

## The Role of the Muslim Ummah in Establishing Global Peace and Security: Insights from the Teachings of Prophet Muhammad ﷺ

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### Abstract

This paper explores the role of the Muslim Ummah in establishing global peace and security, drawing insights from the teachings of Prophet Muhammad ﷺ. In a world beset by conflict, extremism, and political instability, the need for a universal framework for peace has never been more critical. The principles espoused by the Holy Prophet ﷺ, including justice, compassion, tolerance, and the sanctity of human life, offer a timeless solution to the challenges facing humanity today. The paper highlights the core teachings of the Prophet ﷺ, such as his advocacy for interfaith dialogue, his promotion of justice and equality, and his efforts to establish peace and security in a diverse society. By examining key historical events like the Charter of Madinah and the Treaty of Hdaybiyah, the study demonstrates how these principles can be applied to resolve modern conflicts and foster harmony. Furthermore, the paper addresses the challenges facing the Muslim Ummah, including sectarianism, political division, and economic disparity, and presents practical measures for unity and peacebuilding within the Ummah and in global affairs. The paper ultimately argues that the teachings of Prophet Muhammad ﷺ provide a comprehensive blueprint for restoring peace, justice, and security in today's world.

**Keywords:** Muslim Ummah, Global Peace, Prophet Muhammad ﷺ, Interfaith Dialogue, Justice, Unity

### I. INTRODUCTION:

The matter of worldwide peace and security is among the most crucial issues today that holds significant value for whole humanity. In a world increasingly plagued by conflicts, injustice, and social inequalities, the quest for global peace and security has emerged as one of humanity's most pressing endeavor. The principles of Islam, as demonstrated through the life and teachings of the Holy Prophet Muhammad ﷺ, provide deep insight into creating harmony and

justice in every aspect of society. The Muslim Ummah, bonded by their faith, holds a distinctive role and duty in confronting modern challenges to peace. The Prophet Muhammad ﷺ highlighted ideals like justice, compassion, tolerance, and the sacredness of human life that continue to hold timeless significance. His deeds, such as composing the Charter of Madinah and the Treaty of Hudaibiyah, act as lasting examples for resolving conflicts, promoting interfaith harmony, and fostering coexistence. Nevertheless, in spite of having a profound legacy of guidance, the Muslim Ummah currently encounters substantial challenges, such as political division, sectarian strife, and economic disparity, which obstruct its ability to effectively contribute to global peace and security. This study examines the contribution of the Muslim Ummah in promoting peace and security based on the teachings of the Holy Prophet ﷺ. This study seeks to emphasize practical strategies for fostering unity, justice, and global harmony by exploring the core principles of Islam and the modern challenges encountered by the Muslim Ummah. This highlights the significance of the Prophet's teachings as a beacon of hope and direction for tackling the daunting challenges we face today.

## 2. ISLAM- THE GUARANTOR OF PEACE AND SECURITY:

Islam is the guarantor of peace and security for humanity. The derivation of Islam is "س, ل, م", which makes "سلم", means "To be safe". According to Ibn al-Arabi, the meaning of salam is Peace. Abul Haitham says that meaning of Salam is to be safe from all calamities. The meaning of Islam is submission to the commandments of Allah SWT. The Holy Prophet said:

اسلم تسلم<sup>1</sup>

Which means: Submit and you will get salvation.

The arrival of the Prophet ﷺ was indeed a mercy for all mankind. In the Holy Qur'an, Allah Ta'ala declared the sending of the Messenger of Allah ﷺ as a mercy for all mankind and said:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ<sup>2</sup>

In the Last Sermon, he presented a comprehensive manifesto and a complete constitution to mankind, and in it, he emphasised people to follow his instructions and teachings regarding the rights of each and every one. Every creature in the world got grace and everyone got their rights due to the teachings and mercy of the Prophet Muhammad ﷺ. The Prophet Muhammad ﷺ freed every class of the world from oppression, gave peace from fear and terror, and gave shelter to the downtrodden and taught to treat every human being with love and compassion. With the blessings of the Holy Prophet ﷺ, not only the Arabs but the oppressed people of the whole world got peace and relief. Surely, this is such a great grace of Hazrat Muhammad ﷺ to the whole world that cannot be denied. He ﷺ rescued girls who were buried alive, rescued women from oppression, freed slaves from torture and abuse, gave rights to orphans, widows, labourers and even animals and gave them peace and tranquillity.

## 3. TEACHINGS OF PROPHET MUHAMMAD ﷺ ON PEACE AND SECURITY

### 3.1 Advocacy for non-violence:

During the time of the Holy Prophet ﷺ, the Arabian Peninsula was a region in which followers of different religions were present. Among them were Christians, Jews, pagans, polytheists and people who did not follow any religion. The study of Seerah of Holy Prophet ﷺ reveals that he ﷺ showed the extreme level of tolerance and patience towards the people belonging to other religions. In order to understand and extrapolate this tolerance and patience, it is very

important to look at the specific period when Islam took the form of a formal state and in which the Prophet of Islam ﷺ issued specific legislation under the umbrella of religion. Hundreds of examples of the tolerance and forbearance of the Prophet ﷺ can be quoted from his ﷺ thirteen-year-old life in Makkah. However, the actual discussion on the tolerance and forbearance of the Prophet ﷺ is regarded only for the period when the Prophet ﷺ migrated and came to Madinah and especially when the formal constitution was established.

The best example of tolerance and forbearance for other religions on the part of the Holy Prophet ﷺ is the Constitution of Madinah itself. When the Prophet of Islam ﷺ migrated to Madinah, he ﷺ was more of a political leader than a religious leader of a state that had been established under Islamic rules and regulations. There was a need for a clear legislation to run the affairs of the state so that the atmosphere of fear and danger spread by decades of war in the society can be changed into harmony, peace and security. It was also very important to ensure the peaceful coexistence between Muslims, Jews, Christians and polytheists. Due to this need, the Prophet of Islam ﷺ created a constitution detailing the responsibilities of all parties residing in Madinah and the mutual rules and regulations and certain restrictions which were necessary for each of them were defined. They all were made responsible to strictly adhere to what was laid down in the constitution and the violation of any of its provisions was considered fraud.

The first and second articles of the constitution were that all residents of Medina including Muslims, Jews, Christians and idolaters who joined the treaty were considered as one nation and citizens of Madinah regardless of religion and race.

وَأَنَّهُ مَن تَبِعَنَا مِنْ يَهُودٍ، فَإِنَّ لَهُ النِّصْرَ وَالْأَمْنَةَ غَيْرَ مَظْلُومٍ وَلَا مُتَنَاصِرٍ عَلَيْهِمْ<sup>3</sup>

Translated as: “And whoever among the Jews will carry out our agreement will be helped and treated equally. Oppression and injustice will not be possible against them (Jews) and no (enemy) will be helped against them. (Under this Constitution every loyal citizen has the right to economic, social and legal equality.)”

Earlier to this, each tribe had its own allies and enemies inside and outside Medina. The Prophet of Islam ﷺ united the various tribes under a form of government which also maintained the compromises made with the allies. In addition, each of these existing tribes will have to work together as a collective, regardless of the alliances made individually. An attack on another's religion or tribe would be considered an attack on the state and Muslims. Also, the lives of the followers of other religions in the Muslim society will also be fully protected.

### 3.2 Promoting interfaith dialogue and coexistence:

The Holy Prophet ﷺ promoted the values of love, peace, respect, harmony, and loyalty and strong relationships among the people belonging to different tribes and religions. He ﷺ brought people of different religions closer to each other and established a bond of peaceful dealings among them. He ﷺ crushed hate, extremism, and enmity under his feet and fostered the atmosphere of friendship. This is why, the Jews and the Christians had no fear to carry on social and economic dealings with the Muslims. They had the right to follow their religious customs and rituals. When the

Holy Prophet established a state in Medina, the Jews had their own schools for learning, such as Bait al-Madaris, where they recited, worshiped and taught the Torah.

The example of the efforts made by the Holy Prophet in terms of national and international peace is the agreement made with the Christians of Najran. The Prophet Muhammad ﷺ received a Christian delegation of 60 people from Najran in his mosque. Najran was a part of Yemen<sup>4</sup>.

The Muslims and the people of Najran signed an agreement under which the people of Najran agreed to give two thousand sheets of cloth annually to the Muslims as jizya, and in case of danger in Yemen, they agreed to give thirty horses, thirty camels, thirty weapons of all kinds, i.e. swords, arrows, spears, to the Muslims for temporary use. The Muslims were responsible to protect their places of worship. It was also declared that all their property rights will be recognized. None of their churches will be demolished, nor will any bishop or priest be expelled, nor will there be any change or in their rights<sup>5</sup>.

In the agreement the Holy Prophet ﷺ wrote that the Christians of Najran and its surroundings will be guaranteed by Allah and His Messenger regarding their lives, property and religion. This guarantee will be for those who are here and also for those who are to come. There will be no resistance in the performance of their official duties and no change will be made in their rights and privileges<sup>6</sup>. There are many examples in the blessed life of the Holy Prophet ﷺ in which he ﷺ cooperated with people of other religions in the political field. He ﷺ chose a non-Muslim ambassador, Amr bin Umayyah, to send to King Negus of Ethiopia.

These examples of the Holy Prophet's life are the summary and embodiment of this verse of the Holy Qur'an which promotes religious tolerance and patience and lays down the guiding principle for Muslims to interact with people of other religions. Allah says:

لَا إِكْرَاهَ فِي الدِّينِ<sup>7</sup>

Translated as: There is no compulsion in religion.

Islam recognizes the existence of many religions on this earth and gives people the right to choose their own path. According to the teachings of Holy Prophet ﷺ, religion cannot be imposed on any person against his will nor has it ever been imposed in the past. Rather, he ﷺ encouraged the Muslims to join their hands with the people of different religions who love peace and friendly environment.

### 3.3 Emphasis on justice, compassion, and forgiveness:

Justice is the backbone of government and empire, but its relationship is very strong with every aspect of collective and individual life. The life of Holy Prophet ﷺ and its every aspect was an example of perfect justice. He was a prophet and messenger and at the same time, he was a ruler, a king, a judge, an administrator, a husband, a father, a friend and a reformer. The aim of justice is to act in such a way that no one's rights are violated. He ﷺ followed this principle and emphasized the rulers to act according to this principle sincerely and honestly.

The delicate aspect of justice and fairness is to stick to it with righteousness and justice in one's own affairs. A woman from the Makhzoom tribe was arrested for theft. She was a belonged to a rich family. The chieftains of Quraysh sent Hazrat Usama to the Prophet to intercede, whom they held very dear. People thought that the Holy Prophet ﷺ would surely reduce the punishment considering the honor of the tribe. On the contrary, when the Holy Prophet ﷺ heard the words of Hazrat Osama, the face of Holy Prophet ﷺ turned red with anger. He ﷺ gathered the people and said:

يَا أَيُّهَا النَّاسُ إِنَّمَا هَلَكَ الَّذِينَ مِنْ قَبْلِكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكَوهُ وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ وَإِنَّمَا اللَّهُ لَوْ أَنَّ فَاطِمَةَ بِنْتُ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا<sup>8</sup>

Translated as: "The nations before you were perished, because when a great man among them would stole, they would let him go. But when a commoner would stole they would punished him. By Allah! If Fatimah, the daughter of Muhammad, had stolen, I would have cut off her hand too."

Allah sent the Messenger of Allah ﷺ as a mercy for all the worlds. His mercy, blessings and compassion and kindness were not limited to the Muslims only, but indeed every person would enjoy the blessings of all these attributes of Holy Prophet ﷺ. The conquest of Makkah was the historic and one of the most important events in the history of the world. This was the land where in the beginning, the infidels used to torture the Muslims a lot. They left no stone unturned in giving every kind of trouble to the Holy Prophet ﷺ. This is why, he ﷺ had to leave the Makkah with his companions and settled in Medina. But the time also came when the Holy Prophet ﷺ entered into the Makkah as conqueror. And those people who were his sworn enemies were standing in front of him feeling ashamed. It was a time when Muslims dominated. If the Holy Prophet ﷺ wanted, he would have severed the heads of all these infidels at a single sign, but the Holy Prophet forgave all these people and set an example in the world which the world is surprised by till this day.

#### 4. CHALLENGES:

##### 4.1 Sectarianism and Lack of Inter-Religious Harmony:

Lack of unity and consensus is one of the major reasons for the problems and difficulties of the Muslim Ummah at this time. We have sown such seeds of hatred on religious, sectarian, regional and linguistic grounds that their crop is now ready. The external enemy, under the "fight and rule" policy, manipulated us in such a way that the gulf of distance between us was interrupted and the throne of the Ummah was badly shattered. Allaah says in the Qur'an:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا<sup>9</sup>

"And hold fast to the rope of Allah, and do not divide among yourselves"

But instead of holding on to the rope of Allah, Muslims are strangling each other. On minor differences, the evil practice of issuing fatwas of disbelief on people belonging to the opposing school of thought is going on. Even in modern times, the curse of communalism and its effects are clearly visible. The reasons of the Cold War between

Saudi Arabia and Iran, the two major countries of the Islamic world, are also based on sectarianism and difference of viewpoints. The crisis in Yemen and Syria is on the basis of sectarian differences. Everyone wants to see their like-minded people in power, which is resulting in political instability and turmoil. Today, a fatwa of Kafir has become a common practice in Muslim Ummah.

#### 4.2 Society – Devoid of Religious, Moral Values:

Morality is the most important thing in the world. The Holy Prophet ﷺ is superior to all because he had exemplary morals. He had won the heart of even the worst enemies with his morals. Jews, Christians, infidels all used to praise the morals of the Holy Prophet ﷺ. Islam spread rapidly due to his morals. In other nations immorality was rampant. Man's relationships are made or spoiled by morals. Morality paves the way for us to hell or heaven.

At this time, Muslims are suffering from moral and cultural degradation. Day by day, we are losing our moral impressions under the influence of the West, the results of which are clearly visible in the society. Our young generation, the strongest link of the nation, has become accustomed to wrong activities and the civilization that the Muslim Ummah used to be proud of is now being compared to the western civilization. The society has become the home of numerous moral evils, due to which the future of the coming generations seems to be deteriorating. It was the time when the Muslim Ummah was known for its thoughts, morals and manners, but today, that nation is reaching a state where there are millions of people who are ready to criticize the actions of Islam and its teachings, and this is nothing less than a sad event for us.

#### 4.3 Lack of Education:

Lack of education is one of the major reasons for the problems of the Muslim Ummah. And this is also a reason for which the people and Muslim societies are also responsible, the people and the rulers are also an Ummah whose first revelation begins with اقرأ. An Ummah whose Prophet ﷺ is commanded by the Allah SWT:

وَقُلْ رَبِّ زِدْنِي عِلْمًا<sup>10</sup>

“And say, O My Lord! Increase my knowledge.”

Whether it is science and technology or modern inventions, medical and engineering or any other knowledge, we refer to our glorious and glorious past, we mention some Muslim scientists, but did we think why those great scientists are not born today? Why are we dependent on others today in every respect? Why is the literacy rate so low in the Islamic world today? Why don't universities even track educational institutions in the Islamic world? We have to think carefully about this issue and formulate a strategy to prevent it. Otherwise, the future will turn from dark to the darkest.

The other problem is the private education system under which foreign educational institutions are creating a new generation whose thinking and character do not mirror the feelings and ambitions of the Ummah, and as a result, the leadership of the society and the responsibilities in different areas of life are coming into the hands of those who are followers of Western civilization. In this whole system, the color of Islamic personality and Islamic civilization and



culture is missing. This is a reason that the Muslim Ummah cannot progress without removing it and implementing the correct Islamic system.

#### 4.4 Arab Countries under the occupation:

It is impossible to deny the fact that due to the lack of unity among Muslim countries, their power is not recognized in the world. This is the reason why the Muslim Ummah, which consists of one and a half billion people, is unable to even get its real demands met. Meanwhile, the collective power of Muslims is not recognized in the West because they know that we will just pass a resolution and sit back, without taking practical steps.

Iraq was a state with a large and strong military base in the Middle East. Dictatorships and military rulers in Iraq suppressed the entire nation from within with force and cultivated hatred. Today, Iraq is suffering from internal follies and external satanic ambitions. The Muslim killing riots in Myanmar's Arakan province are very sad. Rohingya Muslims have long been persecuted in Myanmar. Thousands of Muslim men, women and children have been martyred. Burning human beings alive and burning property is common. The illegal Israeli occupation of the Palestinian land was a long-term colonialist plan to usurp the resources of the Arab world. The major challenge being faced by the Islamic world is that some Islamic countries and organizations have put the Palestinian issue on the back burner. They are ignoring the independence of Quds Sharif on the pretext of their weakness. Every day is doomsday for Palestinians. Every day a new trouble and calamity is being faced by them, but the whole nation is making every sacrifice for freedom and against the Zionist Israeli illegal occupation and is steadfast on every front. No conspiratorial and colonialist tactic has reduced their spirit of freedom.

#### 4.5 Economic Crises in the Muslim World

The Muslim world is currently experiencing a number of economic crises caused by a combination of global forces, internal mismanagement, political instability, and long-standing structural issues. The economic stability of many Muslim nations, especially those in the Middle East and North Africa (MENA) region, is largely dependent on oil exports. Oil is a major source of income for nations like Saudi Arabia, Iraq, and Kuwait. However, a major obstacle is the volatility of oil prices worldwide. These economies suffer from significant fiscal deficits brought on by declining oil prices, which result in reductions in government expenditures, job losses, and inflation. Food production and agriculture are impacted by the ongoing water shortage in several Muslim-majority nations in the Middle East and North Africa. In addition to uncertain weather patterns, climate change, and geopolitical conflicts over water supplies (such as the Nile or the Tigris-Euphrates), these areas are facing increasing difficulties in maintaining food security.

### 5. THE ROLE OF THE MUSLIM UMMAH IN ESTABLISHING GLOBAL PEACE

#### 5.1 Unity and brotherhood among Muslims:

Borders are not a barrier to brotherhood in faith. The Holy Prophet ﷺ made all Muslims a united nation that, like a brick wall, becomes strong and powerful by connecting with each other. The importance of maintaining the strong bond of faith is even greater than prayer and fasting. Mutual brotherhood and love, unity and solidarity among the Muslim Ummah, are such a necessity that Islam repeatedly calls for and emphasizes too. The Ummah that has one religion, one Sharia and law, one destination, and one Allah and His Messenger ﷺ is one, must itself be one. This is why

the Holy Quran, where it has emphasized the Ummah to be united and hold firmly to the rope of Allah, has also prevented division and discord.

Abu Musa (may Allah be pleased with him) reported that the Holy Prophet ﷺ said: "Surely the believers are like a strong foundation among themselves, they are strong by connecting with each other, and the Prophet ﷺ put his fingers in his fingers<sup>11</sup>."

Muslims are like a foundation in cooperating with each other, that is, Muslims should be connected to each other in the same way that a foundation and bricks of a wall are connected to each other. Similarly, a Muslim becomes a lead-lined wall only by working together with another Muslim. Mutual unity and mutual cooperation in good deeds is an important religious, moral and human duty. If a believer does not consider another believer as his strength and leaves him to be wasted, it means that he is making use of his own weakness. Hazrat Nu'man bin Bashir (RA) narrates that the Messenger of Allah ﷺ said: "All Muslims are like one person; if there is pain in his eye, there is pain in his whole body<sup>12</sup>."

The Holy Prophet ﷺ said: A time will come when Muslims will be the weakest. The Companions (RA) asked: Will we be the fewest in number? The Prophet ﷺ said: No, you will be the most numerous, but due to the disagreement among yourselves, your fear of the non-Muslims will end. Today, you see, there are so many Muslims in the world that if they unite and blow a single blast of faith, the non-Muslims will fly away like cotton. Unfortunately, Muslims everywhere today have become a trap for the non-Muslims, and this is a punishment from God for their disagreement among themselves.

Unfortunately, the Muslims everywhere today have become a target for non-Muslims and this is a punishment from nature for their disharmony. The need for the unity of the Muslim Ummah today was not so much in the past. The need of the hour is that today we Muslims should forget all our regional domestic and international differences and re-establish the example of unity which was established by the Muhajirin and the Ansar in Islamic history.

There is no doubt that the welfare of this world and the Hereafter lies in following the Prophet ﷺ. Moderation, public welfare, respect for humanity, mutual tolerance and forbearance are prominent aspects of the life of beloved Prophet ﷺ. It is incumbent upon us to perform our religious and social duties by adopting the Life of the Prophet ﷺ and spread the message of peace, security and brotherhood in the world, so that this world becomes the cradle of peace and security.

## 5.2 Advocacy for justice and human rights:

The first and most basic thing is the rule of law, equality and respect for human life. The true rule of law eliminates the differences between different classes of society. The law does not distinguish between Muslims and non-Muslims in basic human rights. The protection of the life, property and honour of a non-Muslim is as important as that of a Muslim. The protection and development of human life is a fundamental human value. This means that peace



and tranquillity can be established in a society only when the protection of human life is given the highest importance. The protection and development of human life is the guarantee of peace and tranquillity and a stable society. The Quran not only condemns human killing, but it also considers the killing of one human being as the killing of all humanity, and the saving of one human life as the saving of all humanity<sup>13</sup>. And the teachings of the Prophet ﷺ do not allow cruelty or abuse even towards trees, birds, and animals.

The next aspect is social and economic justice. It means that a person should try to properly fulfil the rights and duties of his family and society, even strangers. The Qur'an and the Sunnah place great emphasis on rights and duties and consider this to be the very basic foundation of a peaceful life. Entry into Paradise depends on whether a person pays the rights of his master and his brother in the right way or not. Therefore, only the proper fulfilment of both - the rights of Allah or the rights of the servants can make him successful in the hereafter.

In order to establish sustainable social justice, it is necessary that we not only express it in our affairs and social attitudes, but also demonstrate it in our business and economic life. Cheating and exploitation in transactions is not only a social evil but also destroys peace and tranquillity. This is the reason why the Quran has prescribed severe punishment for treason so that peace and tranquillity can be created in the society.

### 5.3 Countering extremism and terrorism

It is narrated by Hazrat Abdullah Bin Umro R.A that the Holy Prophet Hazrat Muhammad said:

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ<sup>14</sup>

Which means: "A Muslim is one whose tongue and hands keep other Muslims safe."

It is narrated by Hazrat Fizala Bin Ubaid R.A that the Holy Prophet said on the occasion of the Last Hajj Sermon:

الْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى أَنْفُسِهِمْ وَأَمْوَالِهِمْ<sup>15</sup>

Which means: "A believer is one with whom people consider their lives and property as safe"

Islam condemns the killings of man whether is Muslim or non-Muslim. The life of a man is considered more sacred than the Holy Ka'ba in Islam. The Holy Prophet said:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَطْلُوفُ بِالْكَعْبَةِ، وَيَقُولُ: مَا أَطْيَبُكَ وَأَطْيَبَ رِيحِكَ، مَا أَعْظَمَكَ وَأَعْظَمَ حُرْمَتَكَ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لِحُرْمَةِ الْمُؤْمِنِ أَعْظَمُ عِنْدَ اللَّهِ حُرْمَةً مِنْكَ مَالِهِ وَدَمِهِ، وَأَنْ تَطْلُفَ بِهِ إِلَّا خَيْرًا<sup>16</sup>

Which means: It was narrated from Hazrat Abdullah bin Umar that he saw the Messenger of Allah ﷺ circumambulating the Kaaba and heard him say: (O Kaaba!) How beautiful you are and how sweet is your fragrance! You are so great and how great is your sanctity! By the one in whose hand is the life of Muhammad! The sanctity of a believer's life and property is greater than your sanctity in the sight of Allah, and we should have a good opinion about a believer.

### 5.4 Role in conflict resolution and mediation:

The role of the Muslim Ummah is very important in resolving conflicts because peace, harmony and brotherhood are given great importance in Islam. In Islamic teachings, we are taught that justice, compromise, and listening to each other are necessary to resolve conflicts. Some of the important roles of the Muslim Ummah that can help in resolving conflicts are as follows:

**5.4.1 Establishing Justice According to Islamic Principles:** Justice and fairness are given great importance in Islam. When disputes arise, the Ummah should make decisions based on justice in resolving these disputes. This means that all parties should be heard and no decision should be biased or unfair. It was narrated from Abdullah bin Abbas (may Allah be pleased with him) that the Messenger of Allah ﷺ said: "If two Muslims quarrel and a decision is made between them, then judge between them fairly, and judge against the one who has wronged them."<sup>17</sup>

If the Muslim Ummah follows these principles, it can find a middle way that will enable the resolution of disputes.

**5.4.2 Efforts for Reconciliation and Peace:** Peace has been given great priority in Islam. In the Qur'an and Hadith, peace has been repeatedly encouraged. Abu Hurairah (may Allah be pleased with him) reported that the Messenger of Allah ﷺ said: "If one of you fights with his brother over something, and they make peace with each other, Then Allah loves their peace very much."<sup>18</sup>

On the authority of Hazrat Abu Huraira, may Allah be pleased with him, the Messenger of Allah, ﷺ, said: "When two Muslims fight, try to make peace between them. This act of yours is very dear to Allah."<sup>19</sup>

It is the duty of the Muslim Ummah to try for reconciliation between the parties involved in the conflict and to explain to the people on both sides that peace and reconciliation is the best way and that the Muslim Ummah can play an important role in resolving the conflict.

**5.4.3 The role of mediation at the international level:** The Muslim Ummah can also play an important role in resolving disputes between different countries and nations. Many powerful states and organizations in the Islamic world, such as the OIC (Organization of the Islamic Conference), can act as mediators to resolve disputes. It is the Ummah's responsibility to participate in peace efforts at the global level and try to resolve conflicts through dialogue and negotiation.

In the light of teachings of the beloved Prophet Muhammad ﷺ and the principles stated regarding the resolution of conflicts, it is quite clear that trying to reconcile disputes, treating each other with kindness is necessary. It is the duty of the Muslim Ummah to establish peace between Muslims, and to ensure that the decisions between the parties are in accordance with the principles of justice.

## 5.5 ROLE FOR POLITICAL STABILITY:

The Muslim Ummah can take some important steps to ensure political stability based on Islamic principles that can help in promoting the environment of unity, justice and development. The Muslim Ummah can make sure the political stability in Muslim world by following the principles mentioned below.

**5.5.1 Unity and Cooperation:** The unity of the Ummah is very important in Islam. When the Ummah is divided or communalised, political instability arises. Therefore, Muslims should ignore their differences and cooperate for common goals. Such an alliance is necessary not only locally but also globally.

**5.5.2 Strong institutions and transparent government:** Islam emphasizes justice, fairness, and transparency. For political stability, the Muslim Ummah must establish institutions that work in the interest of the people and where there is no corruption. Leadership should be based on principles and prioritizes the public interests.

**5.5.3 Economic Justice and Welfare:** A stable society is based on reducing the economic disparity between people and providing basic needs to everyone. Helping the poor through Zakat and Sadaqah is mandated in Islam to reduce social inequality. When people's basic needs are met, there will be less social unrest and instability.

**5.5.4 Ensuring Education:** Another important aspect of political stability is education. Muslim Ummah has to educate its people not only in religious education but also in modern education so that they can participate in government affairs and defend their rights. An educated people can hold rulers accountable and contribute to social development.

Overall, the Muslim Ummah can ensure political stability when it promotes unity, transparent governance, economic justice, and Islamic ethics within itself. When all these principles work together, the Muslim Ummah will be successful in establishing peace and security in the world.

## 6. PRACTICAL MEASURES:

The Muslim Ummah is still plagued by countless internal problems and innumerable external challenges. By following the Quran and Sunnah, the human status can be brought out of the darkness and can be enlighten again. In this regard, some remedial measures are suggested below:

- The Muslim Ummah has to make the pleasure of Allah and the Holy Prophet their first objective in all their affairs.
- Allah Almighty says, “Indeed, Muslims are brothers.” In the emergency situation that the Muslim Ummah is passing through, today, we need the brotherhood as of the Muhajireen and the Ansar, for unity among Muslims. The blessed saying of the Holy Prophet Muhammad is:
- “A believer is like a wall to every other believer, one part of which is strengthened by the other.”<sup>20</sup>
- The unity of the Muslim Ummah is an economic, religious, social and political necessity of today. Therefore, we should consider the unity of the Ummah as our goal and put aside petty differences and misunderstandings. If we do not unite now, then more troubles will befall us.
- In order to solve the economic problems of the Muslim Ummah, Intra-Ummah Trade and Commerce and investment should be given first priority and the relatively rich countries of the Muslim Ummah should open

spend their wealth and transfer the skills to the needy countries. Allah Almighty says, "And the wealth of all the wealthy is the means, the right of those who ask and the needy."<sup>21</sup>

- The Muslim Ummah should allocate a percentage of its economic resources to other nations that are poor, destitute or affected by any natural, earthly or heavenly disaster. On the basis of humanitarian sympathy, it should be spent on them.
- In order to overcome our backwardness, an educational emergency will have to be implemented for the first ten years under the educational resources and schools available within the Muslim Ummah.
- To prevent the political instability of the Muslim Ummah and to achieve political dominance, we should promote the concept of Islamic sovereignty and Good Governance.
- There is no doubt that the Organization of Islamic Countries (OIC) is a very large and representative forum of Muslim countries, in which most of the 57 Islamic countries included are those that have no shortage of resources and are rich in natural wealth. If these 57 countries establish their own economic bloc and deal with the world through it, they can become a large and powerful organization like the European Union. The OIC should be made as active and dynamic as possible in financial, administrative, political, cultural, academic and scientific terms.
- To prevent the clash of civilizations and to ensure the survival of the Ummah, we must present the peace and security aspects of Islam to the world in a practical way and promote dialogue between civilizations and reject the belief in clash. Allah Almighty says: "O People of the Book, come to a word that is equal between us and you in being Muslims."<sup>22</sup>
- The Muslim Ummah should adopt the practical example of the great commander-in-chief in military and defense matters, the basic principle of which is not to take the initiative in attacking. It is not permissible to destroy children, the elderly, women and crops during war.

Despite the double standards of the world powers, the Muslim Ummah should not allow the basic Islamic principles of justice, sovereignty and the sanctity of human life to be trampled upon in our own affairs.

## 7. CONCLUSION:

Islam is a religion of peace, security and safety. It ensures that every Muslim protects the safety of every other individual, be it man, woman or child, irrespective of his religion and whatever community or tribe he belongs to. Killing an innocent person is forbidden in Islam. Islam totally condemns extremism and terrorism and opposes the ideology that fosters it. Rather, it exhorts the Muslim forces to wage jihad against those who spread terror and lawlessness in society and uproot them. In the present era of decline and degradation, Muslim rulers look to the West and the outside world for solutions to their problems and difficulties, which is why with each passing day, instead of solving our problems, these problems are increasing. The demand of the situation is that the stronger our relationship with the teachings of the Prophet of Islam ﷺ, the more ease will come to us in life. The problems of Muslim Ummah will be solved and sovereignty, stability and victory will be the destiny. Therefore, it is necessary that this Ummah should collectively and individually act upon the teachings of beloved Prophet ﷺ to regain the dignity, unity and brotherhood.

## References

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- <sup>2</sup> Al-Anbiya' 21:107
- <sup>3</sup> Bin Salam, Abu Ubaid Qasim, Kitab al Amwal: 262, Raqm: 518
- <sup>4</sup> Ibn al Qayyam, Ahkam Ahlal Zima, 1:427
- <sup>5</sup> Abu Daud, Kitab al Kharaj, Bab Akhaz al Jizya Wat Tabaqat ul Kubra La Bin Saad, Volume I, P 266
- <sup>6</sup> Abu Yousuf, Kitab al Kharaj, Dar ul Ma'arifa, Berut, Lebanon, P 72
- <sup>7</sup> Al Baqarah, 2:256
- <sup>8</sup> Abu Abdullah Muhammad Bin Maja, Al Sunan Ibn e Maja, Al Maktabat al Shamila, Kitab al Hudood, Bab al Shifaat fi al Hudood, Hadith No. 2983
- <sup>9</sup> Al-Imran, 3:103
- <sup>10</sup> Al Taha, 20:114
- <sup>11</sup> Muhammad Bin Ismail, Sahih Al Bukhari, Hadith No.481
- <sup>12</sup> Muslim bin Hajaj Qusheri, Sahih Muslim, Hadith No.2586
- <sup>13</sup> Al Ma'idah, 5:32
- <sup>14</sup> Muhammad bin Ismail al Bukhari, Sahih ul Bukhari, Kitab al Eman, Bab Man Salam ul Musilmoon Min Lisanihi Wa Yadhi, 1:13.
- <sup>15</sup> Abu Abdullah Muhammad Bin Maja, Al Sunan Ibn e Maja, Kitab al Fitan, Bab Hurmat Dam ul Momin Wa Maluhu, 2:1298
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- <sup>17</sup> Kitab Ibn Habban, Vol:6, Bab ul Qaza Bil Adl, Hadith No. 2740
- <sup>18</sup> Abu Abdullah Muhammad Bin Maja, Al Sunan Ibn e Maja, Bab ul Sulhu, Hadith No. 2363
- <sup>19</sup> Muslim bin Hajaj Qusheri, Sahih Muslim, Vol:3, Bab ul Sulhu, Hadith No.2580
- <sup>20</sup> Muslim bin Hajaj Qusheri, Sahih Muslim, 32:2
- <sup>21</sup> Al Ma'arij, 70:24-25
- <sup>22</sup> Al Imran, 3:64