



## The Role of Islam in Peaceful Coexistence

(Analytical study by the Sirah of the Holy Prophet Muhammad ﷺ)

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Islam teaches us about peace and harmony and peaceful co-existence not only with Muslims even with all the people of the different religions. While adopting Islam, it is a major duty of every Muslim to maintain positive relations with the people of other religions on the basis of peace, love, and harmony and on the basis of brotherhood, here it is not a matter that from which religion he/she belongs, because by doing so, it will be possible to overcome the war of bigotry and extremism in the world. But some western scholars have tried to change the teaching structure of the Holy Qur'an and Hadith of Prophet Muhammad ﷺ and have tried to damage the truth picture of Islamic teachings towards the love, and harmony with other religions. In this article we will explain how Islam emphasizes peaceful coexistence and strong interfaith relations with other religions. I have adopted modern research methods in this article and tried to prove that how peaceful coexistence has importance in Islam. So here our aim will not be to merely quote words, but we will honestly embellish our research with references.

**Key Words:** *Islam, Peaceful, Muhammad, Analytical, Religions, Coexistence, Muhammad's (ﷺ) Biography.*



Journament



اشاره  
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**Islam Loves Peaceful Coexistence Few Glimpse from the Perspective of History:**

The source of the word Islam is “Salaam” which literally means peace and security, when a Muslim speaks the words "Asslam-o- Alaikum" to another, he invites with peace and want a peace from another. Therefore we can say that Islam is a religion of peace and Harmony which always teach about peace not for harm.<sup>1</sup> According to the Holy Quran:

وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ<sup>2</sup>

Allah invites (people) to abode of peace and brings whom he wills to a straight path.

Holy Quran says:

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَفَاتِلُوا  
الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ  
يُحِبُّ الْمُقْسِطِينَ<sup>3</sup>

“If two groups fight, then make peace between them and fight the one who is transgressing until they turn to the command of Allah. If the enemy reaches out for peace, then a Muslim should hasten to peace because Islam is the religion of peace and harmony and this is the Islamic philosophy of life.<sup>4</sup>

In these verses, it is said to stop the war, which is ongoing between two Muslim groups, and make the environment peaceful and happy.<sup>5</sup>[5] In order to see the concept of peace and harmony in any religion, one should look at the relationship rules of that religion with other religions and study the laws of religious relations, while Islam is such a religion, its Prophet Muhammad (ﷺ) said in Hadith:

<sup>1</sup> Nazar Ul Islam1,G K Sharma2,Riyaz Ahmad Ganai, Peace in Islam in the light of Quran and traditions of Prophet Muhammad (ﷺ), Volume 2, ,pp28-33,January 2014

<sup>2</sup> Surah Yūnūs:25

<sup>3</sup> Al-Hujurāt: 9

<sup>4</sup> Dr. Tariq Aziz, Dr.Hafiz Muhammad Abrar Awan, Dr. Muhammad Shahbaz Manj, Islamic Concept of Peace, Tolerance and Religious Harmony: A Study of Montgomery Watt and Robert Spencer’s views, Al-Qantara, Volume, 8, Issue,1,2022

<sup>5</sup> Dr. Tariq Aziz, Dr.Hafiz Muhammad Abrar Awan, Dr. Muhammad Shahbaz Manj, Islamic Concept of Peace, Tolerance and Religious Harmony: A Study of Montgomery Watt and Robert Spencer’s views, Al-Qantara, Volume, 8, Issue,1,2022

وَإِنَّ أَبَاكُمْ وَاحِدٌ، أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَى أَعْجَمِيٍّ وَلَا لَأَعْجَمِيٍّ عَلَى عَرَبِيٍّ، وَلَا لِأَحْمَرَ عَلَى أَسْوَدَ، وَلَا  
لِأَسْوَدَ عَلَى أَحْمَرَ إِلَّا بِالتَّقْوَى<sup>6</sup>

“(O mankind! Your Lord is one. So no Arab has any superiority over a non-Arab, nor a non-Arab over an Arab. A white man has no superiority over a Negro and a Negro has none over a white man in their merits. Except for their faith in God.)”

In this hadith, Prophet Muhammad (ﷺ) says that you will become the best nation when you adopt the laws of Allah and extend the hand of peace and harmony with other religions. No human being among you has priority over another human being, except that you advance in peace and order.

Quran says:

هُوَ سَمَّنَكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ  
عَلَى النَّاسِ<sup>7</sup>

(("It is the religion of your father Abraham. He (Allah) Who has named you Muslims both before and in this (the Qur'an), that the Messenger be a witness over you and you be a witness over mankind!"))

The Holy Prophet reviewed every possible situation to maintain peace and order and Harmony in the world. It is not only about the peace of the Muslims, but also for the non-Muslims, they have established many examples of peace and order in his life (before and after migration) and this argument is the main argument of our topic.

According to Encyclopedia of World Problems and Human Potential (2017) “Religious intolerance means that people do not have the freedom of opinion about their favorite religion and cannot openly confess those religious traditions about which they have a religious tendency. In other words, religious intolerance is against expressing one's personal views. On the contrary, there is religious medicine which allows a person to express his conscience openly.”<sup>8</sup>

The religion of Islam teaches about peace and mercy and the Prophet Muhammad (ﷺ) had spreaded the teachings of Islam through peace and mercy in his life. Islam

<sup>6</sup> Abū Nū‘aym, Al ḥilyah, (Cairo: Matb‘as S‘adah, 1974 AD), 3/100.

<sup>7</sup> Al Haj:78

<sup>8</sup> Anjum, M.R. and Wani, Dr.Bilal, Concept of Peace in Islam: A Study of Contributions of Maulana Wahiduddin Khan to Peaceful Coexistence, International Journal of Scientific and Research Publications, Volume 7, Issue 6, June 2001, (July 31, 2017). Available at SSRN: <https://ssrn.com/abstract=3870760>

teaches peace and harmony, especially among Muslim, Jewish, Christian, Semitic and non-Semitic religions, the harmony and co-existence have always been existed.<sup>9</sup>

But after the severe incident US attack of 9/11, Islam has faced a severe reaction from the international community and its structure has been greatly affected. After this incident, Muslim students in European and non-European countries were not encouraged to present their correct stance through their research<sup>10</sup>. (OIC Observatory Report, 2018).

At the birth time of Holy Prophet (ﷺ) in the city of Makkah, intemperance, social killings, individual and collective evils had taken their roots, but he reformed the society in such a way that no one's self-respect was violated.<sup>11</sup> Prophet Muhammad (ﷺ) took steps for international peace and reforms of society even before the claim of prophet hood<sup>12</sup>. Once a Yemeni merchant in Mecca made a trade agreement with a person but refused to pay him the trade money. Muhammad (ﷺ) took action against Yamani and returned the trade money from the Yemeni.<sup>13</sup> After this matter an agreement was reached about the oath of allegiance, which is credited to Muhammad (ﷺ). In this agreement, an oath was taken that after today, no one can forcefully take away the property or money of any person. At the time of this agreement, Muhammad (ﷺ) was 20 years old when he started trying to protect human rights at the international level<sup>14</sup>. An agreement was written in Mecca in which it was agreed that a strong person cannot usurp the rights of a weak person, nor can coercion harm someone's property<sup>15</sup>. The Holy Prophet (ﷺ) also participated in the creation of this agreement.<sup>16</sup> He (ﷺ) said:

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<sup>9</sup> Kazeem Oluwaseun DAUDA, Islamophobia and religious intolerance: Threats to global peace and Harmonious co- existence, National Open University of Nigeria (NOUN) , Number 2, 2020, Volume 8, pp-257.

<sup>10</sup> Kazeem Oluwaseun DAUDA, Islamophobia and religious intolerance: Threats to global peace and Harmonious co- existence, National Open University of Nigeria (NOUN) , Number 2, 2020, Volume 8, pp-257.

<sup>11</sup> Muhammad Mudassar Shafique, Muhammad Sarfraz Khalid, The Holy Prophet Muhammad (ﷺ) as Messenger of Everlasting Peace, Vol:3, Abhāth, pp1-15 (October -December 2018)

<sup>12</sup> Al Sūhaylī, Al roz ul ānf, (Egypt: Matb'a al Jamāliyah), 1/400.

<sup>13</sup> F.E Peters, Muhammad and the origins of Islam, (New York: State university of New York Press, 1994 AD), 57.

<sup>14</sup> Dr. Muḥammad Ḥameed ul Allah, The political life of Prophet Muhammad, (Karachi: 1984 AD), 58.

<sup>15</sup> Dr. Muḥammad Ḥameed ul Allah, The political life of Prophet Muhammad, (Karachi: 1984 AD), 58.

<sup>16</sup> Dr. Muḥammad Ḥameed ul Allah, The political life of Prophet Muhammad, (Karachi: 1984 AD), 58.

“If someone offers me red camels I must not accept from him in against participation and even in the age of Islam if someone calls with plea, I will help him/her out.”<sup>17</sup>

The first trip of Prophet Muhammad (ﷺ) was for international trade when he was 12 years old and Bahira Rehab Jirjees met him during that international trip when he (ﷺ) announced his prophet hood.<sup>18</sup> Muhammad (ﷺ) advised his followers, which was narrowed down to the land of Mecca, to migrate to Ethiopia to develop strong public relations and to restore peace and harmony to the Christian community in the future. This reward benefited to Muhammad (ﷺ) greatly in the future and He improved his relations with the Christian community.<sup>19</sup>

The Treaty of Medina is another great example that was written to promote Muslims international relations and deal with the non-Muslim community at social, economic and political, level.<sup>20</sup> Prophet Muhammad (ﷺ) made such agreements with the opponents of Islam, due to which the state of Medina emerged as a peaceful state<sup>21</sup> If we look at it from a historical point of view, He (ﷺ) wrote Treaty of Medina, due to which Jews, Christians and Muslims united and became protectors of each other's lives and property. In the same way, brotherhood was established between his companions, due to which the migrated people and the Ansari became brothers to each other, this is an example of his national unity<sup>22</sup>.

Hudaybiyah peace agreement was written which is a proof of promotion of peace and harmony at international level by Muslims. He (ﷺ) Invited towards Islam to the heads of different states and promised them to maintain peace and order. Muslims migrated towards King of Ethiopia on a large scale, this migration became a way of reforming international public relations.<sup>23</sup> Similarly, the enemies who oppressed Muhammad ﷺ and forced him to migrate from Mecca to Medina, when Muhammad (ﷺ) con-

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<sup>17</sup> Dr. Muḥammad Ḥameed ul Allah, The political life of Prophet Muḥammad, (Karachi: 1984 AD), 58.

<sup>18</sup> Ibn e Hishām, Al sīrat UN Nabawīyah, (Egypt: 2010), 1/171.

<sup>19</sup> Al Sūhaylī, Al roz ul ānf, (Egypt: Matb'a al Jamāliyah), 1/400.

<sup>20</sup> Tabrī , Tārīkh al umam wal mülūk, (2011 AD) 2/217.

<sup>21</sup> Tabrī , Tārīkh al umam wal mülūk P379, Vol 2

<sup>22</sup> Lābīb Aḥmad Basoul, International treaties in Islam: Theory and practice in the light of international law according to Orthodox school, (America: University press of America, 2008 AD), 130.

<sup>23</sup> Lābīb Aḥmad Basoul, International treaties in Islam: Theory and practice in the light of international law according to Orthodox school, (America: University press of America, 2008 AD), 130.

quered Mecca after 10 years, he forgave all his enemies. It is a prime example of his strong international relations with other religions.<sup>24</sup>

In the 63 years of Muhammad's (ﷺ) life, we do not find a single instance in which he killed an ambassador unjustly, robbed a person of wealth unjustly, or tried to forcibly reestablish an unjust relationship with any woman. Muhammad (ﷺ) was the world's best administrator whose foresight restored Islam's relations with other religions.<sup>25</sup> The Farewell Sermon is one of the last sermons of Prophet Muhammad (ﷺ) and it also presents a great example of peace and harmony. Muhammad (ﷺ) said:

Your blood, property, honor, children and honor of women is a duty on you<sup>26</sup>

In the context of the current situation, if we look at the spiritual, moral, social and economic values of the religion of Islam, there are hundreds of problems. Prophet Muhammad's (ﷺ) role in Islam was based on a reforming way by whole of him life, but in the present time, his teachings are being presented as violent and un-Islamic through a hypocritical approach. We have to investigate these facts in our research. In a short article, we will examine Prophet's (ﷺ) teachings, which are purely based on international harmony, and we will analyze in our research how we can produce peace and harmony between religions at the international level today.

### **Reasons for disrupting world peace:**

From the study of Quran and Sunnah, it is known that these are the reasons that disrupt world peace:

1. Imposing forcefully one's belief, religion, thoughts, political and economic policies, and one's culture on another.
2. Forcible seizure of property, economic means, and land of others.
3. Racial discrimination, for example, identifying oneself as superior to a nation on the basis of color, race, or religion, and then de facto discriminating against another nation.

These are the reasons on the basis of which domestic and international conflicts take place, the peace of the nations is destroyed and hatreds are born. Now let's examine the

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<sup>24</sup> Bukhari, Muḥammad bin Ismail, Al jāmi' al saḥī, (Karachi: Dār ul Ishā't, 2015 AD)

<sup>25</sup> Youssef M. Choueiri, A COMPANION TO THE HISTORY OF THE MIDDLE EAST, (New Jersey, Black well publishing, 2005 AD) 25.

<sup>26</sup> Abdul Nayeem Muhammad, External relations of Islamic state during the era of Prophet Muhammad (ﷺ), (Saudi Arab: King Saud university Press, 1989 AD) 1/38.

important facts from the life of the Prophet of Islam and know what role Muhammad ﷺ played in the world peace. Islam is only religion where forcefully imposing religion, thoughts, culture and traditions on another person is considered "sedition" and in the religion of Islam sedition is a greater crime than murder. Allah Almighty states:

والفتنة اشد من القتل<sup>27</sup>

And sedition is more severe than murder.

### **Pre-Islamic Situation and Islamic Reforms:**

For the first three centuries after Christ Jesus (ﷺ) there was a forced conflict in humanity. First, Jews attacked Christianity, then after Christianity gained power, Judaism continued to be suppressed. In the early days of the birth of the Prophet of Islam, when the Persian government occupied the Roman territories, war closed which was started by Christianity. Religious rituals were insulted, churches were destroyed, and a Millions of Christians were innocently killed. Fire pits were built everywhere, the worship of fire was promoted and the sacred wood, which was known among Christians as the wood attributed to Christ, on which Christ was crucified, was sent to Madain. Meanwhile, when Heracles, the emperor of Rome, appeal for establishment of peace to Khosrow, the leader of Iran, Khusrau's bigoted sentences were:

"I want Hercules in chains, I will not make peace with the Roman ruler until the people of Rome forsake the cross and become fire worshippers."

Same was the situation of the people of Makkah that, they did not allow any Muslim to have freedom of religion and freedom of thoughts in early days of Islam. We get some examples from history, when Yasir and Sumia accepted Islam, Sumia was brutally martyred. Bilal Habshi, Khabib bin Arath, Khabab, (may Allah rest them soul in peace), all these accepted Islam and also tortured physically and mentally. Those who accepted the religion of Islam were forced to migrate to Abyssinia, but the Quraish of Makkah chased the Muslims to Abyssinia and the ruler of Abyssinia Asham bin Abjar known as "Najashi" was provoked against the Muslims.

Condemning the freedom of religion, the Muslims were expelled from their homes and forced to migrate to Medina. Due to the change of religion, major battles such as the Battle of Badr, the Battle of Uhud, the Battle of Hunain and Khyber were fought between the Quraysh and the Muslims. It did not stop, but on the occasion treaty of Hdaybiyah, a condition was imposed in the treaty of Hdaybiyah that if a non-

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<sup>27</sup> Al-Baqrah: 192.

Muslim goes to Medina from Mecca, he will be returned, while if a Muslim comes to Mecca from Medina, he will not be returned. Whatever the government treats that Muslim, it will have to be tolerated<sup>28</sup>.

And now let us examine the opinion of Islam. The religion of Islam is a universal religion, divine power is involved in its formation, and this religion did not come into existence by the individual power of any human being that is the reason why biased attitudes and narrow-mindedness have been completely boycotted in this religion. In Islam everyone has full right to vote, everyone has the full right to freedom of religion, no one can be forced to become a Muslim, the teachings of the Quran are:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ<sup>29</sup>

There is no compulsion in (acceptance of ) religion.

فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ<sup>30</sup>

So whoever wills will believe and whoever wills will disbelieve.

And the Prophet of Islam declared clearly:

لَكُمْ دِينُكُمْ وَ لِى دِينِ<sup>31</sup>

Oh Quraish! You should follow yours religion.

And by the Prophet ﷺ forbidding people from coercion, he said:

أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ<sup>32</sup>

So can you force people until they become believers?

The fact is that, religion, freedom of thoughts, is inherited by people and these necessities are given to a man by birth. If someone is forced to accept religion, then no one will accept religion wholeheartedly, resulting in corruption, bloodshed in humanity. The peace of humanity will be ruined, that is why Islam has placed the acceptance of religion and human intellectual freedom on the individual's choice or dislike.

### **The purpose of wars after the Industrial Revolution:**

After the industrial revolution, most of the countries are fighting because of the following reasons.

### **Discrimination among Nations and comparison with Islamic Teachings:**

<sup>28</sup>Tabrī, Tārīkh al umam wal mülūk,(2011 AD)2/332.

<sup>29</sup> Al.Baqrah:256.

<sup>30</sup> Al-Kahaf:29

<sup>31</sup> Al-kāfirun:6

<sup>32</sup> Al-Yunus:99



In the nineteenth and early twentieth centuries, poor African states, Middle Eastern states, South Asian states turned into their colonies. Lust for nationalism and expansionist mentality led to two world wars in the twentieth century, in which more than six million people were killed and hundreds more people suffered from hunger and poverty. And the world was in recession for a long time<sup>33</sup>. The United Nations established institutions like the "**League of Nations**" after the First World War and the "**United Nations**" after the Second World War to maintain world peace. A major accident may happen, so institutions should be created for world peace, while the teachings of Islam had already started striving for the establishment of world peace during the era of Muhammad, i.e. 1400 hundred years ago, so the Qur'an says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا<sup>34</sup>

"O believers! Do not take each other's wealth in vain, but trade with your mutual consent and do not kill each other's lives. Surely Allah is Merciful to you."

The transaction, whether between two persons or between two countries, should be mutually agreeable, and for profit. It is completely against the teachings of Islam to seize someone's property, children, or land. In this category, Islam has mentioned all the means by which a Muslim can earn legitimate and halal wealth in order to be protected from corruption:

Muhammad ﷺ said:

لا يحل مال امرء الا بطيب نفس منه<sup>35</sup>

It is not permissible for a Muslim to eat another's property, or even food without his brother's consent."

The teachings of the Qur'an are:

لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ<sup>36</sup>

Do not oppress anyone and someone will oppress you.

Unlawfully occupying the land of someone's country is a far-fetched thing. Islam does not allow even one pillow of land to be grabbed. Muhammad ﷺ said:

<sup>33</sup> For detail study look at :( Scott Foresman & History and Life-Wallbank walter T. and et. All)Nov 1993 translated in urdu named as عالمی لڑائیوں کے اسباب:

<sup>34</sup> Al-Nisa:29

<sup>35</sup> Miskat ul Msābīh,1/255

<sup>36</sup> Al-Baqarah:279

من اخذ شبراً من الارض ظلماً طوقه يوم القيامة من سبع ارضين لا يقبل منه صرف ولا عدل<sup>3837</sup>

"A Muslim who unlawfully occupied someone's land on the Day of Resurrection will have a burden equal to seventy lands around his neck, and no one's testimony about it will be accepted.

Islam strictly forbids seizing one's country or wrongfully taking one's land, acquiring one's property through ill-gotten gains or spreading mischief by interfering in the internal affairs of a country. Islam teaches through preaching, which is the right of all religions, but preaching should also be peaceful. If any country or individual obstructs the way of preaching or tortures the followers of Islam or expels some of the supporters of Islam, then Islam orders Jihad and Jihad should be for the Exalted Word of Allah only. Self-interest should not be involved in Jihad.

During the caliphate of the second Caliph Umar, the Muslim army trampled the crop of a Christian, Christian complained to Umar, Umar paid ten thousand dirhams from Baitul-Mal for the Christian's crop. This made it clear that in Islam, neither an individual nor any state institution is allowed to harm someone financially.<sup>39</sup> For world peace, it is necessary not to seize the land, property or intangible assets of a country, which has been happening in the twentieth century AD and because of this, world peace has been destroyed and the same thing is still happening today in different forms. We have the example of Israel and Palestine. Where number of child's are burned and still going on.

### **Inequality among Nations and comparison with Islamic Teachings:**

The major factor in the violation of world peace is inequality. Humans have been discriminating against each other on the basis of language, nationality and color from dark era. Man has established small circles, those who will be born within these circles will be respected and perfect, and those who will be born outside these circles will be considered bad character and dishonorable. These circles are not created on rational and moral basis, but are created simply by birth. Sometimes they are born in a certain race or family and sometimes they are born in a certain geographical region with a certain color or a certain language. To be born in a speaking nation. Then hatred, enmity, con-

<sup>37</sup> Haythamī, Ibn-e-Hajar Ahmad bin Muhammad, Al-Zujajar an-Iqtraf il-Kabayr-i, (Beirut, Darul- 'Arafah), 1/261.

<sup>39</sup> Bukhari, Muḥammad bin Ismail, Al jāṃ 'al saḥi, (Karachi: Dār ul Ishā't, 2015 AD), Hadith, 2028.

tempt, bigotry, and cowardice were spread among the nations on the basis of this distinction. For this, philosophies and religions were invented. Nations and kingdoms that have formulated moral principles have made it their religion and followed it for centuries.<sup>40</sup>

According to the thinking of Hinduism, Arya society has such superiority over humanity that no race can compete with it, that's why they divided the society into classes, Brahmin, Kshatriya, Vish and Shudra. Brahmin's superiority over the whole society, and the basic human rights were taken away from the non-Brahmins. According to Aristotle, the West has accepted whose intellectual and intellectual genius and the East, nature has created the Greeks for power and empire and the non-Greeks for slavery. Then the Greeks adopted the same principle and made separate laws for themselves and for others, and after the Greeks, the Roman emperors also followed the same practice. The Romans divided the human community into two parts, one called Roman and the other called non-Romans.

The non-Romans were called barbarians or uncivilized and separate laws were created for the non-Romans, which is called the Law of Nations, i.e. the law of the non-Romans. The materialistic concepts and imperialist institutions had a deep impact, it is also based on the same class and unfair system. This is the reason why the system they are giving to the world today is dominated by the four major powers of the West. The decision-making body of the United Nations is the Security Council, in which five permanent members have decisive importance. Only one country out of these five, even only one person of a country can reject the unanimous decision of the whole world by using veto power.

The Israelites believed themselves to be God's chosen creatures and placed the non-Israelites below the social rules. On the basis of black and white, the oppression of the black farm dwellers in Africa and America no needs to be searched in the pages of history.<sup>41</sup> In South Africa, the white minority not only ruled over the black majority, but the whites also enacted discriminatory laws against the blacks in 1948, which is called the **apartheid system** in their regional language. Granted, Nelson Mandela was also a victim of these accidents. His political organization **African National Congress**

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<sup>40</sup>Maūdūdī, Syed Abul Al 'la, Tafhim al-Qur'an, (Lahore: Idara Tarjaman al-Qur'an, 2013 AD) 5/296.

<sup>41</sup>Maūdūdī, Syed Abul Al 'la, Tafhim al-Qur'an, 5/92

was outlawed Nelson Mandela was released after 27 years and his political organization was revived.<sup>42</sup> What the Europeans did to the Red Indians after entering the Great America has been recorded on the pages of history like these indelible impressions. This gives the impression that the lives, property, honor and character of other generations, nations and regions, apart from their own region, their nation, their own race, have no importance.

But, Islam completely rejects discrimination based on any region, race, group, language, color or concept of heights in people. Islam teaches about complete justice, equality and tolerance. Races, nations, colors, languages are all unnecessary and baseless because all human beings have their origins in Adam and Adam was created from clay. The progeny of Adam settled in different regions due to which the above distinctions arose. The Qur'an explains this fact thus:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً<sup>42</sup>  
 “O people, fear the Lord who created you from a single soul and then created your wife from it, then created many men and women from it”.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰ<sup>43</sup>  
 “O people! We created you from a male and a female and made you into nations and tribes so that you may recognize each other. Indeed, the most honorable among you in the sight of Allah is the one who is the most pious among you.”

يا ايها الناس ان ربكم واحد وان اباكم واحد الا لا فضل لعربي على عجمي ولا لعجمي على عربي، ولا لاحمر على اسود ولا لاسود على احمر الا بالتقوى<sup>44</sup>

O people, your Lord is one, and your father is also one. None of you has any distinction between an Arab and a foreigner, and a foreigner over an Arab, a black over a white, and a white over a black, except in piety.

ان الله لا يسئلكم عن احسابكم ولا عن انسابكم يوم القيامة، ان اكرامكم عند الله اتقاكم  
 Allah Almighty will not ask about your lineage on the Day of Resurrection, but the standard of honor in the sight of Allah is piety.

ان الله لا ينظر الى صوركم واموالكم ولكن انما ينظر الى اعمالكم وقلوبكم<sup>45</sup>  
 "Allah Ta'ala does not see your wealth and appearance, but He sees your deeds and heart."

<sup>42</sup> Maūdūdī, Syed Abul Al ‘la, Taffhim al-Qur'an,5/92

<sup>43</sup> Al.Hujrat:13

<sup>44</sup> Ahmad bin Hanbal, Musnad, (Riyadh:Dar s Salām, 2013 AD), Hadith No 9732.

<sup>45</sup> Ibn Mājah, Sunan Ibn e Mājah, (Riyad:Darul Hadarah, 2014 AD)Hadith No.4143.

He ﷺ has not only given teachings on the elimination of racial discrimination, but has also proved in practice that there is no room for racial discrimination in Islam.

### **Civilization and Cultural Freedom in Islam:**

In Islam, non-religious people have civil and cultural freedom. In the state of Medina, if a Jew or Christian kept more than 4 wives in his marriage at the same time, or kept two sisters in his marriage at the same time, or married **mahrms محرمات**, or simply enjoys with woman without marriage for sexual pleasure, just for her beauty, we do not find any instance in history that Muhammad ﷺ declared war on such type of non-Muslims, or enforced Islamic laws on such non-Muslims, never and never, because Muhammad ﷺ knew that all these things depend on the religious freedom of non-Muslims. But if a person of non-religion had accepted the religion of Islam, then the implementation of Islamic laws would have become necessary on him, e.g. When Nawfal bin Muawiya became a Muslim, he had five wives.<sup>46</sup> When Qays bin Harith Asadi became a Muslim, he had eight wives.<sup>47</sup> When Ghailan bin Aslam al-Thaqafi became a Muslim, he had ten wives.<sup>48</sup> Muhammad ﷺ ordered him to have only four wives and to divorce to others.<sup>49</sup> Muhammad ﷺ said about non-Muslims drinking wine and eating pork,

"To them wine is like vinegar to us, and to them pigs are like goats to us."<sup>50</sup>

That is, there is no prohibition on non-Muslims neither drinking alcohol nor eating pork because these impurities are permissible in their religion, but a non-Muslim was prohibited from selling all these things in the Islamic state.

The treatment of non-religious people during the reign of the Caliphs can be judge from the letter that Christian Batirik of Mary wrote to Bishop Shimon of Persia:

"The Arabs, who have been given the ruler ship of the world by God, do not attack the Christian religion, but they support us and respect our saints, they give financial donations to our churches, monks and nunneries to take possession of the property"<sup>51</sup>

<sup>46</sup> Al-khateeb Muhammad bin Abdullah, Miskat ul Msābīh, (Karachi:Old Book centre, 1949 AD) 274.

<sup>47</sup> Abu Dawood Sulaiman bin Ashath, sunnan Abi Dawood, (Riyad:Darul Hadarah, 2015 AD), Hadith No.2241

<sup>48</sup> Abu Esa Muhammad bin Esa tirmadhi, Jami' tirmidhi, (Riyadh ,Darussālām,1999 AD), Hadith NO.1128

<sup>49</sup> Al-Nisa:22

<sup>50</sup> Shaykh Zādah, Abdarrahmān bin Muhammad, Majma' al Anhar, (Beirut: Dar kutūb al 'Arbia, 1998 AD), 4/111.

<sup>51</sup> Syed Amir 'Ali, The spirit of Islam, Translated by Muhammad Hussain Hadi, (Lahore:Idāra Thaqafat e Islāmiyah,2010 AD),424-425.

In 1948, the United Nations passed the charter named as the Universal Declaration of Human Rights. In this charter, in the light of article 18 it was said that:

“Everyone has the right to freedom of thought, conscience and religion. One can also make a declarative announcement of his religion. This Charter of the United Nations was not the fruit of the labors of the United Nations, but the essence of the teachings of Islam itself”

### **Importance of This paper:**

There are various reasons for the importance of this topic.

World peace and interfaith harmony are among the top priorities of not only Islam but also other Semitic and non-Semitic religions. Prophets taught peace and harmony in the world through their roles and actions, and respected each other's traditions and opinions. Unfortunately, our situation today is that, we do not respect each other's opinion, religious harmony has completely disappeared. Discrimination, self-importance, religious enmity, insecurity, misery and distance of thinking have become our traditions. There is a long history behind all these situations. The ideology of a nation never changes until some accidents and tragedies have happened to that nation. Here are also many instances of loss of religious harmony.

After the incident of 9/11, the religion of Islam was known in all over the world with the name of violent religion. The relations between the international countries were also damaged. Muslim traditions and teachings were made selfish and harmful everywhere in the national and international societies. After this incident Muslim countries had lost their prestige in front of United Nations. It also damage self-respect of Muslims people, students, and women as overseas.

One of the reasons for the improvement of international relations is economic instability. Until we become economically stable, we cannot preach our opinions in front of United Nations or other countries, so international relations in shape of trade or any other way, is very important. <sup>52</sup>Prophet Muhammad (ﷺ) also made various agreements with Christians, Jews of Khyber, Qurush to keep the peace and order situation stable in Medina so that the Islamic state does not face financial shortage.<sup>53</sup>

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<sup>52</sup> Al-Bukhari, Al-Jama'i al-Sahih, , Hadith No. 228.

<sup>53</sup> M. Fahim Khan, Theorizing Islamic Economics: Search for a Framework for Islamic Economic Analysis, Vol. 26 No.1,JKAU: Islamic Econ., pp: 203-236,(2013 A.D./1434 A.H.)

For the last decade, the religion of Islam has been under severe accusations of state and international terrorism. We can describe some historical examples due to which the religion of Islam is facing serious accusations, on the other hand, the teachings of Prophet Muhammad (ﷺ) are based on peace and harmony,<sup>54</sup>[55] so in this research we will review on what basis Islamic countries are considered terrorists in the eyes of international countries? Or is it just an accusation?

If we carefully examine the situation in Palestine, we find that Israel and Palestine are clashing violently. Hundreds of innocent Muslims and Jews have been killed in these circumstances. The United Nations is watching the spectacle but is helpless and cannot do anything special. In Syria, Lebanon, Burma, India, China, Muslim and non-Muslim religious disputes are seen at their peak now a days<sup>55</sup>. We will examine in our research in the context of the current situation, what would be the teachings of Islam in the context of these situation?

### **Literature Review:**

In the last two decades the scope of religious peace and harmony has expanded and various universities played a vital role in the field of research against Islam phobia. In some Pakistani universities, international harmony and peace were also examined in recent researches. A detailed study on this topic is available to us which was published in 2021.<sup>56</sup> Ruqaiya Taha Al-alwani, Arshad Islam, presented a study in 2021 on measures to tackle Islamophobia and address its roots.<sup>57</sup> There are some works regarding the improvement of international relations of Islam with other religions, which seem to be the source of the Prophet's biography. A similar work was published in 2018 from the University of Indonesia.<sup>58</sup> In the past(2016), there have been researches in which the Islamic harmony has been described with examples by making Christianity a special subject,

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<sup>54</sup> Mohamed Aslam Mohamed Haneef, Islam, The Islamic worldview and Islamic economics, international Islamic University Malaysia Press, 39-65,(1997)

<sup>55</sup> Zaenuddin Hudi Prasajo, Islam and the west: Tariq Ramadan and the Discourse of Religion of Peace for a Global Understanding, Pontianak State Institute of Islamic Studies, AL-ALBAB ,Volume5Number(2 December 2016)

<sup>56</sup> Habib Tiliouine, Richard J. Estes, The State of Social Progress of Islamic Societies (Social, Economic, Political, and Ideological Challenges),(America: School of Social Policy and Practice University of Pennsylvania Philadelphia , 2015 AD) 557.

<sup>57</sup> Abid Hussain, Role of Pakistani Universities in Interfaith Dialogue, Harmony and Relations An Index and Bibliometric of Produced Academic Dissertations,(Lincoln: University of Nebraska, 2021 AD) 22.

<sup>58</sup> Ruqaiya Taha Alalwani, Arshad Islam, New Paradigm in Addressing Islam phobia: An Analytical Study Based on the Life of the Prophet Muhammad (ﷺ),(Malaysia: IIUM Press, 2021 AD), 71-88.

but the scope of such research does not seem to be too wide in terms of our subject.<sup>59</sup> .  
Md. By Thowhidul Islam, ((Peaceful Coexistence of Various Religious Groups in Islam; Some Examples from the History of Muslim Societies)) was written in 2018 this work is also belonging with my subject.<sup>60</sup>

In) 2014)a research has been presented by “Richard J.Estes,M. Joseph Sirgy” regarding the Terrorism Act. This research is partially related to our research topic. In this research, mostly sources that have been supporting the incidents of violence against the religion of Islam have been discussed.[36] A research work in maintaining international peace and harmony has been published in-2-editions (1997,2007) from Washington DC named as “Peacemaking in international conflict, methods and techniques”.<sup>61</sup>

Peaceful coexistence between people belonging to different nations, tribes, races, nationalities, religions, colors and languages is a very important factor. This factor is also very important for the survival of human rights. Since the beginning of the history of mankind, man has been fighting for the protection of his rights, and built up various laws for the survival of mankind. Therefore, inter-religious harmony and peace and international peace are very important. It seems to be derived from Islamic laws because Islam first presented these laws at a systematic level.<sup>62</sup>

### **Research Gap:**

In the 21st century AD, the situation has completely changed. It is very necessary to investigate the current situation that the Islamic countries is facing and to propose a solution to it. The Role of Islam in Peaceful Coexistence (Analytical study of Muhammad’s(ﷺ) Biography a little research work has been done on this topic. There are various articles which are partially related to my research work, e.g. Muhammad Tahir and Dr. Samiullah wrote an article.<sup>63</sup> Similarly an article “concept of peace and Harmony in

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<sup>59</sup> Mohd Roslan Mohd Nor, Analyzing the conceptual framework of religious freedom and interreligious relationship in Islam, Indonesian Journal of Islam and Muslim Societies, Vol. 8, no. pp. 309-334 ,2018

<sup>60</sup> Craig Considine, Religious Pluralism and Civic Rights in a “Muslim Nation”: An Analysis of Prophet Muhammad’s Covenants with Christians, (Texas: Department of Sociology, Rice University, 2016 AD).

<sup>61</sup> Thowhidul Islam, ((Peaceful Coexistence of Various Religious Groups in Islam; Some Examples from the History of Muslim Societies, International Islamic University, Chittagong , volume 8, published, 2018

<sup>62</sup> Richard J. Estes, M. Joseph Sirgy , Radical Islamic Militancy and Acts of Terrorism: A Quality-of-Life Analysis, published 16 June 2013

<sup>63</sup> William Zartman, Peacemaking in international conflict, methods and techniques, (Washington D.C: United States Institution of Peace, ,1994 AD).



Islam and Buddhism” is written by Sanaullah Bhutto, Arshad Munir, Tayseir M. Mandour, wrote an article in concept of religious peace and Harmony.<sup>64</sup> ((Islam and Religious Freedom: Role of Interfaith Dialogue in Promoting Global Peace, BRIGHAM YOUNG UNIVERSITY LAW REVIEW,)) (2010). Abdullah Al Masud, Mohammad Elius, wrote an article in account of Interreligious Dialogue and Harmony<sup>65</sup>.

All the above researches are limited in scope. In these researches, nothing has been discussed about the World Peace and Harmony in account of current global situation, so this point is the prominent aspect of our research. In our research, global peace and Harmony will be evaluated in the light of Muhammad’s biography and its solution will be presented in the context of the current situation.

In my view, there is no research that has analyzed on global peace and Harmony in the light of the biography of Muhammad (ﷺ), that is the reason I have made this writing content of my research subject.

### **Method used in Research:**

There are many ways to research out but to find out the answers to the research related questions apply the different research methods by which gives the answers related to the research questions. Analytical method of research has been used in this research paper, which is also the main aspect of our research. Some more methods (Comparative) will also be use other than Analytical method, to complete the research.

### **Research Objectives:**

- To reveal the role of Islam in international peace and harmony.
- To investigate the role of Seerat-e-Muhammad (ﷺ) in improving the peace situation in the world.
- To set up a right solution to the current international religious misbelief in the light of Muhammad's (ﷺ) biography.
- To build up positive relations among Islam and other religions as well.

### **Key Research Questions:**

- How to maintain Global peace and Harmony by using some Religious tricks?

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<sup>64</sup> Tawhidul Islam, Peaceful Coexistence of Various Religious Groups in Islam; Some Examples from the History of Muslim Societies,(Chittagong: International Islamic University,2018 AD).

<sup>65</sup> Muhammad Tahir,Samiullah zubairi, Towards the Role of Islamic Education in Promoting Peace and Harmony in a Society: An Analysis, International Islamic University, Islamabad, Pakistan

- How it is possible to solve the inter-faith religious problems? What will be its methods?
- How will religions play a key role in Fifth Generation War?

### Conclusion:

We can conclude the above discussion in these words:

- The issue of world peace is very important issue for the global village, Because the powerful nations that have made destructive weapons will destroy each other in the event of a riot. Therefore, the clash between civilizations should not be promoted, but the issues of disagreement, should be resolved through mutual negotiation so that humanity can benefit from each other's knowledge, skills, industry and technology.
- Peace and harmony are the root of Islamic teachings. Peaceful co-existence and inter-faith relations have been given great importance in many places in Quran and Sunnah of Prophet ﷺ. According to the teachings of Islam all the nations, Religions, Viewpoints, persons and generations are respectful, no one can be disgraced due to his religion, sect, or color.
- In the context of the current international situation, Islam is facing serious objections by International religious community .We have explained many truths in this article by saying that Islam does not promote any illegal idea or agenda, through which peace and harmony of the world destroyed. All those objections which were raised on the structure of Islam, undermine its structure, strength, and foundation, and cause the rejection of Islam in the eyes of international religious community, we tried to give a positive answer to all these objections in our research.
- All the elements that disturb the peace of the world should be condemned. From the above discussion it has been proved that Islam is the only religion which has not only favored inter-religious harmony but also presented practical examples of inter-religious harmony.
- The religion of Islam is a peaceful religion. All the news of violence and prejudice being spread about this religion are false and based on lies in the light of Islamic teachings.