of non-Muslim citizens from external aggression, just as it is necessary for Muslims. Since the government has both legal and political power as well as a military force, it is imperative that the government takes full responsibility for their protection.

Hazrat Ali (ra) said, "Non-Muslim citizens pay taxes so that their lives and property are protected like our lives and property." ***(Al-Mughni by Ibn Qudamah: 9/881)***

In the book of Hambali jurisprudence (one of the four Islamic schools of thought), '*Matalib Aulin Nahy*,' it is stated: "It is the duty of the government to provide complete protection to non-Muslim citizens from all forms of harm and harassment due to their residence in a Muslim state." ***(Al-Furuq lil-Arafi: 3/14, 15)***

Prohibition of Killing Non-Muslim Children

Prohibition of killing non-Muslim children during the war is also one of the golden and humane principles of Islam.

Hazrat Anas bin Malik (ra) that the Prophet ﷺ said: "Do not kill a frail old man, or a young infant, or a child, or a woman;" ***(Sunan Abu Dawood H#2614)***

The Prophet ﷺ forbade the killing of women and elderly people. ***(Musannaf Ibn Abi Shaiba: 6/484)***

Instructions to the Army

When the Prophet Muhammad ﷺ would send the Muslim army towards the polytheists, he ﷺ would give them the following instructions: "Do not kill any child, woman, or elderly person; do not dry up springs, do not cut down fruit-bearing trees except the trees that create obstacles, do not mutilate any human being, do not mutilate any animal, do not break any covenant, and do not commit theft or treachery."

(Sunan Kubra Baihaqi: 9/90, number: 17934)

Prohibition of Speaking ill of the gods of Non-Muslims

Allah Almighty has also prohibited insulting the gods and idols of the polytheists because they may end up insulting Allah Almighty in anger. Allah commands, "Do not revile those whom they supplicate besides Allah, lest they revile Allah out of spite and lack of knowledge."

(Qur'an 4: 108)

Protection of Non-Muslim Places of Worship

It is the responsibility of an Islamic state to ensure the respect and protection of religious sites and places of worship of all religions. It says in the Qur'an, "If Allah were not to repel some people by means of others, monasteries, churches, synagogues and mosques (meaning all religious centres and places of worship of all religions.) where in the name of Allah is often mentioned." ***(Qur'an 22:40)***

The wisdom of Islamic law is that it grants complete freedom to non-Muslims to maintain their religion and faith. An Islamic state will not interfere with their beliefs and worship. The letter written by Prophet Muhammad ﷺ to the people of *Najran* contained the following statement regarding their rights:

"Najran and its allies are under the protection of Allah and His Messenger Muhammad ﷺ. Their lives,

beliefs, lands, properties, absent and present individuals, places of worship, and monasteries will be protected. No priest will be removed from his religious position, no monk from his monasticism, and no person of status from his post. Everything under their ownership will be safeguarded." ***(Tabaqat Ibn Saad 1/228, 358)***

Ibn Abi Shaiba narrates from Sabit bin Hajjaj that Hazrat Abu Bakr Siddiq (ra) stood among the people, praised and glorified Allah Almighty. He then delivered the message of peace and its requirements and said, "Beware! It is forbidden to kill a non-combatant priest in places of worship." ***(Ibn Abi Shaiba 6/483, number: 33127)***

Hazrat Saeed bin Musayyab (rh) said that when Syedna Abu Bakr Siddiq (ra) would send the Islamic army on a jihad campaign, he would advise them not to destroy or burn the date palm orchards, not to slaughter any grazing animal, not to cut down any fruit-bearing tree, not to destroy any home, not to kill any child, nor any elderly person, nor any woman. Soon you will encounter such people who have confined themselves to the places of worship, so leave them alone and leave the thing for which they have restrained themselves.

(Sunan Baihaqi 9/85, number 17904)

Prohibition of Burning Non-Muslims

During the era of ignorance (pre-Islamic period), the acts of cruelty during battles were so extreme that

the enemies would be burned alive in retaliation. Therefore, during the time of Prophet Muhammad ﷺ, along with numerous reforms in the rules of warfare, he ﷺ also prohibited the savage act of burning in fire.

• Once, the Prophet ﷺ saw a burnt ant colony, and he ﷺ said, "It is not permissible to punish with fire except by the Lord of the Fire (meaning Allah)."

(Sunan Abu Dawood H# 2675)

• When burning harmful animals with fire is forbidden in Islam, then burning humans is certainly prohibited. Therefore, Hamza Aslami (ra) narrated:

The Messenger of Allah ﷺ appointed him commander over a detachment. He said: I went out along with it. He (the Prophet ﷺ) said: If you find so-and-so, burn him with the fire.

I then turned away, and he ﷺ called me again. So I returned to him, and he ﷺ said: If you find so-and-so, kill him, and do not burn him, for no one punishes with fire except the Lord of the fire. ***(Sunan Abu Dawood H# 2673)***

Note: It is forbidden to burn an enemy with fire, but according to the principles of warfare, burning down forts and buildings as necessary is not prohibited.

And the same ruling applies to bombing, and if someone is caught in the midst of it, they are exempted from this ruling.

Prohibition of Entering and Looting the Houses of Non-Muslims

Narrated Maaz bin Anas (ra): I fought along with the Prophet ﷺ in such and such battles. The people occupied much space and encroached on the road.

The Prophet ﷺ sent an announcer to announce among the people: Those who occupy much space or encroach on the road will not be credited with jihad. (Sunan Abu Dawood H# 2629)

Prohibition of Harming Cattle, Crops and Property of the Enemy

Islam does not permit unjust killing, nor does it desire the destruction and devastation of enemy lands. Islam calls for peace and reform. Therefore, even in times of war, it is important to ensure that crops are not destroyed, fruit-bearing trees are not cut down, and properties are not burned. It is narrated in traditions that:

- **Hazrat Abu Bakr Siddiq (ra) prohibited Yazid bin Abi Sufyan (ra) from cutting down fruit-bearing trees or destroying buildings during the war. Even after him, Muslims continued to act upon this.** ***(Sunan Tirmizi H# 1550)***

• **Ibn Abi Shaiba narrates from Hazrat Mujahid (rh) that "In war, no child, woman, or elderly person should be killed, nor should fruit or date-bearing trees be burnt, houses be demolished, or fruit-bearing trees be cut down."** ***(Musannaf Ibn Abi Shaiba, 6/483 no. 33122)***

6-Peace through Fulfilment of Women's Rights

In Islam, women's rights are equal to those of men, as Allah Almighty has instructed:

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ

Translation: Women have rights similar to the rights over them (men) in a reasonable manner. ***(Qur'an 2:228)***

Benefit: The verse mentioned above highlights the shared rights of men and women, indicating that in Islam, women are owners of a complete personality and are human beings with defined rights.

Right to Ownership and Possession

In the right of ownership, both men and women are equal partners and similarly in possession as well. Allah Almighty has instructed;

لِلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا ۖ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ ۚ

Translation: For men, there is a reward for what

they have earned, (and likewise) for women, there is a reward for what they have earned. ***(Qur'an 4:32)***

Benefit: Just as men have the right to strive for income and choose a profession, women also have the right to do so. For example, they can work from home as a seamstress, provide medical treatment to sick and injured women, do typing work at home, teach girls at home, and teach at girls' colleges and universities where a reasonable veil system is in place, etc.

Women's Right in Inheritance

Islam has given women the right to inheritance. As a daughter, she is a sharer with the brother; as a mother, she is a sharer with the father; and as a wife, she is entitled to a portion of her husband's inheritance. The Qur'an has prescribed these shares (see Surah Nisa 4:11, 12). To deprive a woman of her share of inheritance violates divine limits and goes against the commandments of Allah."

Hijab or Veil

According to Islam, women are complete human beings. They are equal in terms of species but different in terms of gender. Wearing a hijab is both a right and an obligation for women. It is their right not to be forced by anyone in society or individually to go without hijab, and it is their obligation to refrain from displaying their bodies. Protecting oneself and keeping oneself in hijab is a source of honour and dignity for women. Wearing the veil is a symbol of modesty.

The practice of wearing a veil has been present in our society. Generally, women uphold the concept of modesty and try to observe the rules of the hijab. There is a small group that violates the Islamic dress code, leading to a moral decline in society.

As a result of Islamic teachings, from the time of Prophet Muhammad ﷺ to the present day, there have been many women who have become educators, trainers, scholars, writers, warriors, memorizers of the Qur'an and Ahadith, devotees, and ascetics, playing a crucial role in establishing and maintaining an exemplary society and providing the best upbringing for future generations. Before Islam, women did not have this status in any country.

7- One Important Requirement for Establishing Peace Is To Help the Oppressed and Oppose the Oppression

One important means of establishing peace in society is to help the oppressed and raise voices against oppression and injustice. Without this, peace is not possible. It is essential to support the oppressed in every way possible and not to assist the oppressor in any way. As Allah Almighty has instructed, justice must be served to the oppressed, and the oppressed should be given their due right according to the circumstances. The Qur'an says;

وَلَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهٖ فَاُولٰٓئِكَ مَا عَلَيْهِمْ مِّنْ سَبِيْلٍ ۝٤١ اِنَّمَا السَّبِيْلُ عَلَى
الَّذِيْنَ يَظْلِمُوْنَ النَّاسَ وَيَبْغُوْنَ فِي الْاَرْضِ بِغَيْرِ الْحَقِّ ۭ اُولٰٓئِكَ لَهُمْ عَذَابٌ
اَلِيْمٌ ۝٤٢ وَلَمَنْ صَبَرَ وَغَفَرَ اِنَّ ذٰلِكَ لَمِنْ عَزْمِ الْاُمُوْرِ ۝٤٣

<u>Translation</u>: But whoever retaliates after being wronged, there is no blame on them. Blame is only on those who wrong people and rebel on the earth without right. For such, there will be a painful punishment. But whoever observes patience and forgives, it is indeed a matter of great resolve. ***(Qur'an 42: 41-43)***

This verse talks about *three* key points;

1) There is no blame on those who seek to take revenge after being wronged.

2) The blame lies with those who commit injustice against others and spread unjustified rebellion in the land.

3) Those who endure oppression and excesses and forgive are engaged in a great act of determination.

8- An Important Requirement for Establishing Peace Is Harmonious Relations

In Surah Hujurat, verses 6 to 12, Allah has detailed the diseases that disrupt peaceful relationships between communities. These include not mocking others, prioritizing the common good, not defaming others, not using derogatory names, refraining from mistrust, and not blindly trusting others without

evidence. These principles are crucial for establishing peace in society and can help create a magnificent world of tranquillity. Allah guides us to follow these principles by saying:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ جَآءَكُمْ فَاسِقٌۢ بِنَبَاٍ فَتَبَيَّنُوْٓا اَنْ تُصِيْبُوْا قَوْمًۢا
بِجَهَالَةٍ فَتُصْبِحُوْا عَلٰى مَا فَعَلْتُمْ نٰدِمِيْنَ ۝٦ وَاعْلَمُوْٓا اَنَّ فِيْكُمْ رَسُوْلَ
اللّٰهِ ؕ لَوْ يُطِيْعُكُمْ فِيْ كَثِيْرٍ مِّنَ الْاَمْرِ لَعَنِتُّمْ وَلٰكِنَّ اللّٰهَ حَبَّبَ اِلَيْكُمُ
الْاِيْمَانَ وَزَيَّنَهٗ فِيْ قُلُوْبِكُمْ وَ كَرَّهَ اِلَيْكُمُ الْكُفْرَ وَالْفُسُوْقَ وَالْعِصْيَانَ ؕ
اُولٰٓئِكَ هُمُ الرّٰشِدُوْنَ ۝٧ فَضْلًا مِّنَ اللّٰهِ وَنِعْمَةً ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ۝٨ وَاِنْ
طَآئِفَتٰنِ مِنَ الْمُؤْمِنِيْنَ اقْتَتَلُوْا فَاَصْلِحُوْا بَيْنَهُمَا ۚ فَاِنْۢ بَغَتْ اِحْدٰىهُمَا
عَلَى الْاُخْرٰى فَقَاتِلُوا الَّتِيْ تَبْغِيْ حَتّٰى تَفِيْٓءَ اِلٰٓى اَمْرِ اللّٰهِ ۚ فَاِنْ فَآءَتْ
فَاَصْلِحُوْا بَيْنَهُمَا بِالْعَدْلِ وَاَقْسِطُوْا ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ۝٩ اِنَّمَا
الْمُؤْمِنُوْنَ اِخْوَةٌ فَاَصْلِحُوْا بَيْنَ اَخَوَيْكُمْ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُرْحَمُوْنَ ۝١٠

<u>Translation</u>: O you who believe, if an evildoer brings you some news, verify it, lest you harm people unknowingly, then you become regretful for what you did. Know that the Messenger of Allah is among you. If he were to obey you in many matters, you would surely suffer. But Allah has endeared the faith to you and made it pleasing to your hearts and has made disbelief, wickedness, and disobedience hateful to you. Such are rightly guided by Allah's grace and favour. And Allah is All-Knowing, All-Wise. If two groups of believers fight one another, make peace between them. If one of them transgresses against the other, fight against the transgressing group until they submit to the rule of Allah. Then if they submit, make peace between them with fairness, and be just, for Allah loves those who are

just. The believers are but brothers, so make peace between your brothers. And fear Allah so that you may be shown mercy. ***(Qur'an 49: 6-10)***

Important Principles of Peace and Security

The Noble Qur'an mentions the causes of disruption in the peaceful relationships between nations. For example:

- **Do not let not some group ridicule others, for it may be that they are better than them. (*Qur'an 49:11)***
- **Do not defame one another.** ***(Qur'an 49:11)***
- **Do not call one another by (offensive) nicknames.** ***(Qur'an 49:11)***

These are the principles of global peace and security that not only create a peaceful coexistence among all human beings but also establish a society of compassion and brotherhood that can bring about a peaceful and secure environment where the entire human race can breathe easily.

May Allah Almighty make it the means of establishing peace and security in the world. Allah Almighty has also guided us in the same way by saying:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۖ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ
مُخْتَالٍ فَخُورٍ ﴿١٨﴾ وَاقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ
الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿١٩﴾

Translation: Do not turn your face away from people [in contempt], and do not walk on the earth in arrogance. Indeed, Allah does not like anyone who is arrogant and boastful. Be moderate in your walking and lower your voice. Indeed, the harshest of voices is the voice of donkeys. ***(Qur'an 31:18, 19)***

The above verse highlights 6 points;

1) Do not turn your face away from people in contempt.

2) Do not walk on the earth with arrogance.

3) Allah does not like those who are boastful and arrogant.

4) Maintain a moderate pace in your actions.

5) Keep your voice low and gentle.

6) Harsh and loud voices are the characteristics of donkeys.

9- An Important Requirement of Peace Is Religious Freedom for Every Human Being

The Noble Qur'an provides a clear explanation regarding coercion by saying that there is no compulsion in religion. Forcing someone to adhere to a particular religion or ideology is an act of oppression and injustice. Allah says in the Qur'an;

لَآ اِكۡرَاهَ فِى الدِّيۡنِ ۙ قَدۡ تَّبَيَّنَ الرُّشۡدُ مِنَ الۡغَىِّ ۚ فَمَنۡ يَّكۡفُرۡ بِالطَّاغُوۡتِ وَيُؤۡمِنۡ
بِاللّٰهِ فَقَدِ اسۡتَمۡسَكَ بِالۡعُرۡوَةِ الۡوُثۡقٰى ۗ لَا انۡفِصَامَ لَهَا ؕ وَاللّٰهُ سَمِيۡعٌ عَلِيۡمٌ ﴿۲۵۶﴾

Translation: There is no compulsion in religion; the truth has been made distinct from falsehood. Whoever rejects *Taghoot* (This means to become averse to rebellion, corruption, and misguidance) and believes in Allah, has indeed grasped the strong handhold that never breaks. And Allah is All-Hearing, All-Knowing.

(Qur'an 2:256)

Explanation: This Qur'anic verse is evidence of the perfection of the religion of Islam, and it clearly states that the proofs and pieces of evidence of the truthfulness of Islam are evident. Therefore, there is no need to force anyone to enter into it. If someone enters into it, then it is their good fortune that Allah has granted them the opportunity to accept the truth. And if someone chooses the path of disbelief, then it is as if Allah has taken away the light from their heart and sealed their eyes and ears. Therefore, there is no benefit in forcing such a person to accept Islam because all paths of accepting the truth have been blocked.

History bears witness that whenever Muslims conquered a city or territory, they did not force its inhabitants to accept Islam. Rather, they gave them the option to continue practising their religion and pay *Jizya* (a tax for non-Muslims), and the Islamic government would protect them. It is evident from various Qur'anic versed that the purpose of battles was to safeguard the Islamic government from the conspiracies of its enemies, to establish the dominance of Allah's religion and to implement Islamic law. If there was ever a threat from an enemy, Islam commanded Muslims to defend

themselves, meaning that Islam always advocates self-defence and not aggression.

Similarly, killing an apostate is not against that verse because the person entered Islam of his own free will. No one forced him to enter Islam, so he should be killed. If someone steals, his hand is cut off, and if he commits adultery while being married, he is stoned to death. This is done to protect Muslim society from such people and their corruption and immorality.

Likewise, it is the responsibility of the ruling authority that if someone accepts disbelief again, they should be killed so that Muslim society can be saved from religious disorder. The Qur'an says, "For you is your religion, and for me is my religion." ***(Qur'an 109:6)***

The statement was also made elsewhere, "Say: Indeed, the losers are those who will lose themselves and their families on the Day of Resurrection. That is indeed the clear loss." ***(Qur'an 39:15)***

These verses express that non-Muslims should not be forced to accept Islam. Suppose they choose to remain on their own religion. In that case, they should pay Jizya (a tax for non-Muslims living under Islamic rule), and the Islamic government will protect them.

Human Oppression and Injustice

The incidents of human oppression and injustice recorded on the pages of history, three-quarters of them

are only the result of the violence that one group inflicted upon another to impose its own beliefs. However, this fact is as clear as crystal to any sensible human being that the path to religion is the path of faith and conviction of the heart. Belief can only arise from invitation and preaching.

The human body can be forced to bend according to one's will, but the lamp of belief and faith cannot be lit in the heart. Until the lamp of faith and certainty is lit, deeds desired in religion will not originate. Instead, coercion will kindle hatred and repulsion in the hearts. Allah says;

وَلَوْ شَآءَ رَبُّكَ لَاٰمَنَ مَنْ فِي الْاَرْضِ كُلُّهُمْ جَمِيْعًا ؕ اَفَاَنْتَ تُكْرِهُ النَّاسَ حَتّٰى يَكُوْنُوْا مُؤْمِنِيْنَ ﴿۹۹﴾

Translation: Had your Lord willed, all those on earth would have believed altogether. So, will you then compel mankind until they become believers? ***(Qur'an 10:99)***

At another place, Allah says,

وَقُلِ الْحَقُّ مِنْ رَّبِّكُمْ ۟ فَمَنْ شَآءَ فَلْيُؤْمِنْ وَّمَنْ شَآءَ فَلْيَكْفُرْ ۙ اِنَّاۤ اَعْتَدْنَا لِلظّٰلِمِيْنَ نَارًا ۙ اَحَاطَ بِهِمْ سُرَادِقُهَا ؕ

Translation: Say, the truth is from your Lord. Whoever wills may believe, and whoever wills may disbelieve. We have prepared for the wrongdoers a Fire that will surround them. ***(Qur'an 18:29)***

Explanation: Just as the declaration of equality is

a part of the recognition of human dignity, similarly, the negation of compulsion regarding beliefs and faith is also a means of human dignity.

10- Good Behaviour Is an Important Requirement of Peace

To achieve peace, humans must treat each other with kindness and good behaviour, as summarized in the words of Allah,

<u>Translation</u>: "Say to them, 'Come, I will recite to you what your Lord has prohibited for you: (1) Do not associate anything with Allah; (2) Be good to your parents; (3) Do not kill your children out of poverty - We provide for you and them; (4) Do not approach shameful acts- whether openly or secretly; (5) Do not kill anyone - whom Allah has forbidden - except in the course of justice. This is what He has enjoined upon you so that you may understand." ***(Qur'an 6:151)***

Good Behaviour with Parents

وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ اِحْسٰنًا ؕ حَمَلَتْهُ اُمُّهٗ كُرْهًا وَّوَضَعَتْهُ كُرْهًا ؕ
وَحَمْلُهٗ وَفِصٰلُهٗ ثَلٰثُوْنَ شَهْرًا ؕ حَتّٰۤى اِذَا بَلَغَ اَشُدَّهٗ وَبَلَغَ اَرْبَعِيْنَ سَنَةً ۙ قَالَ
رَبِّ اَوْزِعْنِيْۤ اَنْ اَشْكُرَ نِعْمَتَكَ الَّتِيْۤ اَنْعَمْتَ عَلَيَّ وَعَلٰى وَالِدَيَّ وَاَنْ اَعْمَلَ
صَالِحًا تَرْضٰىهُ وَاَصْلِحْ لِيْ فِيْ ذُرِّيَّتِيْ ۚ اِنِّيْ تُبْتُ اِلَيْكَ وَاِنِّيْ مِنَ الْمُسْلِمِيْنَ ﴿۱۵﴾

<u>Translation</u>: We have enjoined upon man

kindness to his parents. His mother bore him in hardship and gave birth to him in hardship. His bearing and weaning take thirty months, until when he reaches full maturity and reaches forty years, he says, "My Lord, inspire me to be grateful to Your favours which You blessed my parents and me with and to do righteous deeds that will make You pleased; and make my offspring righteous. Indeed, I repent to You, and I am one of the Muslims (submitting to You)." ***(Qur'an 46: 15)***

<u>Explanation</u>: The Noble Qur'an has quoted the advice of Hazrat Luqman (AS) here, who advised his son to cultivate personal traits that would enable him to live a better life within society and thereby establish peace in both his home and community.

Peace through Righteousness

The Noble Qur'an has detailed the concept of goodness and kindness and its importance in a beautiful manner.

لَيْسَ الْبِرَّ اَنْ تُوَلُّوْا وُجُوْهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلٰكِنَّ الْبِرَّ مَنْ
اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَالْمَلٰٓئِكَةِ وَالْكِتٰبِ وَالنَّبِيّٖنَ ۚ وَاٰتَى الْمَالَ عَلٰى
حُبِّهٖ ذَوِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنَ وَابْنَ السَّبِيْلِ ۙ وَالسَّآئِلِيْنَ وَفِى
الرِّقَابِ ۚ وَاَقَامَ الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ ۚ وَالْمُوْفُوْنَ بِعَهْدِهِمْ اِذَا عٰهَدُوْا ۚ
وَالصّٰبِرِيْنَ فِى الْبَاْسَآءِ وَالضَّرَّآءِ وَحِيْنَ الْبَاْسِ ؕ اُولٰٓئِكَ الَّذِيْنَ صَدَقُوْا ؕ
وَاُولٰٓئِكَ هُمُ الْمُتَّقُوْنَ

<u>Translation</u>: It is not righteousness to turn your faces towards the east or the west, but righteousness is

to believe in Allah, the Last Day, the angels, the Scriptures, and the prophets; and to give charity, despite their love for it, out of one's cherished wealth to relatives, orphans, the needy, the wayfarer, beggars, and to free slaves; to establish prayer and give zakah; to fulfil the ratified pledges; to be patient at times of hardship, adversity, and during the battle. Such are the true believers, and such are the righteous. ***(Qur'an 2: 177)***

Types of Goodness

The Prophet ﷺ gave instructions regarding various types of kindness based on the following principles:

1) Feeling the impact of divine greatness and the effect of wrongdoing on the heart.

2) Weakening devilish tendencies through remembrance of divine blessings.

3) Living with good behaviour and excellent manners with relatives, neighbours, guests, and fellow countrymen.

4) Doing acts of kindness such as smiling at someone, removing a thorn or any object creating hurdles from the road, giving water to a thirsty person, showing someone the right way when they are lost, providing light during darkness, carrying someone's burden, inviting someone with respect, and speaking with soft and gentle words. All these acts are considered acts of kindness. Teaching one's child is considered better than giving charity. ***(Tirmizi)***

(5) He who does good to his family is considered good and better. *(Tirmizi)*

(6) Those who provide good education and upbringing to their daughters and sisters deserve paradise. *(Abu Dawood)*

(7) The one who caused pain to a cat was declared to deserve the torment of Hell (Bukhari and Muslim), and the one who gave water to a thirsty dog received forgiveness. *(Abu Dawood)*

- **The Prophet ﷺ has instructed that every living being with a fresh liver (i.e., is alive) deserves to be treated kindly.** *(Abu Dawood)*

(8) The most dangerous thing that destroys self-restraint and purity is liquor, which is deemed impure in the Qur'an and is referred to as "the mother of all evils."

- **The following verse specifies in detail the rights of different individuals in society, with emphasis on whose rights should be prioritized:**

وَّبِالْوَالِدَيْنِ اِحْسَانًا وَّبِذِی الْقُرْبٰی وَالْيَتٰمٰی وَالْمَسٰكِيْنِ وَالْجَارِ ذِی الْقُرْبٰی وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْۢبِ وَابْنِ السَّبِيْلِ ۙ وَمَا مَلَكَتْ اَيْمَانُكُمْ ؕ

- **Be kind to 1) parents, 2) orphans, 3) the poor, 4) near neighbours, 5) distant neighbours, 6) close friends, 7) wayfarers or travellers, and 5) slaves whom you own.** *(Qur'an 4:36)*

- **The Prophet Muhammad ﷺ said: "The one whose neighbour is not safe from his harm is not a true believer."** ***(Sahih Bukhari)***
- **The Prophet Muhammad ﷺ said: "The one whose neighbour does not live peacefully due to his mischief will not enter paradise."** ***(Sahih Bukhari)***
- **The Prophet Muhammad ﷺ said: "One who helps widows, orphans, and the poor is like one who strives in the way of Allah."** ***(Sahihain)***

11- One Important Requirement for Peace Is Truthfulness

In Surah Nisa, Verse 135 of the Noble Qur'an, another principle of world peace is mentioned: to give truthful testimony even if it is against oneself or one's relatives and to speak the truth even if it causes great harm.

<u>Explanation</u>: It is an important stage for humans to always stand by the truth and not hesitate to give truthful testimony, even if speaking the truth causes harm to themselves, their parents, relatives, or loved ones. It is also possible that someone is prevented from telling the truth due to greed for wealth or fear of a powerful and influential person. Or someone feels pity for a poor person and thinks it is OK to give some misinformation. Despite all these reasons, the truth will not be abandoned.

In the matter of justice, one should never follow whims. One should not resort to the method of manipulating the statement, nor should the testimony be avoided. Still, Allah knows the secrets of the hearts and intentions.

People who speak the truth without hesitation, even if it is against themselves or their closest relatives, can contribute to the greater good of humanity. They carefully consider their words ten times before uttering them. Such individuals can be the guarantors of world peace. They can achieve the highest level of integrity in matters of justice.

Responding To Evil with Goodness

One important principle of the Qur'an that Allah has commanded in Surah Sajdah, verse 34, is to respond to evil with goodness. Allah says,

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

Translation: Good and evil are not equal. Repel evil with what is good; the one whom you have enmity with will become as if he was a close friend. ***(Qur'an 41:34)***

12- One Important Requirement for Peace Is Cooperation in Acts of Goodness

Another principle for world peace is mentioned in

Surah Al-Maidah, verse 2, which emphasizes the need for cooperation in acts of goodness and avoiding cooperation in acts of evil. The Qur'an states,

وَتَعَاوَنُوْا عَلَى الْبِرِّ وَالتَّقْوٰى ۖ

Translation: Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression. ***(Qur'an 5:2)***

Peace through Goodness

Allah Almighty had commanded the Messengers to do good deeds. Allah' says in the Qur'an,

وَاَوْحَيْنَآ اِلَيْهِمْ فِعْلَ الْخَيْرٰتِ

Translation: We revealed to them (Messengers) to do righteous deeds. ***(Qur'an 21:73)***

Peace through Wealth

Allah says;

اِنَّ الَّذِيْنَ هُمْ مِّنْ خَشْيَةِ رَبِّهِمْ مُّشْفِقُوْنَ ۙ﴿۵۷﴾ وَالَّذِيْنَ هُمْ بِاٰيٰتِ رَبِّهِمْ
يُؤْمِنُوْنَ ۙ﴿۵۸﴾ وَالَّذِيْنَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُوْنَ ۙ﴿۵۹﴾ وَالَّذِيْنَ يُؤْتُوْنَ مَآ اٰتَوْا
وَّقُلُوْبُهُمْ وَجِلَةٌ اَنَّهُمْ اِلٰى رَبِّهِمْ رٰجِعُوْنَ ۙ﴿۶۰﴾ اُولٰٓئِكَ يُسٰرِعُوْنَ فِى الْخَيْرٰتِ
وَهُمْ لَهَا سٰبِقُوْنَ ﴿۶۱﴾

Translation: Those who are in awe for fear of their Lord, and those who believe in the verses of their Lord, and those who do not associate partners with their Lord, and those who do whatever [good] they do with

their hearts fearful, knowing that they will return to their Lord, it is they who hasten to do good deeds, and they are foremost in them. ***(Qur'an 23:57, 61)***

Peace through Not Aiding In Evil

Allah has forbidden to help in any evil deed in order to help establish an atmosphere of peace. Allah says in the Qur'an;

وَلَا تَعَاوَنُوْا عَلَى الْاِثْمِ وَالْعُدْوَانِ ۖ

<u>Translation</u>: Do not help one another in sin and transgression. ***(Qur'an 5:2)***

13- An Important Requirement of Peace Is Abstinence from Indecency

One of the requirements for peace and tranquillity in society is that people refrain from indecent and immoral actions. As Allah states,

قُلْ اِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْاِثْمَ
وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَاَنْ تُشْرِكُوْا بِاللّٰهِ مَا لَمْ يُنَزِّلْ بِهٖ سُلْطٰنًا وَّاَنْ
تَقُوْلُوْا عَلَى اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿٣٣﴾

<u>Translation</u>: Say (O Messenger), "My Lord has forbidden shameful acts done openly or secretly, sinfulness, unjustified aggression, associating partners with Allah for which He has not sent down any authority, and saying about Allah that of which you

have no knowledge. ***(Qur'an 7:33)***

Allah has declared the following things as forbidden, which are detrimental to the peace of human society:

1) Avoiding all forms of indecency, whether open or hidden and trying to prevent them.

2) Striving to avoid sin and preventing others from it.

3) Avoiding unjust aggression against others.

14- Islamic Principles of Establishing Peace

Islam has mentioned two important principles for the establishment of peace. One is *Huqooqullah* (the rights of Allah), and the other is *Huqooqul Ibad* (the rights of the people), which are the fundamental sources of peace.

1- The rights of Allah can be forgiven through repentance, and Allah Almighty deals with His rights with complete mercy.

2- *Huqooqul Ibad*, i.e., the rights of the people in which Allah deals with justice. This is why the Prophet Muhammad ﷺ said: "All sins of the martyr are forgiven except debt."

The special feature of Islam is that it has established the path of true moderation by leaving extremism and extravagance, in which it is necessary to reflect on the rights of Allah in the universe, reflect on

Allah's creations, contemplate the characteristics of the sky and earth, and dryness and moisture. Islam has also made worship a part of it and a means of elevating the ranks of worshippers. Allah says in Surah Baqarah, verse 164;

إِنَّ فِي خَلْقِ السَّمٰوٰتِ وَالْأَرْضِ وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِيْ
تَجْرِيْ فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَآ أَنْزَلَ اللهُ مِنَ السَّمَآءِ مِنْ مَّآءٍ فَأَحْيَا
بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيْهَا مِنْ كُلِّ دَآبَّةٍ ۖ وَّتَصْرِيْفِ الرِّيٰحِ
وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَآءِ وَالْأَرْضِ لَاٰيٰتٍ لِّقَوْمٍ يَّعْقِلُوْنَ

<u>Summary</u>: Allah mentions various signs for the people of understanding to ponder over His greatness:

1- In the creation of the heavens and the earth.

2- In the alternation of night and day.

3-In the ships that sail through the seas to benefit people.

4-In the various creatures that walk and crawl on the earth.

5-In the changing directions of the winds.

6-In the clouds that are obedient to His command and suspended between the heavens and the earth.

7- Indeed, in these and many other signs is the glory of Allah for those who have understanding.

Allah Almighty has established the love of His servants for Him and the love of Allah for His servants in one concise sentence of the Noble Qur'an. As Allah

says: He (Allah) loves (them) and who love Him. ***(Qur'an 5:54)***

Allah also mentions in the Qur'an how His servants would receive His love in the following way;

- إِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ

  Allah loves those who do good. ***(Qur'an 2:195)***
- إِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ

  Allah loves those who are just. ***(Qur'an 5:42)***
- إِنَّ اللّٰهَ يُحِبُّ الْمُتَّقِيْنَ

  Allah loves the God-fearing. ***(Qur'an 9:7)***
- إِنَّ اللّٰهَ يُحِبُّ التَّوَّابِيْنَ

Allah loves those who frequently repent. ***(Qur'an 2:222)***

- وَاللّٰهُ يُحِبُّ الصّٰبِرِيْنَ

  Allah loves those who are patient. ***(Qur'an 3:146)***
- وَاللّٰهُ يُحِبُّ الْمُطَّهِّرِيْنَ

  Allah loves those who keep themselves clean and pure. ***(Qur'an 9:108)***

Allah's Displeasure

Allah Almighty mentions those servants with whom He is displeased in many verses:

♦ لَا يُحِبُّ اللّٰهُ الْجَهْرَ بِالسُّوْٓءِ

Allah does not like saying evil words openly (publicly). ***(Qur'an 4:148)***

♦ إِنَّ اللّٰهَ لَا يُحِبُّ الْمُعْتَدِيْنَ

Indeed, Allah does not like those who transgress (the

limits of Allah and ruled of Shariah). ***(Qur'an 2:190)***

♦ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا

Indeed, Allah does not like those who are arrogant and boastful. ***(Qur'an 4:36)***

♦ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ

Indeed, Allah does not like the treacherous. ***(Qur'an 8:58)***

♦ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ

Indeed, Allah does not like treacherous and ungrateful. ***(Qur'an 22:38)***

♦ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ

Allah does not like the exultant. ***(Qur'an 28:76)***

♦ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

Indeed, Allah does not like the mischief-makers. ***(Qur'an 28:77)***

♦ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ

Indeed, He does not like the deniers of truth. ***(Qur'an 30:45)***

♦ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

Indeed, He does not like the wasteful. ***(Qur'an 7:31)***

♦ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ

Indeed, He does not like the unjust. ***(Qur'an 42:30)***

15-Acts and Their Sources That Destroy Peace

There may be a group of people who want to destroy this peace, and their intentions are neither right nor acceptable. Their job is to cause explosions, their occupation is killing and looting, and they sow the seeds

of mischief in the earth.

The Prophet's ﷺ Message of Peace and Security

The Prophet ﷺ came to establish peace and security in the whole world; that's why he is called the mercy for all the worlds in the Noble Qur'an. Allah says,

وَمَآ اَرۡسَلۡنٰكَ اِلَّا رَحۡمَةً لِّلۡعٰلَمِيۡنَ

Translation: And We have not sent you, [O Muhammad], except as a mercy to the worlds."

(Qur'an 21:107)

Benefit: This verse means that whoever believes in the message of Allah's Messenger ﷺ has accepted this mercy. And by expressing gratitude for this blessing of Allah, they will become worthy of the blessings of this world and the hereafter. Since his prophethood is for the whole world, he came as a mercy to the whole world, meaning that through his teachings, the Prophet of Allah ﷺ came to bring people closer to the happiness of both this world and the hereafter.

The Existence of The Prophet ﷺ is a Source of Peace

The presence of the Prophet ﷺ is a source of safety and mercy for us. Allah Almighty says in the Qur'an,

وَإِذْ قَالُوا اللّٰهُمَّ إِنْ كَانَ هٰذَا هُوَ الْحَقَّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَآءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيْمٍ ﴿٣٢﴾ وَمَا كَانَ اللّٰهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيْهِمْ ۚ وَمَا كَانَ اللّٰهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُوْنَ ﴿٣٣﴾

Translation: And when they said, 'O Allah, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment.' But Allah would not punish them while you, [O Muhammad], are among them, nor would Allah punish them as long as they seek forgiveness. ***(Qur'an 8:32-33)***

Imam Tirmizi (rh) reported from Abu Musa Ashari (ra) that the Prophet ﷺ said, "Allah has granted me two safeguards for my Ummah. Allah has said, 'As long as you are among them, I will not punish them. And as long as they seek My forgiveness, I will not punish them.'" When I depart, their second safeguard will be *Istighfar* (seeking forgiveness), which will remain with them until the Day of Judgment."

Prophet's ﷺ Mercy for the Sick and the Weak

The Prophet of Mercy ﷺ personally used to go to meet weak and vulnerable people and visit the sick. Hazrat Sahal bin Hanif (ra) narrates from his father that the Holy Prophet ﷺ used to visit the weak himself, meet them, visit their sick and attend their funerals.

(Silsila Ahadith As-Sahiha # 2112)

Prophet's ﷺ Mercy for Servants and Slaves

The Prophet ﷺ never accused his servants and slaves, never spoke harshly, never said anything bad or cursed, and never made a fuss about anything.

Anas (ra) reported that Allah's Messenger ﷺ had the best disposition among people. He sent me on an errand one day, and I said: By Allah, I would not go. However, I had this idea in my mind that I would do as Allah's Apostle ﷺ had commanded me to do. I went out until I happened to come across children who had been playing in the street.

Meanwhile, Allah's Messenger ﷺ came, and he ﷺ grabbed me by the back of my neck from behind me. As I looked towards him, I found him smiling, and he ﷺ said: Unais (Anas (ra')s pet name), did you go where I commanded you to go? I said: Allah's Messenger ﷺ, yes, I am going. Anas (ra) further said: I served him for nine years, but I know not that he ﷺever said to me about a thing which I had done why I did that or about a thing I had left as to why I had not done that. ***(Sahih Muslim H# 2310)***

The Prophet ﷺ used to show affection to his servants and even kindly speak to them. Anas (ra) reported that the Prophet ﷺ would sometimes address him as "O owner of the two ears." ***(Abu Dawood H# 5002; Sunan Tirmizi H# 2077)***

Prophet's ﷺ Mercy for the Disbelievers and Polytheists

It is narrated from Abu Huraira (ra) that once a request was made to the Prophet ﷺ to curse the polytheists, but he ﷺ said, "I have not been sent to curse people, but rather as a mercy to all mankind." ***(Sahih Muslim, H# 2407)***

Hazrat Huzaifa (ra) was in the city of Madain. He used to discuss the sayings of the Prophet ﷺ at times. One day, he came to Hazrat Salman (ra), who told him: You know that the Messenger of Allah ﷺ addressed: If I reviled any person of my people or cursed him in my anger. I am one of the children of Adam: I become angry as they become angry. He (Allah) has sent me as a mercy for all worlds. (O Allah!) Make it (i.e., Abuse or curse) a blessing for them on the Day of Judgment!

(Sunan Abu Dawood H# 4659)

Prophet's ﷺ Mercy for Animals and Inanimate Objects

The Prophet of Mercy ﷺ forbade branding or hitting animals on their faces. It is narrated from Jabir (ra) that the Prophet ﷺ saw a donkey which had been branded on its face, so he ﷺ instructed:"Did it not reach you that I cursed him who branded the animals on their faces or struck them on their faces?" So he ﷺ prohibited it. ***(Abu Dawood H# 2564)***

Similarly, once, the Prophet ﷺ saw a burnt ant colony, and he ﷺ instructed: "It is not permissible to punish with fire except by the Lord of the Fire (meaning Allah)." ***(Sunan Abu Dawood H# 2675)***

Abdullah bin Masood (ra) said that the Prophet ﷺ said: "Have mercy on those on earth, and the One in the heavens will have mercy upon you." ***(Tabarani Saghir pg 674)***

Usama (ra) said that the Prophet ﷺ said: "Whoever does not show mercy to others, Allah will not show mercy to him." ***(Tabarani Saghir pg 615)***

The Prophet ﷺ was a mercy to all creation. Once, while on a journey, he ﷺ stopped at a place, and someone took a bird's eggs, and the bird began to beat its wings around the head of the Messenger of Allah ﷺ. He ﷺ asked, "Who has taken its eggs?" A man said, "Messenger of Allah ﷺ, I have taken its eggs." The Messenger of Allah ﷺ said, "Return them out of mercy to the bird." ***(Adabul Mufrad H# 382)***

The Prophet ﷺ related a story of a woman who entered the (Hell) Fire because of a cat she had tied, neither giving it food nor setting it free to eat from the vermin of the earth until it died of hunger. ***(Sahih Bukhari H# 3318)***

Allah's Messenger ﷺ stated, "An ant bit a Prophet amongst the Prophets, and he ordered that the place of the ants be burnt. So, Allah revealed to him, 'It is because one ant bit you that you burnt a nation amongst the nations that glorify Allah?" ***(Sahih Bukhari H# 3019)***

The Prophet ﷺ said, "If any Muslim plants any tree and a human being or an animal eats of it, he will be rewarded as if he had given that much in charity."
(Sahih Bukhari H# 6012)

Shaddad bin Aus (ra) said: Two are the things which I remember Allah's Messenger ﷺ having said: Indeed, Allah has enjoined goodness to everything; so when you kill (while hunting), kill in a good way, and when you slaughter, slaughter in a good way. So every one of you should sharpen his knife and let the slaughtered animal die comfortably. ***(Sahih Muslim H# 1955)***

Prophet's ﷺ Good Conduct towards Non-Muslims

Prophet Muhammad ﷺ had excellent conduct with non-Muslims who came to visit him. He ﷺ himself would host them. When a delegation of Christian Ethiopians came to Madinah to meet the Prophet ﷺ, he ﷺ accommodated them in Masjid-e-Nabawi and took responsibility for their hospitality. He ﷺ said: "These people hold an honoured and respected status for our companions; therefore, I have chosen to honour and respect them myself and provide hospitality to them." ***(Shoabul Iman Baihaqi No. 9125)***

Once, a Christian delegation from Najran, consisting of 14 members, visited Madinah. The Messenger of Allah ﷺ accommodated them in Masjid-e-Nabawi and allowed the Christians in the delegation to pray according to their faith inside the mosque.

Consequently, the Christians faced eastward towards Jerusalem and performed their prayer.
(Tabaqat Ibn Saad, 1/357, Zadul Maad, 3/629)

17- The Sources that Destroy Peace

There are four means of destroying peace: (1) ignorance, (2) injustice, (3) lust, and (4) anger.

1) Ignorance: It refers to presenting good things in a bad light and bad things in a good light. It regards perfection as imperfection and imperfection as perfection.

Prophet Yusuf (Joseph), peace be upon him, said: "If I feel inclined towards them (women) and I will be one of the ignorant." ***(Qur'an 12:33)***

2) Injustice (Zulm): It means keeping something in its wrong place. Displeasure instead of pleasure, stinginess instead of generosity, generosity instead of stinginess. Harshness instead of gentleness, gentleness instead of harshness. Arrogance instead of humility, humility instead of dignity. Simply, it means misuse of rights and claiming privilege on misuse.

Shirk is A Severe Injustice

Allah says in the Qur'an, "Indeed, associating partners with Allah is the worst injustice." ***(Qur'an 31:13)***

Usurping divine rights and considering using those rights as legitimate for others is the worst injustice.

3) Lust (Shahwat): *Shahwat* means considering greed, stinginess, and narrow-mindedness as progress, usurping the share of others, ending self-respect and humility, and making immorality and shamelessness public. The Prophetﷺsaid: "Allah has appointed for everyone who has a right what is due to him." *(Abu Dawood H# 2870)* At another place, Allah says,

وَلَا تَقْرَبُوا الزِّنٰٓى اِنَّهٗ كَانَ فَاحِشَةً ؕ وَسَآءَ سَبِيْلًا

Translation: Do not go near adultery, for it is indeed a shameful act and an evil way. *(Qur'an 17:32)*

4) Anger: Anger breeds arrogance, hatred, envy, rebellion, and indecency. Once, a person requested the Prophet ﷺ three times for advice. The Messenger of Allah ﷺ gave him the same answer each time, get away from anger.

18- The Responsibility to Establish and Maintain Peace

Peace is one of the important blessings of Allah, and losing it is a great punishment. Allah says in the Qur'an,

وَضَرَبَ اللّٰهُ مَثَلًا قَرْيَةً كَانَتْ اٰمِنَةً مُّطْمَئِنَّةً يَّاْتِيْهَا رِزْقُهَا رَغَدًا مِّنْ كُلِّ مَكَانٍ
فَكَفَرَتْ بِاَنْعُمِ اللّٰهِ فَاَذَاقَهَا اللّٰهُ لِبَاسَ الْجُوْعِ وَالْخَوْفِ بِمَا كَانُوْا يَصْنَعُوْنَ

Translation: Allah presents an example of a town that was safe and secure, receiving its provision in abundance from all directions. Yet its people showed ingratitude to Allah's favours, so Allah made them taste the overwhelming hunger and fear for what they used to do." ***(Qur'an 16:112)***

Preservation of Peace

To preserve peace, first of all, we should express gratitude to Allah Almighty for this blessing with our hearts, tongues, and other body parts.

We should realize the greatness of this blessing and acknowledge the greatness of the One who has bestowed it upon us, expressing thanks for His grace, benevolence, generosity, and kindness. This is because expressing gratitude increases blessings, as commanded by Allah Almighty,

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

Translation: And (remember) when your Lord declared, 'If you are grateful, I will surely give you more; but if you are ungrateful, My punishment is severe indeed." ***(Qur'an 14:7)***

Therefore, we should stop anyone who seeks to undermine or destroy the blessing of peace. Such individuals should not be allowed to advance in their mischief and rebellion, for to do so would be an act of ingratitude and disrespect towards Allah's bestowed blessings.

Therefore, we should stop anyone who seeks to undermine or destroy the blessing of peace. Such individuals should not be allowed to advance in their mischief and rebellion. If these evil-doers walk free, it would be an act of ingratitude and disrespect towards Allah's blessings.

Supporting Terrorists

In order to deprive the terrorists of the human, financial and moral strength of society, the Holy Prophet ﷺ has completely forbidden any kind of help and support to them. The Prophet ﷺ said: "Whoever supports the killing of a believer, even with a few words, will meet Allah Almighty in a state where it is written on his forehead: 'He is deprived of Allah's mercy'.

Hazrat Ibn Umar (ra) narrated that the Prophet ﷺ said: "If one person catches someone and the second kills him, the killer will be executed, and the captor will be imprisoned." ***(Sunan Darqutni 3/140, H# 176)***

And as for how long the captor will be kept in jail, the ruling authority will determine that. ***(Tanfiur rawah 3/75)***

It is essential for humanity to be aware of these elements and learn from incidents that occur in other countries where people are suffering from lawlessness and helplessness and cannot establish peace in their society. Taking an innocent life unjustly is a significant sin and one of the greatest crimes. Shedding blood without right is never permissible except in the case of someone who is deemed an apostate. The Prophet

Muhammad ﷺ declared that killing a non-Muslim is a grave crime. He ﷺ said "A faithful believer remains at liberty regarding his religion unless he kills somebody unlawfully." ***(Sahih Bukhari H# 6862)***

People like these should be afraid of Allah and repent for their crimes before Him. They should feel remorse for their past life and firmly resolve never to commit such crimes in the future. They should also understand that Allah will hold every person accountable for their actions. On the Day of Judgment, the first one to be judged among the rights of people will be the murder.

May Allah have mercy on us and protect the lives of humanity, and may He protect our country and the world from such evil-doers. We should avoid being swayed by their influence, avoid being their accomplices, avoid having soft corners for them, and avoid covering up their crimes because this is a straightforward matter in which any interpretation or excuse is unacceptable.

The Messenger of Allah ﷺ said: 'Whoever among you wakes up physically healthy, feeling safe and secure within himself, with food for the day, it is as if he acquired the whole world." ***(Ibn Maja H# 4141, Tirmizi H# 2246)***

Domestic Peace and Security

Domestic peace and security are the foundation of a family and human society. It is based on a specific commandment of Islamic law, which emphasizes the

importance of mutual consent between a man and a woman in forming a marriage. After marriage, sexual relations between a husband and wife become permissible. Not only does this ensure human existence, but it also ensures the survival of the human race and completion of the designated time in this temporary world by Allah is also related to this family.

The legitimacy of marriage in Islam is meant to create a bond of love, affection, compassion, and empathy between husband and wife, where they become each other's support and source of comfort, cooperation, and respect. This bond should eliminate feelings of poverty, strangeness, loneliness, and isolation so that even during times of hardship and anxiety, they can find solace and peace of mind.

Marriage is considered a safe haven in Islam. Both husband and wife are provided with security, protection, peace, comfort, tranquillity, spiritual status, and satisfaction of heart.

The First Written Constitution of the Prophet of Mercy ﷺ

(The Madinah Charter)

After bringing prosperity to Madinah, Prophet Muhammad ﷺ established a bond of brotherhood and

unity between the people of Madinah and the immigrants from Makkah. For the sake of social peace and safety, a written agreement was also put into effect between the Jewish tribes and the Muslim residents around Madinah. It was done so that the biased and narrow-minded people of the world could not accuse the Muslims of being harsh or extremist towards their subjects and minorities after coming to power.

Reflecting on the benefits of the Madinah Charter, it becomes clear that the entire system of the merciful Prophet ﷺ was based on justice, equality, and the preservation of human rights. Some clauses and instances of the Madinah Charter are as follows:

In the name of Allah, the Most Compassionate and Merciful.

This written agreement is between Allah's Prophet Muhammad ﷺ and the people of Yasrib (Madinah), who are believers and obedient, and those who follow them and join them in fighting against the enemy.

1) All Muslims will be a separate political unity (Ummah) compared to other people.

2) The Quraish Muhajir, Banu Auf, Banu al-Harith, Banu Saidah, Banu al-Najjar, Banu Amr bin Auf, and Banu Asad will fulfil the obligation of blood money (diyah) according to the customs before Islam. They will pay the prisoners' ransom so that the believers' mutual behaviour will be based on goodness and justice.

3) If any believer is poor, needy or burdened with debt, their faithful companions will necessarily assist them so that their blood money and compensation can be paid well.

4) A Muslim shall not enter into a contract with another Muslim without the permission of their *Maula* (covenant brother).

5) The people of righteousness and faith will unite against anyone who commits disobedience, injustice, oppression, or sin. All believers will join hands against such a person, even if they are the son of one of them.

6) Allah's promise and commitment are the same for all Muslims. An ordinary Muslim can offer protection to any person and impose restrictions on everyone. Believers are brothers to each other.

7) Those Jews who participate in this treaty will have equal status. There will be no injustice against such people, and no one will be helped against them.

8) The treaty of the Muslims will be the same. During the opportunity of war in the way of Allah, no Muslim will make peace with the enemy by leaving another Muslim. This treaty should be equal and uniform for all Muslims.

9) All groups that participate with us in the war will be given rest one by one.

10) Believers will collectively avenge any loss of life they suffer in the way of Allah.

11) No Muslim participant of this treaty shall give shelter to a polytheist and protect their life and property, nor shall they obstruct a Muslim's path in this regard.

12) Whoever kills a believer, the murderer should be subject to retaliation in kind (Qisas) once evidence is established against him. However, if the victim's heir is satisfied with blood money (Diyah), the murderer can avoid retaliation. All believers must stand up for the victim's Qisas. There will be no other acceptable solution for them.

13) A Muslim who accepts this treaty and believes in Allah and the hereafter cannot provide refuge to a person who is an innovator in religion (Bid'ati) and a mischief-maker.

Whoever supports or gives shelter to such a person will be worthy of Allah's curse and wrath On the Day of Judgment, and no ransom or gift will be accepted from him.

14) If any dispute arises among the people who abide by this treaty in any matter, they shall refer it to Allah and His Messenger, Muhammad ﷺ.

15) As long as the Jews continue to fight alongside the Muslims, both of them will bear their share of the war expenses.

16) The Jews of Banu Auf will be considered as being in political unity with the Muslims. The Jews are allowed to follow their religion, and the Muslims are allowed to

follow their faith, whether slaves or free. However, those who commit oppression and crimes will not cause harm to anyone other than themselves and their families.

17) Neither party of the treaty is authorized to engage in any war or engage in hostilities without the permission of Prophet Muhammad ﷺ.

18) If anyone wages war against any parties to this agreement, all parties will assist the victim of aggression. They will consult with each other, adopt an attitude of goodwill and faithfulness towards one another, and refrain from treachery.

19) No person will be held responsible for the misconduct of their ally. The oppressed will be helped in all circumstances.

20) The Jews will bear their own expenses for the war as long as they continue to fight alongside the Muslims.

21) The same behaviour towards the one seeking refuge will be displayed as towards the one providing refuge. Neither will he be harmed, nor will he break his promise.

22) A woman will not be given refuge without her family's permission.

23) If any new matter, transaction, or dispute arises between the parties to this treaty that may lead to discord and mischief, recourse shall be made to Allah and Muhammadﷺ. Whatever is mentioned in this document of the treaty is pleasing to Allah, and He desires that it be adhered to with utmost caution and sincerity.

24) In the event of an attack on Yasrib, it is incumbent upon the parties to the treaty, i.e., the Muslims and the Jews, to assist each other.

25) If the Jews are invited to make peace and participate in it, they will accept it. Similarly, if Jews invite Muslims to join in peace, they will also have to accept it, but this does not apply to a war that is purely for the sake of Islam.

26) Allah and His Messenger ﷺ are the protectors of those who are sincere and truthful in this covenant and pledge.

According to most historians, this was a treaty of alliance. However, upon closer examination, it becomes clear that it was a revolutionary and historic document. As a result, a theoretical and practical state emerged that changed the course of human history.

The foundational policies of the state were outlined in the treaty, including the rights and obligations of citizens, a code of conduct for the stability of the state, principles and regulations of foreign policy, and the boundaries of various unions, all of which are principles for the establishment of peace and security.

The Responsibility of Establishing Peace

The responsibility of maintaining peace is not solely on the shoulders of any military, ruler, or minister. It is the responsibility of all members of society because everyone benefits from it. If God forbid, there is

a breakdown of peace, everyone will suffer. Just as the benefit of peace is universal, so is the loss. Therefore, every individual must strive to establish peace and not sympathize with any criminal or mischief-maker.

It is necessary for all classes of society to feel their responsibility and stand up to the challenges with honesty, integrity, and steadfastness.

•It is incumbent upon respected teachers and educators to adopt a God-fearing attitude and make their students aware of the reality of different stages of life and to make their lessons a source of awakening, remove doubts, and clarify the truth.

•It is also essential for the Imams and preachers of mosques to always express gratitude for Allah's blessings, instil in their communities the importance of unity and consensus, and refrain from elements that cause division, chaos, and calamity.

•Journalists and Media personnel, whether in print or electronic media, should also serve human principles and values and show people how to solve this crime by walking on the path of moderation.

We should educate our newspaper readers about the appropriate methods and ways to prevent such crimes so that they can become a barrier against them.

•Besides the chiefs and leaders of all tribes, every responsible member of society should remain vigilant and compassionate. Each one should possess a sense of awareness and pure benevolence, and we should teach each other how to avoid these wrongful acts.

•If humanity collaborates on goodness and God-consciousness, we can achieve success with Allah's grace.

•Similarly, Islam calls for a peaceful way of life and emphasizes the establishment of peace and safety in society. There is no restriction on having better social relations with non-Muslims; instead, Islam instructs peace-loving Muslims to improve their relations with non-Muslims and has linked rights with obligations to end social discord.

In addition, Islam emphasizes marriage for the sake of family well-being and appropriately distributes rights and obligations between spouses to create a peaceful society.

In summary, Islam desires social peace and safety in all circumstances and does not tolerate any form of hatred or animosity in society. It grants every individual their rights regardless of tribal, linguistic, religious, sexual, regional, or familial differences. Therefore, it can be said without any doubt that without the teachings of Islam, establishing peace and safety in human society is impossible.

We pray to Allah for steadfastness on the path of guidance and ask for protection from the evils of our own selves and our bad deeds.

We pray that Allah grants us and you the recognition of truth, makes us followers of it and saves us from falsehood because He alone is its owner and has power over it.

May Allah shower His countless blessings and safety upon the Prophetﷺ, his family, and his Companions.

Seeker of supplications
Muhammad Sarwar Farooqi Nadwi
Darul Uloom Nadwatul Ulama, Lucknow.
Date: 3/2/2019

Books Written by Mufti Sarwar Farooqui Nadwi

Hindi Books

1 Qur'an ka Paigham (Qur'an ka Asan Hindi Tarjuma) 20x30x8
2 Qur'an ka Paigham (Qur'an ka Asan Hindi Tarjuma) 20x30x16
3 Qur'an ka Paigham (Qur'an ka Asan Hindi Tarjuma) 20x30x32
4 Tafsir-E-Farooqui (7 Jild me)
5 Qur'an ka Paigham (Teeswe Pare Ki Hindi Tafsir)
6 Asbaab-E-Nuzool Aur Qur'ani Ayat (Hissa Awwal)
7 Qur'an Aur Science Ki Roshni Me Sharab, Juwa, Suwar Aur Wuzu
8 Surah Fatiha Ki Tafsir
9 Pawitr Qur'an Ka Sandesh (Insani Duniya Ke Nam)
10 Tauheed Ki Haqeeqat
11 Kufr Aur Shirk Ki Haqeeqat
12 Islam Kya Hai
13 Islam Dharm Kya Hai
14 Islam Ki Buniyadi Maloomat (Sawal-Jawab Ki Roshni Me)
15 Azan Kya Hai
16 Aao Namaz Ki Oar
17 Kursi Par Namaz Padhne Ka Tareeqa
18 Roza Ka Hukm Aur Iske Masaail (Qur'an Aur Sunnat Ki Roshni Me)
19 Zakaat Ka Hukm Aur Iske Masaail (Qur'an Aur Sunnat Ki Roshni Me)
20 Hajj Aur Umrah Ka Asan Tareeqa (Qur'an Aur Sunnat Ki Roshni Me)
21 Umrah Ka Asan Tareeqa
22 Islami Viraasat Ki Taqseem Ek Nazar Me
23 Nabiyon Ki Dawat Aur Tabligh
(Muntakhab Qur'ani Ayat Wa Ahadith Ki Roshni Me)
24 Hazrat Muhammad Ki 400 Naseehate
25 Jannat Ke Halat Aur Jannati
26 Jahannam Ke Halat Aur Jahannami
27 Jahannam Aur Jahannami Ke Darmiyan Batcheet
28 Aapke Sawalo Ka Asan Hal
29 Jhaad-Phoonk, Jadu, Tona Aur Taweez-Gande
30 Mobile Aur Internet Se Sambandhit Masaail
31 Biwi-Shauhar Ki Zimmedariya
32 Muharram Ki Haqeeqat
33 Rasoolullah ﷺ Ka Huliya Mubaarak Aur Aapki Sunnate
34 Rasoolullah ﷺ Ki Seerat (Sawal-Jawab Ki Roshni Me)
35 Rasoolullah ﷺ Ki Pakeezah Zindagi

36 Allah Ke Pyari Nabi ﷺ Ek Nazar Me
37 Hazrat Muhammad ﷺ Ki Baate
38 Hazrat Muhammad ﷺ Ka Pariwar Aur Aapka Aacharan
39 Hazrat Muhammad ﷺ Ki Jeewani
40 Sahaba Ka Islam Aur Iske Bad
41 Islam Dharm Talwar Se Phaila Ya Sadachar Se
42 Qubool-E-Islam Aur Uske Bad Ke Masaail
43 Islami Raj Ki Shaasan Vyavastha
44 Jihad Atankwad Aur Islam
45 Ghair Muslimo Se Talluqaat Aur Mazhabi Azadi
46 Antim Sandeshta Kab, Kahan Aur Kaun
47 Praakratik Niyam Aur Parmeshwar Se Insan Ka Sambandh
48 Eeshduto Ka Dharm Aur Parlok Vishwas
49 Manav Kalyan Sambandhi Updesh
50 Manav Kalyan Aur Shanti Sandesh
51 Srishti Ka Srishta Kaun
52 Hindi Patrkaarita Aur Media Lekhan
53 Aadhunik Hindi Vyakaran Aur Sahitya Ki Vidhaaye
54 La Ilaha Illallah Ki Gawaahi

Urdu Books

55 Ma'ani Al Qur'an Al Kareem
(Lafzi Rawa Tarjuma Aur Mukhtasar Tafsir)
56 Ma'ani Al Qur'an Al Kareem
(Lafzi Tarteeb Ke Etbaar Se Rawa Tarjuma)
57 Tashreeh Lughatul Qur'an Al Kareem (Para 1 Se 5 Tak)
58 Tashreeh Lughatul Qur'an Al Kareem (Para 1)
59 Ma'ani Al Qur'an Al Kareem
(Lafzi Tarteeb Ke Etbaar Se Rawa Tarjuma Para 1)
60 Ghair Arabi Rasmul Khat (Font) Me Qur'an Ki Isha'at
(Shariat Ki Roshni Me)
61 Hindustan Me Qur'an Ke Tarjume Aur Tafasir Ka
Mukhtasar Tarruf
62 Tafsir Ka Buniyadi Maakhaz Aur Mufassir Ki Khusoosiyat
63 Qur'an Ki Nasheehate Aur Tassur
64 Qur'an Ke Misali Namoone Aur La Zawaal Moajze
65 Qur'an Me Insaan Ka Maqam Aur Uska Aala Maqsad
66 Kalima Tayyiba Ki Haqeeqat Aur Uske Taqaze

67 Allah Ta'ala Ka Tarruf Aur Kalima Shahadat Ke Fazaail
68 Kainat Ke Ajaibat Aur Insan Ka Allah Se Talluq
69 Hazrat Muhammad ﷺ Aur Jazira Arab
70 Rasoolullah ﷺ Ki Seerat Ke Anmol Moti
71 Rasoolullah ﷺ Ki Sifaat Ahadith Ki Roshni Me
72 Rasoolullah ﷺ Ke Karimana Akhlaq Aur Aap ﷺ Ki Seerat
73 Rasoolullah ﷺ Ki Mukhtasar Seerat Mustanad Kutub Ki Roshni Me
74 Rasool-E-Kareem ﷺ Ki Azwaz-E-Mutahharat
75 Rasool-E-Kareem ﷺ Ke Bete Aur Betiya
76 Rasool-E-Kareem ﷺ Ke Rishte Ki Aham Sahabiyat
77 Wafaat Se Pahle Rasool-E-Kareem ﷺ Ki Ummat Ko Naseehate
78 Rasool-E-Kareem ﷺ Ki Hayat Ke Aham Waqyat, San-e-Eeswi Ke Etbar Se
79 Rasool-E-Kareem ﷺ Ka Makki Aur Madani Daur (Dawati Pase Manzar Me)
80 Rasool-E-Kareem ﷺ Ka Huliya Mubaarak Aur Aapki Sunnate
81 Rasool-E-Kareem ﷺ Ki 365 naseehate
82 Mustanad Masnoon Duaen
83 Dua ki qubooliyat ke auqat wa adab aur mangne ka tareeqa
84 Rasool-E-Kareem ﷺ Ke Hajj Karne Ka Mukammal Tareeqa
85 Hajj wa Umrah Ka Asan Tareeqa (Urdu Pocket Size)
86 Umrah Ka Asan Tareeqa
87 Zakaat Aur Masaarife Zakaat
88 Jannat Ke Halat Aur Jannat Ki Nemato Ka Zikr
89 Jahannam Ke Halat Aur Jahannami
90 Amal-E-Saliha (Huqooqullah) Hissa Awwal
91 Amal-E-Saliha (Huqooqullah) Hissa Doam
92 Musafir Aur Safar Ke Masaail Qur'an O Sunnat Ki Roshni Me
93 Dadhi Ki Ahmiyat Shariat Ki Roshni Me
94 Roza, Tarwih, Sadqa Aur Etikaaf Ke Masaail
95 Islami Qanoone Viraasat Aur Miraas Ki Taqseem
96 Haram, Halal Aur Mubah Chizon Ka Zikr Qur'an O Sunnat Ki Roshni Me
97 Sadqa Fitr Aur Aqeeqa Se Mutalliq Masaail
98 Eid Aur Qurbani Ki Haqeeqat Aur Isse Mutalliq Masaail
99 Islami Quiz (Sawal-Jawab Ki Roshni Me)
100 Talaq Ka Islami Tareeqa Qur'an O Sunnat Ki Roshni Me
101 Mayyat Se Mutalliq Masaail
102 Nisf Shaban Ki Haqeeqat Shariat Ki Roshni Me
103 Muharram Ki Haqeeqat Aur Ashura Ke Waqyat, Islami Jantri Aur Amal

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