

The Necessity and Importance of Religious Harmony In Establishing Peace, A Research and Analytical Study In the Light of Quran and Sunnah

Dr. Hafiz Muhammad Arshad Iqbal

Assistant Professor, Department of Quran & Tafseer, AIOU, Islamabad

Dr. Aftab Ahmad

Assistant Professor Department of Islamic studies SBB University Sheringal Dir Upper

Ms. Maryam Qasim

Assistant Professor Department of Law Shaheed Benazir Bhutto University Sheringal, Dir Upper, Pakistan

Dr. Muhammad Inamullah

Lecturer Islamic Studies, Abbottabad University of Science & Technology

Abstract

Peace is very important for the development of society. So, it has been an important issue since time immemorial and it has become more important in today's magical age. All the prophets who came to this world from Hz. Adam (A.S.) to Hz. Muhammad (PBUH) have given importance to the restoration of peace and order, the end of injustice and oppression and the fulfillment of rights. When Hz. Ibrahim (A.S.) and his son Ismail (A.S.) were engaged in the construction of the Kaaba, they prayed for the city of Makkah: "O my Lord, make this city (Makkah) a place of peace". Today, just as a person is worried due to other problems, in the same way, due to the bad situation of law and order in the society, there is no peace in their life, although the best person is the one whose language and speech not only the other person should be protected, but he should establish a relationship of love with them, being a human being every person wants to live a peaceful life, but despite this, the market of extremism and corruption is hot in the society. The requirement of love of the Messenger of Allah ﷺ is to establish a society where human beings not only respect and honor other human beings but also take care of animals and plants. In the same way, paying the rights of people belonging to non-Muslim sects is necessary to establish peace in the society. There should be religious harmony in the country. Therefore, in this paper, the importance and need of religious harmony in the light of Quran and Sunnah has been highlighted regarding the establishment of peace.

Keywords; Necessity of Peace, Religious Harmony, Analytical Study, Quran, and Sunnah

Introduction

The life of the Messenger of Allah is in the true sense the practical picture of the Holy Qur'an. If you study the teachings of the Prophet as well as his practical life, it is clear as day that whatever efforts he made for the religion of Islam, he always supported peace and reconciliation. Even if considered in the background of peace of Hudaibiyah, it is proved that you preferred peace and reconciliation by accepting harsh terms. On this occasion, the terms of peace were being decided and at some stages there was a situation where voices were raised from both sides. Despite the

harsh tone adopted by the infidels, the Holy Prophet (peace and blessings of Allah be upon him) abandoned certain Masnoon and Mustahab matters, keeping in mind the permanent and real interests that could bring many benefits to Islam in the future, for example, when the conditions were settled and now the time came to write the contract, the disbelievers objected to writing "Bismillah al-Rahman al-Rahim" at the beginning of the written document, although this objection was a practical demonstration of obstinacy. The situation had reached such a point that the agreement would have been terminated, but despite this, the Prophet (peace and blessings of Allah be upon him) stressed the situation by ordering to write only "Basmak Allahum" instead of bismillah, acting with gentleness and harmony. Instead of taking the side, he demonstrated the practicality of establishing peace.¹

On the same occasion, when the opportunity came to write the names of the parties to the agreement, Hz. Ali (R.A) wrote the words of the Prophet (PBUH) along with the beloved name of the Prophet (PBUH) i.e., "Muhammad Rasulallah". When it was written, the disbelievers objected to it, expressing their hostile attitude. Changing these words was difficult for Hz Ali (R.A), but even on this occasion, the Holy Prophet (PBUH) wrote "Muhammad bin Abdullah" for the sake of peace and order and for the disbelievers. By agreeing to the unreasonable demand, the situation was saved from getting worse.²

Similarly, on the 10th of Ramadan, 8 Hijri, the Holy Prophet, left for Makkah with an army of ten thousand. On reaching Makkah, the Prophet (peace and blessings of Allah be upon him) issued this merciful decree that whoever surrenders his arms is safe, whoever closes his door is safe, whoever enters the Masjid al-Haram there is peace for him. He further said that whoever enters Abu Sufyan's house is safe.³ Then he, peace and blessings of God be upon him, purified the Holy Kaaba from idols and performed nafl prayer inside the Kaaba, and after coming outside and delivering the sermon, he said to the infidels of Quraysh: Speak! Do you know something? What am I going to do with you today? The infidels, keeping in mind the mercy of the Prophet, may God bless him and grant him peace, said: "كريمٌ وابنُ اخٍ كريمٍ" You are a merciful brother and the son of a merciful brother. The Prophet, peace and blessings be upon him. His mercy got excited and said thus:

"لَا تَنْتَرِبَ عَلَيْكُمُ الْيَوْمَ فَادْهَبُوا أَنْتُمْ الطُّقَاءُ"⁴

(There is no blame on you today, go, you are free.)

Unexpectedly, after hearing this announcement, the infidels started to enter the circle of Islam in droves.⁵ This amnesty had a great effect on the hearts of the infidels, and they came and

¹ Hayat e Muhammad, Muhammad Hussain Haikal, page, 464.

² Seerat Un Nabi, Allama Shibli Nomani, Volume, 1, Page, 423.

³ Maarif as-Sunan, Imam Beyhaqi, Hadith, 18231.

⁴ Sharh al-Muwatta al-Malik, Muhammad al-Zurqani, Volume, 2, Page, 328.

⁵ Sahih Bukhari, Imam Bukhari, Hadith, 397.

pledged allegiance to Islam at your hands. On the day of the conquest of Makkah, two thousand people believed.

Hz. Suhail bin Amr was one of the chiefs of Quraysh. At first, I was locked in my house for fear that I might be killed, because in the state of disbelief, they had opposed Islam too much. He sent a message of peace to his son, who was a Muslim, in the presence of the Lord, peace and blessings of God be upon him, and the Lord, granted him peace and after that he believed.⁶

Hz. Abdullah bin Saad bin Abi al-Sarrah (R.A) was also one of the chiefs of Quraysh. He was the foster brother of Hz. Usman bin Affan. They had apostatized after first converting to Islam, so the order was issued to kill them wherever found. Hz. Usman took them and appeared in the court of the Government of Madinah and asked for safety for them. They became strong Muslims so that nothing happened to them that would tarnish their religion.⁷

Hz. Ameer Muawiya and his father, Hz. Abu Sufyan entered the circle of Islam on the conquest of Makkah. On this occasion, if he wanted, he could have taken revenge on all the infidels, and according to the Arab law of war, it was not wrong, but even on such an occasion, Rahmatul lil alameen had announced a general amnesty, although all the infidels were in a state of extreme fear. What will happen to us now, but he was surprised to see the good behavior of you and the Muslims and joined Islam in droves. Therefore, Muslims should try to convey the teachings of the Prophet (PBUH) to every individual in the society by adopting the same behavior as the Ummah. Fulfill your responsibilities in spreading the message of love, peace, and harmony everywhere. If we cannot establish law and order at the academic level, then we can make a commitment that at least we will try to eliminate extremism, intolerance, and religious discrimination from within Pakistan. This is also our religious duty. Peace and harmony can also be maintained in the society.

If we look at the agreements of the Messenger of Allah with the polytheists of Makkah and people of other religions and with different tribes, not only religious harmony will be seen in it, but it has also been of great importance in establishing peace. And as a result of this peace, he and his companions got the opportunity to preach the religion of Islam. The Prophet ﷺ practically proved how to behave towards non-Muslims, the benefits of which then came to the fore in favor of Muslims and Islam.

Treaty of Madinah and establishment of peace in Madinah

Madinah was called Yathrib before the arrival of the Messenger of Allah (PBUH). The name of Yathrib is mentioned in the Holy Qur'an " يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا⁸

⁶ *Kitab al-Maghazi*, Muhammad b. 'Umar *al-Waqidi*, Volume, 2, Page, 846.

⁷ *Kitab al-Maghazi*, Muhammad b. 'Umar *al-Waqidi*, Volume, 2, Page, 846.

⁸ Surah al-Ahzab, Ayat, 13.

" O people of Medina! There is no place for you to stay here, go back to your homes"but the Prophet changed his name. It was a small settlement, it is said that the old Yathrib, which is today the Prophet's Mosque, was all within its boundaries. The official name of Madinah is Madinah Al-Rasul which means the city of the Messenger of Allah. When the state was established, it consisted of Yathrib, Quba and a few surrounding settlements. Within the first year of the Prophet's departure to Yathrib, the state was established, the Holy Prophet was recognized as its head, and a constitution called the "Treaty of Medina" was established.

There were two Muslim tribes in the treaty of Medina, Aws and Khazraj, besides them, the three Jewish tribes Banu Qainqa, Banu Quraiza and Banu Nazir were part of it, while other surrounding tribes were also included in it. According to this agreement, it was agreed that you will do this, we will do this, you will have these rights, we will have this, you will have this responsibility, we will have this, as in the constitution. It happens. Whatever agreement is made in the name of the Covenant of Medina, it is the best guarantee of religious freedom and freedom of conscience.

A few clauses related to religious freedom contained in this agreement are being listed here to show how much you were in favor of religious freedom and peace. The basic condition of this agreement was that the Jews would have complete religious freedom. As a result of this agreement, they will have certain rights and certain obligations will be imposed on them.

The second important provision was that the Muslim emigrants and the Jews of Madinah and the Jews would be a "single nation" according to this agreement. That is, everyone will be considered as one politically by practicing their religion with religious freedom in their own place.

In the third clause, the Jews of Bani Auf will be a political ummah together with the Muslims. Jews will have freedom of their religion and Muslims will have complete freedom in their religion.

According to the fourth clause, Muslims and Jews were required to help each other in case of an attack on Madinah. Muslims and Jews will be responsible for their own expenses, but they will spend together in war.

According to the fifth clause, the parties shall be kind to each other and shall not harm each other.⁹

Peace of Hudaibiyah and establishment of peace

In the month of Dhul-Qa'dah 6 Hijri, the Messenger of Allah left Madinah for Umrah with about one and a half thousand companions. Before that, the Prophet (peace and blessings of Allah be upon him) had told the Companions the dream that he (peace and blessings of Allah

⁹ *Al seerat Un Nabiya, Ibn Hisham, Volume, 2, Page, 147-150.*

be upon him) would visit Makkah and perform Umrah with his Companions. On the other hand, the people of Quraysh were worried that on the one hand, no one has the right to prevent Umrah or Hajj in the holy month of Dhul-Qa'da. On the other hand, if such a large caravan of Muslims enters Makkah, it will end all fear of Quraysh. On the other hand, when the Muslim caravan reached the place of Hudaibiyah, it was stopped by two hundred armed horsemen of the idolaters of Makkah, contrary to Arab custom.

On this occasion, the Messenger of Allah (peace and blessings of Allah be upon him) appointed Hz. Usman Ghani (RA) as an ambassador and sent him to Makkah. The people of Makkah stopped them there. When their return was delayed, the Messenger of Allah (peace and blessings of Allah be upon him) took the pledge of allegiance from the Companions, which is known as the Pledge of Allegiance of Rizwan. In this pledge, the Holy Prophet (PBUH) took a pledge from the Companions that they would support the Holy Prophet (PBUH) until death. Meanwhile Hz. Usman returned. When the infidels of Makkah heard about this pledge, they were willing to make peace. Therefore, the Holy Prophet (peace be upon him) accepted the agreement on the terms of the people of Makkah for the sake of peace. The main clause of this agreement was that there would be no war for ten years and that the Muslims would go back that year and come for Umrah the next year.

Muslims should not bring any weapon with them except a sword and that too will remain in Niyam. One condition was that if a Muslim goes to the people of Makkah, he will not be returned, but if a polytheist becomes a Muslim and goes to Medina without the permission of his family, he will be returned. The Arab tribes will have the right to enter into a treaty of friendship with any of the parties they wish.

Apart from this, when the terms of peace were being decided on Hudaibiyah, and at some stages, such a situation occurred that voices from both sides started to be raised. Despite the harsh tone adopted by the infidels, the Holy Prophet (peace and blessings of Allah be upon him) abandoned certain Masnoon and Mustahab matters, keeping in mind the permanent and real interests that could bring many benefits to Islam in the future, for example, when the conditions Fixed.¹⁰

And now when the time came to write the contract, the disbelievers objected to writing Bismillah al-Rahman al-Raheem at the beginning of the written document, although this objection was a practical demonstration of stubbornness. The situation had reached such a point that the agreement would have been terminated, but despite this, the Prophet (peace and blessings of Allah be upon him) stressed the situation by ordering to write only "Basmak Allahum" instead of Tasmiyah, acting with gentleness and harmony. Saved from being taken to the side.

There is no doubt that the terms of this agreement were apparently very strict for the Muslims, but the Holy Prophet (peace and blessings of Allah be upon him) accepted these strict conditions for the sake of peace and harmony. In this way, the threat of war was immediately

¹⁰ *Hayat e Muhammad, Muhammad Hussain Haikal, page,464.*

averted, and conditions of peace were created in the country. As a result of this agreement, the Muslims benefited a lot, various delegations started coming to Medina. Due to which the way of propagation of Islam was paved and the pace of development of Muslims became very fast. In the Holy Quran, this agreement has been described as victory. After some time, the infidels of Makkah rejected this agreement and broke it, thus paving the way for the conquest of Makkah.

The role of the agreement made with the people of Najran in establishing peace

The Prophet (PBUH) made an agreement with the Christians of Najran after the Islamic government was established is a document of economic and legal rights that guarantees the protection of the rights of non-Muslim minorities. The agreement between the Islamic state and the people of Najran in the era of the Prophet (peace be upon him) has been narrated by many scholars and historians in their books. The points of this agreement were as follows:

- 1- non-Muslims are guaranteed not to be removed from their faith and religion. This provided protection to their belief and religion.
- 2-The security of their places of worship was guaranteed.
- 3- The responsibility of protecting their religious leaders was declared as the duty of the Islamic government.
- 4- The non-Muslim citizens of the Islamic state will have equal religious and legal rights.
- 5- It is the responsibility of the Muslim state to protect the honor and dignity, life and property of non-Muslims.
- 6- Non-Muslims will elect their own religious officials.
- 7-All rights of their place of worship will be waived.
- 8- The holder of any religious office shall not be removed from his office.¹¹

In the same way, it is very important for the Christians of Najran to ask for permission to worship in the Prophet's Mosque and for the Prophet ﷺ to give them permission. Therefore, Najran's caravan appeared at the Prophet's Mosque at the time of Asr. It was their time of worship (probably Sunday, which Christian's worship and keep as holy). He asked for permission to worship, so the Prophet (peace and blessings of Allah be upon him) granted him permission to worship in his mosque, so he turned towards the east from the mosque and offered prayers according to his religion. Some Muslims wanted to stop these Christians when they saw them praying in the Prophet's Mosque in the manner of Christians, but the Prophet (PBUH) forbade them to do so.¹²

¹¹ *Rasool e Akram aur Rawa Dari*, Dr. Hafiz Muhammad Sani, page, 192.

¹² *Rahmatul lil Alameen*, Qazi Muhammad Sulaiman Mansoorpuri, Volume, 1, page, 182.

Apart from the Christians, the attitude and behavior of the Prophet ﷺ towards the Jews of Khyber is also important regarding the establishment of religious harmony and peace.

Treaty and religious harmony with the Jews of Khyber

It is narrated from Hz. Khalid bin Waleed R.A that he says: "We were with the Holy Prophet (PBUH) in the Battle of Khyber. The people (Mujahideen) hastily took away the tied animals of the Jews. The Prophet (PBUH) ordered me to give the call to prayer. After the prayer, the Prophet (peace and blessings of Allah be upon him) said: O people! You have taken the tied animals of the Jews in haste, beware! It is not halal to take from the property of non-Muslim citizens except by right."¹³

This behaviour of the Prophet (peace be upon him) was an example and a practical example for the Companions of the Prophet (peace and blessings of Allah be upon him), so when the era of the Rashida Caliphate came after the departure of the Prophet (peace and blessings of Allah be upon him), the Caliphs who were trained in the school of the Prophet (PBUH) also followed their own practices. During the Caliphate period, following the Prophet (peace and blessings of Allah be upon him), he maintained religious harmony and gave non-Muslim citizens all the rights that Muslims enjoyed in any Islamic state. Their honour, property, cattle, places of worship, trade and business were protected in the same way as the rights of Muslims were protected.

In the same way, the protection of the rights of non-Muslims was maintained during the caliphate of the Caliphs who were trained by the Prophet (peace be upon him). , they included these issues and orders that: Beware! Do not spread mischief in the land and do not violate the orders. Not to cut palm trees and not to burn them, not to kill cattle and not to cut fruit trees and not to demolish any place of worship and not to kill children, old people and women. You will find many people who have shut themselves up in the churches and have nothing to do with the world, leaving them to their own devices."¹⁴

When Hz. Usman Ghani (R.A) became the Caliph, the official decree he issued regarding non-Muslims also contained these words:

"انى اوصيك بهم خيرا فانهم قوم لهم الذمة"

(I advise you to be kind to these non-Muslim citizens). This is a nation that has been given complete security of life and property, honour and dignity and religious protection. It is also clear from the study of the biography of the Holy Prophet (PBUH) that on some occasions, the Prophet (PBUH) adopted a gentle attitude towards the infidels while working with tolerance and harmony, and later this had very effective and positive results came out.

¹³ *Musnad Ahmad* ibn Hanbal, Hadith, 16362.

¹⁴ *Muwatta* Imam Malik, Hadith, 966.

Searching for peace during war

When we consider the life conditions of the Prophet (PBUH) and the Companions, the purpose of his life was to establish peace and order in the society and the welfare of humans in this world and the hereafter. That is why you never took revenge from anyone for your own sake and never harmed anyone to the lowest degree. If it was the turn of the Prophet (PBUH) and the Companions to fight with any enemy or opponent, then there too, peace and the call to Allah came first.

Rasulullah and his Companions continued to endure all kinds of atrocities of the polytheists in Makkah but did not take part in fighting and spreading riots, and finally for the sake of national peace, they left the homeland of their forefathers and settled in Madinah. Even after the migration of the Muslims, the anger of the polytheists of Makkah did not subside, but continued every possible effort to erase Islam from the face of the people. So they started preparing to destroy the Muslims by attacking Madinah. It was only a year after the migration of the Muslims that the infidels from Makkah left to attack Madinah with an army of 1,000 warriors.

The Muslims were unaware of their war preparations, as soon as they came to know about the army of the infidels of Makkah, they prepared a force of 313 men to defend themselves by the order of the Holy Prophet and faced the enemy at Badr. In this way, under pressure, the Muslims fought the first defensive battle against these invaders on 17 Ramadan 2 Hijri corresponding to 14 March 624 AD. While he (peace be upon him) always avoided war and fighting. He has also advised Muslims not to wish for war. Blessed is your saying:

لَا تَمَنَّوْا لِقَاءَ الْعَدُوِّ فَإِذَا لَقِيتُمْهُمْ فَأَصْبِرُوا¹⁵.

(Do not wish to compete with the enemy and when they are crowded, stand firm.)

The pacifism of Islam can also be well gauged from the fact that religious wars are strictly prohibited in the teachings of the Messenger of God, while Muslims are only allowed to fight defensively:

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ.¹⁶

(And fight in the way of Allah those who fight you and do not transgress. Indeed, Allah does not like transgressors).

¹⁵ Sahih Bukhari, Imam Bukhari, Hadith, 3026.

¹⁶ Sura al-Baqarah, Verse, 191.

If history is studied, every human being can know very well that in the ten-year period of Prophethood after the Hijra, there were about 77 such occasions that could have been a precursor to war, but the humanitarian and peace-loving nature of the Prophet, peace and blessings of God be upon him, was very fruitful and successful. Strategically thwarted the enemy's moves and avoided these bloody battles. Therefore, the actions of the Holy Prophet (peace and blessings of Allah be upon him) prove that he was not sent for wars, but to bring people closer to people and make them servants of God Almighty. Although the Holy Prophet (PBUH) had to fight wars for the sake of self-protection, but even during those wars, he had the same wish that somehow the war would be avoided, that there would be no bloodshed and that an atmosphere of peace would be created.

Conclusion

In today's era the entire humanity is facing all kinds of problems, everywhere people are in trouble. Every human being wants to live a peaceful life, and no one hurts them, and their right is given to them in full. But despite this, humanity is trapped in violence and extremism. Religious, political, and intellectual extremism has diverted man from the path of moderation. The solution to all these problems is possible if you follow the teachings of the Prophet. If by following the Prophet's life, social life should be built on such lines, which will promote brotherhood, love, mutual sympathy, brotherhood, self-sacrifice, service to the people, harmony, tolerance, patience, and tolerance among the members of the society. May the sentiments of flourish and an atmosphere of unity be created among them.

Apart from this, better and good relations should be established on human basis with the followers of other religions in the society at all levels so that an atmosphere of mutual love and harmony can be established in the society and social peace and stability can be practically stabilized. Therefore, there is a great need for this religious harmony in the whole world at this time because peace and order cannot be established in any society until the time when the rights of each other and their religious freedom are not taken care of. It is important that we study the history of how people belonging to different religions used to live in society while showing religious harmony.

What practical example did Prophet Muhammad (PBUH) set regarding the lives and property, honor and reputation of non-Muslims and what instructions did he give to his Companions (R.A.) so that they could be considered as life guides for future generations as well. Therefore, in this short article, we have briefly discussed the role of religious harmony in establishing peace and how we can establish peace based on religious harmony. The prosperity and peace of Pakistan lies in the integration and protection of the rights of the minority community living in Pakistan and also of other different sects.

Therefore, the educated section of the society and the scholars can play their role in this matter by trying to create peace, tolerance, tolerance, and harmony in all religions in the society and remove all such misunderstandings that foreigners have made Pakistan. Made to break. He has presented a practical example of this throughout his life because the Treaty of Madinah is a

living example of it. With this treaty, it was possible to establish peace and order in the state of Madinah, the era of cruelty and injustice ended, and the value of humanity. It was taught and specified that the rights of any individual or tribe regarding religious freedom shall not be infringed upon. That is why we should also try to convey the teachings of the Prophet Muhammad to every individual in the society by adopting the same behavior as the Ummah. Don't fight against but value all human beings and resolve to try to eliminate extremism, intolerance and religious discrimination at least from within Pakistan. Peace and harmony can also be maintained.