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**Guidance from the life of the Prophet of Allah  
(PBUH) For establishing world peace**

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## Guidance from the life of the Prophet of Allah (PBUH) For establishing world peace

### Abstract

Islam is the name of peace and security. Islam places great emphasis on establishing peace. If it is said that Islam is the name of establishing peace, it will not be wrong. Establishing peace is a human necessity without which human life cannot be imagined. A peaceful environment is essential for the advancement of any nation's educational, cultural, and moral goals.

The Holy Quran repeatedly emphasizes the establishment of peace and condemns sedition and corruption.

If we consider the terms Islam, salaam, Muslim, faith, and believer, it is easy to understand that Islam is the greatest advocate for the establishment of peace. Peace and security are two twin words. Faith and Islam, and believer and Muslim are their fruits. That is why the Prophet Muhammad (peace be upon him) is called the Prophet of Peace and Security.

The sayings of the Messenger of Allah (peace and blessings of Allah be upon him) prove that a person cannot be a believer, cannot be a Muslim, from whose tongue and hand others are not safe, and whose neighbor is not safe. He should eat to his full and his neighbor should go hungry, he should not inquire about another Muslim, he should not reconcile two brothers.

A Muslim is forbidden from taking the honor, wealth, and life of another Muslim. Islam has given a complete code of conduct for living in the form of human rights, which explains what rights a person has and what his duties and responsibilities are. The author of the article, "Guidelines

for Establishing World Peace from the Prophet Muhammad (peace be upon him)", has tried to prove this: Islam is the greatest advocate of peace, and the Messenger of Allah (peace be upon him) took practical steps to establish world peace and taught and trained the believers to establish peace in the world, which is an excellent example for all people in the world.

**Keywords:** The Holy Quran, Prophet, Islam, Muslim, faith, Peace.

### Introduction

Islamic teachings prove that Islam is the name of peace and security. Islam lays great emphasis on the establishment of peace. If it is said that Islam is the name of establishing peace, it will not be wrong. Establishing peace is a human need without which human life cannot be imagined. A peaceful environment is essential for the development of the educational, cultural and moral goals of any nation. Aman "أَمَن" is an Arabic word. It means peace, fearlessness, and composure. Amana hum "أَمَّنَهُمْ" gave them peace. Aman "أَمَّنَ" is derived from the word Iman "إِمان" which means to give peace.<sup>1</sup> [Nomani, Abdul Rashid](#)

The Holy Quran repeatedly emphasizes the establishment of peace and condemns sedition and corruption. If we consider the terms Islam, Salam, Muslim, Peace, Faith, and Believer, it is easy to understand that Islam is the greatest preacher of peace.

It should be remembered that when Sayyiduna Ibrahim (peace be upon him) founded the city of Mecca and appointed his son Ismail (peace be upon him) as his minister, he prayed to Allah, the Lord of the Worlds:

" My Lord, make it a city of peace and provide its people with fruits".<sup>2</sup> [4: 83](#)

The above verse proves how important the blessing of peace is for human life. If peace is not established in a region, that region or land becomes degraded in every

respect. If there is a problem of peace and order in any place, that area becomes uninhabitable. Where there is no peace, he is deprived of all the blessings of the world. Therefore, the establishment of peace is the first and essential condition for the stability, construction and development of every country.

The Holy Prophet of Allah (peace be upon him) has also emphasized the promotion of peace and security in the world, because after the establishment of peace in any country in the world, no one lives in fear. Efforts for peace in the world bear fruit, and Allah transforms fear into peace, as stated in the Holy Quran:

"Allah will change their fear into peace."

Allah, the Lord of the Worlds, Says:

‘‘Except those who returned and they obeyed and did good deeds. ’’<sup>3</sup> 4: 83

### **Meaning and Concept of Peace and Security**

Peace and security are two twin words.

Faith and Islam and the believer and Muslim are their fruits. That is why the Messenger of Allah (peace and blessings of Allah be upon him) is called the Prophet of Peace and Security. Maulana Abdul Rashid Nomani writes:

"Amana" (أَمَانٌ) (means) peace, fearlessness, and peace of mind."<sup>4</sup> Nomani

It is stated in the Holy Quran:

"And when news of peace or fear comes to them, they spread it widely."<sup>5</sup> 4:83

Maulana Abdul Rashid Nomani writes:

"Iman (إِيمَانٌ):" Literally, the meaning of faith is to confirm, that is, to believe in the command of the informer in such a way that the command is accepted and the informer is declared truthful. This is the source "Afa lun (إِفْعَالٌ)" It is derived from the word "amn" (peace), as if to believe means that the one who is believed in should be given peace from denial and opposition. It is sometimes used with the letter lam (ل) and sometimes with the letter

ba (ب). The first form means "assertion" (firm belief) and the second form means "confession", which indicates that confirmation without confession is not valid. Sometimes faith is used in a literal or figurative sense. This is because the "Obedient" has come to peace and has believed according to the Shariah. Confirming all the teachings of the Prophet (peace and blessings of Allah be upon him) which are necessarily known to be his teachings.<sup>6</sup> Nomani

Dr. Hafiz Muhammad Shakeel Auj has explained this in simple words. He says: "Faith is peace, and peace is used in two ways. In the first form it is transitive, which means to give peace to someone, and in the second form it is intransitive, which means to take peace. That is why one who accepts faith is called a believer. Which means both taking and giving peace and since Allah Almighty also has an attributive name, Al-Mu'min, which means the One who grants peace to His servants. Then... Among humans, he will be called a believer who gives peace to others."<sup>7</sup> Auj Therefore, the believer and peace are inseparable.

Freedom from fear and sorrow: A person who lives according to the command of Allah, the Lord of the Worlds, comes to peace and security and does not fear or grieve about anything, as Allah, the Lord of the Worlds, says:

"So whoever follows my guidance (Islam) will be safe from fear and grief."<sup>8</sup> 2:38

At another place he said:

"Indeed, those who say, "Our Lord is Allah," and remain steadfast in Him, on them shall be no fear, nor shall they grieve."<sup>9</sup> 46:13

A person cannot become a bearer of the banner of peace by verbally declaring his acceptance of Islam. As Allah, the Lord of the Worlds, says:

"The eloquent group said, 'We have believed.' Say, 'You have not yet believed, but you should say, 'We have submitted (to the Islamic state.'" <sup>10</sup> 49-14

And in the next verse, Allah says:  
"Indeed, the believers are only those who believe in Allah and His Messenger, then doubt not therein, and strive hard in the way of Allah with their wealth and their lives. It is they who are the truthful." <sup>11</sup> 49 : 15

### Meaning of Salama(سَلَم)

The noun for peace(سلامتی) is "سَلَم". See also one of the meanings of "سَلَم" in this verse:

"Say to those Arabs who remained behind, you will soon be called to a warlike people. Will you fight them or will they submit?" <sup>12</sup> 48 : 16

Some of our Urdu translators have translated "أَوْ يُسَلِّمُونَ" keeping in mind the context. You can also see:

Maulana Ashraf Ali Thanvi has translated: "Or they should become submissive (to Islam)." <sup>13</sup> 4 : 83

Muhammad Ali Lahori has translated: "Until they become obedient." <sup>14</sup> 4 : 83

Maulana Syed Abul Ala Maududi has translated:

"Or they will be obedient." <sup>15</sup> 4 : 83

Allama Ghulam Ahmad Parvez has translated:

"Until they lay down their weapons." <sup>16</sup> 4 : 83

Pir Muhammad Karam Shah Al-Azhari has translated:

"Or they will lay down their arms." <sup>17</sup> 4 : 83

It has been found that there is no compulsion in religion. In an Islamic state, no one is forced to become a Muslim, rather, after accepting obedience to the Islamic state, he attains peace and security, and he can live his life in the Islamic state with freedom, according to his religion, in peace, order and security.

In the case of "Mu'alifatu al-Qulub", they are also considered to be entitled to receive Zakat. Because some scholars have taken the term "Mu'alifatu al-Qulub" to mean those infidels whose hearts have been attracted towards Islam and they have not formally accepted Islam. Similarly, the Holy Quran has declared the heirs of the deceased as entitled to compensation.

In this context, we would now like to refer to a Quranic verse to understand the literal meaning of Muslim. Allah, the Lord of the Worlds, while explaining the commandments of "kill by mistake", said:

"It is not for a believer to kill a believer except by mistake. And whoever kills a believer unintentionally, then the penalty is the freeing of a believing slave and the payment of blood money to his family, unless they remit it as charity. If he is from a people who are enemies of yours and he is a believer, then the expiation is the freeing of a believing slave. But if he is from a people between whom and you there is a treaty, then the expiation is a ransom to be paid to his family and the freeing of a believing slave." <sup>18</sup> 4:92

The above verse proves that a non-believer citizen or treaty member of an Islamic state is equal to a believer, and a non-Muslim citizen of an Islamic state is also a Muslim in the literal sense, i.e., a follower of the Islamic state, and we are true Muslims of both Allah, the Lord of the Worlds, and the Islamic state.

### Darul-As-Salaam

Allah, the Lord of the Worlds, says: "And Allah invites to the Home of Peace and guides whom He wills to a straight path." <sup>19</sup> 10 : 25

Dar al-Salam means the center of peace and security, the home of peace and security, Dar al-Salam, Paradise and the

Islamic state are called so because there is peace and security there, no one harms

anyone there, and these blessings and blessings are obtained in this world after the practical implementation of the religion of Islam and will be given to the believers in the Hereafter.

In a tradition it is said:

"The Muslim is the one from whose tongue and hand other Muslims are safe"<sup>20</sup>. [Sahih Bukhari](#)

Dr. Hafiz Muhammad Shakeel Auj, while explaining the meaning and significance of Islam, states:

"If we look at the root word of Islam, "salama (سَلَّمَ)" we will find that its literal meaning is to be saved, to be safe, and to attain peace and security. From whose "chapter of afaal / باب افعال" the word Islam is derived. So, if a word is a manifestation of peace and security in its very meaning, why wouldn't he guarantee peace and security to those who accept him?"<sup>21</sup>

[Auj Muhammad, p 18,19](#)

#### **The services of the Banu Hashim family for establishing peace:**

The Banu Hashim family refers to the descendants of Amr (Hashim) bin Abdul Manaf, the great-grandfather of the Prophet Muhammad (peace be upon him). There is a tradition in the virtues of the Banu Hashim family: <sup>22</sup>[sahih muslim](#) "On the authority of Abu Ammar Shaddad, that he heard Wathila bin Al-Asqa' say: I heard the Messenger of God, may God bless him and grant him peace, say: "God chose Kinana from the descendants of Ishmael, and He chose Quraysh from Kinana, and He chose Banu Hashim from Quraysh, and He chose me from Banu Hashim."

The Prophet Muhammad (peace be upon him) belonged to a family of benefactors who always served humanity, regardless of race or color, raised their voices for the achievement of human rights, and made trade routes peaceful.

Prophet Abraham (peace be upon him) founded the city of Mecca and appointed his son Ishmael as his minister. The Quraysh are his descendants.

Who are also called "Ummi" in reference to "Umm al-Qura". Among the Umayyads, there was also the great-grandfather of the Prophet Muhammad (peace be upon him), who was nicknamed "Hashim (the bread-stealer)" because during times of famine, he would buy bread from other cities and sell it to feed the people of Mecca.

Your grandfather, Abdul Muttalib (AS), and your uncles always served humanity. You grew up under the shadow of these respected personalities and learned good manners. You participated in the "Halaf al-Fadhuul" with your uncle, Zubair bin Abdul Muttalib, about which your esteemed saying is that this agreement is more dear to me than red camels.

#### **The Holy Prophet (PBUH) as the Truthful and the Trustworthy:**

Allah, the Lord of the Worlds, sent him as a mercy to the worlds and appointed him as the Seal of the Prophets and taught him the Book and wisdom. He was a benefactor of humanity. As long as he lived in the city of Mecca, he continued to serve humanity and became known as the Truthful and the Trustworthy.

Maulana Muhammad Shafi Usmani writes: "When he reached the age of thirty-five, the Quraysh decided to rebuild the Kaaba." It was time to divide the construction among the tribes so that no conflict would arise. With this division, the construction of the Kaaba reached the point of the Black Stone, but now there was a strong disagreement about lifting the Black Stone and installing it in the construction, and every tribe and every person wanted to achieve this privilege, to the point where promises and agreements were made to kill and fight.

Some serious people of the nation decided to consult and come up with some solution and went to the mosque for this purpose. In the consultation, it was decided that the person who first entered the mosque's door would decide your case and everyone would accept his decision as the decision of the hand of God.

By the power of God, the Holy Prophet (peace and blessings of Allah be upon him) was the first to enter through this door.

Seeing him, everyone said in unison, "He is trustworthy, we are satisfied with his command." The Prophet (peace be upon him) came and made that wise decision that made everyone happy. That is, he spread a sheet and placed the Black Stone in it with his own hands, and then ordered that a chosen man from each tribe should hold one edge of the sheet. This was done in this way. When he reached the base, he himself lifted it with his own hands and placed it there.<sup>23</sup> [Muhammad Shafi, p 26](#)

### **Islamic society's way of life**

In an Islamic state, all people are free, no one is a slave to anyone. Every citizen has equal rights, no one is inferior to anyone, every person is worthy of respect.

The four walls provide protection; no one can interfere in anyone's personal affairs. The food of the People of the Book has been made lawful for the People of the Faithful, and the food of the People of the Faithful has been made lawful for the People of the Book. The breadth of Islam can be seen in matters of eyewitness testimony; in matters of wills, the testimony of non-Muslims is considered credible. Every person has religious freedom and can practice their religion without any restrictions. No one can be forced to convert to another religion. In an Islamic state, places of worship for non-Muslims have the same status as mosques for believers.

### **The Pact of Medina**

The Pact of Medina is considered the world's first peace treaty to be put into writing. After migrating, the Prophet Muhammad (peace be upon him) founded the first Islamic welfare state, "Madinah Tayyiba", in "Yathrib". This state has the distinction of being the world's first truly democratic, welfare state. In this state, besides believers, people of different views and opinions also lived. The manifesto of this state was written. Qazi Muhammad Suleman Salman Mansoor Puri recounts:

"The Holy Prophet (peace and blessings of Allah be upon him) reached Medina in the first year of his migration and thought it appropriate to conclude an agreement with all nations on international principles so that national unity would be maintained despite differences of race and religion and everyone would continue to receive mutual assistance and support in civilization and civilization."<sup>24</sup> [Mansoorpuri, p 111](#)

Thus, after the treaty was written, all the nations living within the borders of the state signed it. The Holy Prophet (ﷺ) wanted all the surrounding tribes to be included in the same treaty. With this peaceful intention, he traveled to "Waddan" (which is between Mecca and Medina) in the very first year of the migration and included the tribe of Bani Hamza in this agreement. This treaty was signed by Amr ibn al-Fasr al-Dhamri. With this intention, in the month of Rabi al-Awwal 2 AH, The Holy Prophet (ﷺ) went to Razavi and made a pact with the people of "Mount Buawat" to join the Shirk. With this intention, in the month of Rabi-ul-Awwal, 2 AH, the Messenger of Allah (ﷺ) went to Razavi and made a treaty with the people of "Mount Buwat". In the month of Jamadi al-Akhira of the same year, the Messenger of Allah (ﷺ) went to Dhu al-Ashrah and made a treaty with the Banu

Madalaj and came to Medina. If enough time had been given to fulfill this blessed intention, it would have become clear to the world that the "Mercy of the Worlds" had not come to wield the sword in the world, but rather to establish peace.<sup>25</sup>

[Mansurpuri,p 12](#)

### **The behavior of The Holy Prophet (ﷺ) towards non-Muslims**

Allah, the Lord of the Worlds, says:  
"Invite people to your Lord with wisdom and good advice, and argue with them in a good manner."<sup>26</sup>

Allah, the Lord of the Worlds, says:  
"So, by the great mercy of Allah, you have been gentle towards the people And if you had been harsh and hard. Then these people would stay away from you."<sup>27</sup>

[4 : 83](#)  
Justice Pir Muhammad Karam Shah Al-Azhari (may Allah have mercy on him) states under the above verse:

"The Prophet (peace and blessings of Allah be upon him)'s kindness and love was merely a manifestation of Allah's mercy, with which He had bestowed His beloved (the Messenger) with His grace. If the Prophet (peace and blessings of Allah be upon him) had not been so broad in his courage, so universal in his mercy, and so boundless in his forgiveness and forgiveness, how could there have been such a large gathering of seekers of truth? When people made a mistake, some would run away out of shame and others out of fear of punishment."<sup>28</sup>

[Muhammad Pir](#)  
We have the examples of Sayyiduna Umar, Hbbaar bin Aswad, Hind and Abu Sufyan before us, how they accepted Islam and the Holy Prophet (ﷺ) took them into his embrace of mercy.

Professor Dr. Hafiz Muhammad Shakeel Auj writes:

"Muhammad ibn Ishaq wrote in his Seerah that a delegation of Christians from Najran, consisting of sixty people, came to

the Prophet (peace and blessings of Allaah be upon him). He (peace be upon him) made him stay in the Prophet's Mosque, and when the time for his prayer came, he prayed in the mosque, facing east.

"This incident shows the generosity, enlightenment, and moderation of the Holy Prophet (peace and blessings of Allah be upon him). Can this generosity be seen in any religious leader?"<sup>29</sup> [Auj Muhammad Shakil](#)

It should also be remembered that Sayyiduna Umar declared the people of Persia equal to the people of the Book.<sup>30</sup> The Companions were the disciples and successors of the Messenger of Allah (ﷺ). Their steps towards establishing peace are a beacon of light for us. By following them, we can make the world a cradle of peace again.

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<sup>3</sup> Al-Quran 4.: 83

<sup>4</sup> Nomani, Abdul Rashid, Dictionary of the Quran, Volume 1, (Karachi, Darul Ishaat, 1994), p. 252

<sup>5</sup> Al-Quran 4.: 83

<sup>6</sup> Nomani, Abdul Rashid, Dictionary of the Quran, Volume 1, Karachi, Darul Ishaat, 1994, p 318-319

<sup>7</sup> Auj, Muhammad Shakeel, July 2004 Karachi, Majlis-Al-Tafseer , The Holy Prophet (peace and blessings of Allah be upon him) as the Prophet of Peace and Security, p 1

<sup>8</sup> Al-Quran 2 : 38

<sup>9</sup> Al-Quran 46 : 13

<sup>10</sup> Al-Quran 49 : 14

<sup>11</sup> Al-Quran 49 : 15

<sup>12</sup> Al-Quran 48 : 16

<sup>13</sup> Al-Quran 4 : 83

<sup>14</sup> Al-Quran 4 : 83

<sup>15</sup> Al-Quran 4 : 83

<sup>16</sup> Al-Quran 4 : 83

<sup>17</sup> Al-Quran 4 : 83

<sup>18</sup> Al-Quran 4 : 92

<sup>19</sup> Al-Quran 10 : 25

<sup>20</sup> Sahih Bukhari, Kitab al-Iman, Hadith No: 10

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<sup>25</sup> Mansoor Puri, Mercy to the Worlds, Volume 1, pp 111-112

<sup>26</sup> Al-Quran 4 : 83

<sup>27</sup> Al-Quran 4 : 83

<sup>28</sup> Muhammad Pir Karam Shah, printed 1995, Zia-ul-Quran Volume 1, Lahore, Zia -ul -Quran Publications, p 290

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<sup>30</sup> Muwatta' al-Imam Malik , Kitab al-Zakat, Bab al-Jizya Ahl al-Kitab wal-Magus, Hadith No. 616



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