

The Holy Prophet Muhammad (PBUH) as Messenger of Everlasting Peace

(Specific Studies in Perspective of Seerah)

Muhammad Mudassar Shafique*

Muhammad Sarfraz Khalid**

Islam is a religion of peace and blessings. Almighty Allah has rightly bestowed the Prophet of Islam with the title of "Rahmat ul lilalameen"(Mercy to the Worlds). The way the personality of the Holy Prophet Muhammad (PBUH) has inspired humanity cannot be ignored by any disbeliever. Historically, prophets were sent in such circumstances when powerful class was exploiting the rights of rank of file and there is none to take care of them. If someone struggles consecutively for the cause of adjustment he is forcefully bound to bow down just because of traditions and customs of society. On the eve of sacred birth of the Holy Prophet Muhammad (PBUH), people of Macca were also suffering from the same situation, especially in social issues. The people were defiled in such a strength that they used to bow in front of the idols made by their own hands, plundering the trade caravans was their core profession, murdering attitude, racial superiority or inferiority were also the part of chaos and disintegration of the society. There was neither peace nor calm or even satisfaction. Key traits of a peaceful society like equality and social justice were not known to the society.

Keywords: Personality of Prophet Muhammad(Pbuh), Messenger of Everlasting peace, specific study of Seerat-Muhammad(Pbuh), principles originated from the life of prophet, Blessing for whole worlds

* Visiting lecturer Numl University (Multan Campus)/Phd Scholar, GC University, Lahore: mudassaraarbi@gmail.com

** Associate Professor (Arabic & Isl) GCU Lahore: drsarfrazgcu@hotmail.com

The peaceful environment is one of the countless blessings of Allah Almighty. All the luxuries are tasteless for a deprived human of peaceful necessities. There for, Allah is calling "Nemat or blessings" of Peace and diverting the thinking of society in the Quranic verse.

فَلْيَعْبُدُوا رَبَّ بَدَا الْبَيْتِ - الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَأَمَّنَهُمْ مِنْ خَوْفٍ (1)

“They must worship the Lord of this house who gave them food against hunger and gave them security against fear”

And the creation of peaceful situation in society, the amalgamation of human’s heart with one another and the birth of hand in glove with one another is only possible with the Mighty power of Allah.

وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا (2)

“Remember the blessing of Allah: when you were animies to each other and he brought your hearts together so that you become brother through His blessing.”

But , today , the concept of peace , brotherhood and worldly love has been annexured with the demands of the words of the day. In reality, the overall discriminative credit goes to the Holy personality of our beloved Prophet (PBUH) who has provided Islam the golden principles due to the spectrum of Quranic education and practical dealings. By following these principles, the depressed and deprived humanity can easily uphold the peace in present era. In the history of human beings, the first torch bearer of peace and fraternity is the Holy prophet (PBUH). The Islam bought by the Holy prophet(PBUH) is the most favorite that is why the basic cause of this is to lead the right path, the peacelessness and chaos is to be changed into peace and pleasure. In this article, we will discuss those principles on which Prophet (PBUH) made his society strong, successful and promoted brotherhood, equality, peace and love so that we can change the behavior of people after implementing on the society now.

In spite of being the descendent of Adam and Eve, the human race have been disintegrating in a view to the necessities in old age and these disintegrated groups used to live in separated colonies, cities or even in countries as Pakistan well. For their guidance, the coming messengers and reformers had neither national nor universal or international. Their teachings were limited to their nations only.

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَى قَوْمِهِمْ (3)

We had indeed sent before your messengers to their people

The need of learned for the humanity gradually increased and then it was sensed that a messenger in- spite of being specified to have a world for an age rather be international or for word. Then on this eve Allah Almighty

sent the Holy prophet (SAW) with a new concise and perfect message and directly addressed to the Holy Prophet.

(4) وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا

We did not sent you(O prophet) but to the entire mankind, as a bearer of good news and as a warner

Allah (S.W.T) along with the explanation of his universal status has imposed the duty upon the Holy Prophet (SAW) to preach his message to every nook or corner of the world. Hence, it was said in the Holy Quran.

(5) قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

The core characteristics of the sacred personality of the Holy Prophet (SAW) were to assist every needy, be in from to provide the right, but to remain behind in demand of his right, simplicity, sincere, guarantee, industrious, dutiful, disciplined, punctual in spite of all these Nature bestowed him with the complementary of morality and all these moralities were embedded his personality since his childhood. The habit of tackling with the initial hardships has flourished his nature and personality in such a way that before prophet hood the voice of the people (Humanity) called him with the title ‘Al-Amin’ and seems to be convinced due his universal prophet hood. And certainly a global leader must have such traits with him.

Globalized peaceful activities of the Holy Prophet (SAW) before Prophet hood

The universal as well as peaceful facts of the personality of the Holy Prophet (SAW) began to be distinguished before his arrival. An incessant series of wars started among Arabs with the name Fajar. In 4th Fajar, chief of Banni Hashim was Zubair Bin Abdul Mutlib.(6) Much bloodshed used to happen and war took place due to minor issue. Although the Quraish were taken aback/ confused and due to embarrassment a struggle among the masses was made to be out of it. (7) During this era a Yamn trader made an effort to receive the price of credited luggage, when he was no more successful after many strifes he said same heartrending verses.(8) Owing to this incident and war of Fajar Zubair Bin Abdul Mutlib dishearted and on account of this the agreement of Jerhami era invitation was made to revive the ‘Halful-Fazool’. The detail of Halful-Fazool is described by many historians. According to these details a very few persons formulated an organization.(9)

This organization used to assist a hand the tyrannized and all its participants voluntarily and unitedly forced the oppressors to retreat and helped the oppressed ores.(10) The Holy Prophet (SAW) also participated in the revival of this agreement Ibn-e-Hasham states that the messenger of Allah (SAW) said;

“I was at Abdullah Jadan’s house to take oath and in case of the death of red camels did not want to lose my participation and even in the age of Islam if someone calls with plea, I will help him/her out. (11)

Participation in International Trade

The messenger of Allah (SAW) like other traders of Quraish also took part in the trade of cloths and grain as well. The first trade journey of the Holy Prophet (SAW) was an international was made right at the age of 9 years. Boheera Rahib also met during this journey.(12). According to various interpretations Hazrat Khadija (R.A) sent the Holy Prophet (SAW) along with other trader on wage to Sooq Bazar Habsha that is situated from Makkah to its south at six days distance journey.(13)

. In the same descriptions, Khadija’s luggage was taken to Jarsh (country name) twice and received a camel as wage after each detour.(14) In these descriptions, it is proved that the Holy Prophet (SAW) was going to set for the international trade and these international pieces of trade travelling provided aid to the present Islam at international level. The Holy Prophet (SAW) was entirely aware of the internal matters of the Arab tribes or even their attitudes as well. On behalf of this awareness the Holy Prophet (SAW) was successful in all oaths taken in various times.

Solution of Disputed Decision of Setting Black-stone(Hijr e Aswad)

The Holy Prophet (SAW) enjoyed the first thirty five springs of his age when the building of Ka’ba was affected due the flood and the people of Quresh reconstructed it. During the construction every tribe was give a wall as a share but when the time of setting the Black-stone came a dispute took place among the tribes. It was decided to declare the Holy Prophet (SAW) as a ruler. If the Holy Prophet (SAW) desired for himself to set the Black-stone he could easily do but on this eve the Holy Prophet (SAW) realized the world a peaceful solution to diminish the dispute. Therefore, the Holy Prophet (SAW) set Black-stone on the piece of cloth and Said:

“Every tribe must catch each nook or corner of cloth and raise it collectively. They did the same. When the Black-stone reached its fixed place the Holy Prophet (SAW) set it with his sacred hands.”(15)

The Holy Prophet (SAW) made pleasant remedy in the likelihood of a long warfare. The name of the Holy Prophet (SAW) as a core reconciler will remain till the Day of Judgment o to prove how the disputes or quarrels are settled. (16)At the age of 40 years, the Holy Prophet (SAW) was ordered to preach His invitation message, while completing the commands of Allah (S.W.T) the Holy Prophet (SAW) invited all his kens to meal and addressed them as;

“No one in Arab knows the things better than the thing that I have brought for you. My Almighty Allah orders me to invite you all towards Him, therefore, who is amongst you who will lend me a hand.” (17)

No one except Hazrat Ali Ibne-Abi Talib did not replied, after his close kith and kin his invitation to Allah addressed to the people of Makkah but no one replied satisfactorily but the Holy Prophet (SAW) didn't lose hearty and continued his invitation whole heartedly. Holy Prophet (SAW) used to greet the people, without any discrimination of much poor free or slave, strong and weak rather invited all to bring Imam on the universal message gradually the strength number of Muslims was increases but the intercity of opponents of Makkah was more than this.

First international contact of the age of Makkah (Migration to Habsha)

When the Holy Prophet (SAW) observed increasing oppression in Makkah, he ordered the Muslims (inhabitants of Makkah) migrate Habsha to the nearest state of inhabitants of Makkah. For the message of Islam was not found to be limited within the specific range. This was the first step, taken by the Holy Prophet (SAW) as leader to maintain law and order and betterment for the humanity. Along with the companions of the Holy Prophet leading towards Habsha, the Holy Prophet (SAW) sent Jafar (R.A) Bin Abi-Talib his paternal cousin as his ambassador. This was the first eve when Islam was going to enter the international boundaries after crossing racial boundary. Hazrat Jafar (R.A) on behalf of the Holy Prophet (SAW) represented all those letters in which the Holy Prophet (SAW) explained the beliefs of Islam and Christianity, invited to Islam.(18)

Migration to Habsha was the first international contact and during this contract the Holy Prophet (SAW) not only got success but bestowed the hearts of black inhabitants of Makkah with the Divine light.

According to Dr. Hameedullah

“Minimum 40 to 50 Habshah became Muslim without faith.”(19)

In the beginning, Makkah was the center of Islam but with the view to intensity of opponence of inhabitants of Makkah, the Holy Prophet (SAW) made contacts with the tribes out of Makkah.(20) In international invitational meetings, the Holy Prophet (SAW) invited the inhabitants of Madina to Islam and that was accepted too.(21)

Settlement of Madina as a state and agreements with other Religions and Tribes

In the very first year of migration the Holy Prophet (SAW) made significant steps to ensure peaceful situation and settle the disputes of the inhabitants there. In the result of these steps, 'Aos' Khuzruj migraters, non-Muslims of Arab were subdued under the political leadership of the Holy Prophet (SAW). In this situation Jews of Madina was the only group that was out of this collective system. The Holy Prophet (SAW) also invited them to this system which basic cause was social stability. For their personal revival and peacefulness rejection was not possible.(22)

This agreement is remembered with name of Madina Agreement and this agreement became the constitution of new state of Madina. With a view to this constitution, all the inhabitants were awarded with their rights; defensive stability, peace and integrity were also ensured. Religious freedom and personal matters were not only permitted to perform up to the beliefs rather an apt environment was also provided. Agreement of Madina is such a historical document that was written, has 52 acts and this is the highest example of legal language. (23)

Value/status of Social Elements in constitution/Legislation

After having studied this constitution one thing can be understood or surmised well that how the Holy Prophet (SAW) has taken in his view all the facets of society for the stand point of this constitution is societal adjustment and love or affection between the humanity. A basis and stability is need for such a society that was to present as an example.

Remedy for Social Crimes

Arab society was basically a tribal society. It was a tradition there to pay ransom for captives and price for killed ones by the tribe collectively. In constitution of Madina, to maintain it, it was given legislative value. The procedure was left to the custom of the tribe and along with it fair justice was conditioned.

As mentioned in the last declaration(Kutba hayat ul vida)

المهاجر من قريش على دينهم يتهاقلون بينهم وهم يعززون عافيتهم بالمعروف والقسط (24)

The social benefit of this was to control the crime easily because now the tribes themselves not only kept eye rather discourage it, for in the case of crime the whole tribe was to pay ransom.

Mutual Cooperation and Brotherhood:

Along with this cooperation, it was demanded to leave their helpless brothers companionless. The fact or aspect of formulating a society based on mutual cooperation and devotion was also highlighted so that brotherhood and the friendly relations among the Muslims should be maintained.

As mentioned

ان المومنين بعضهم موالى بعض الناس (25)

Safety from Social Disintegration:

Madni society will not make the liberated slave of Momin (Muslim) his enemy without the permission of his lord. Mentioned as

وان لا يحالف مومن مولى مومن من دونه (26)

During this situation, the matters of the masses were disturbed, and the cause to act upon this was to stabilize the society and to enlarge the invitation and the success of the mission as well.

Termination of Social Tyranny:

It was made compulsory for pious Muslims to go against every person who spreads disintegration, revolt, tyranny or corruption among Muslims whether his own son as well.

وان المومنين المتقين،،،، ان ايديهم عليه جميعا،،،، ولو كا ولد اهدهم (27)

For a stabilized society collective system is severely needed so that crime may not flourish or grow.

Safety of Soul/Life:

The respect for human soul in any civilized society has its basic right rather on the top of it.

According to Molana Modoodi , he writes:

Among the civilization rights of human beings, The foremost right is to live a life, among the duties of civilization the foremost duty is to let him lived. The religion or law in which it is admitted \accepted that can neither become civilized law nor any humanity group can live peaceful life being under it /subdued(28).

In this legislation it was written that if there is an obvious witness for an illegal killing of a Muslim, he will also be killed in its return. Without being its anti- nothing will be better for them.

Mentioned as

من اكتبط مومنا قتلا عن بينه فانه مود به ،،،، والمومنين عليه كافه ولا يهل لهم الا قيام عليه(29)

Rather they are declared responsible for the safety of Non-Muslims in Islam society until they are free of obedience and following it, neither suppression is made upon them nor any help will be provided against them.

غير مظلومين ولا متنامرين عليهم(30)

Social Equality:

According to this legislation an inferior Muslims is also given this right. He may provide shelter to any one and every Muslim is bound to act upon it because its shelter is equal to God.

وان ذمه الله واحدة. يجير عليهم ادناهم(31)

In both the important elements of society Muslims and Jews are awarded with the equal rights. If one reconciles the other will be bound to reconcile as well.

As mentioned hear

واذا دعوا الى صالح يصالحونه و يلبسونه فانهم يصالحون و يلبسونه(32)

Religious Forbearance:

In Madina Agreement, The guarantee of religious freedom was made.

لليهود دينهم وللمسلمين دينهم(33)

The Muslims will retain their religion and the Jews will have their own belief.

Establishment of Peace and Integrity in Madina:

Madina, where bloodshed and counter fights had become usual for many years, and the people were teased. To maintain peace and statement of the sacredness of the city was a revolutionary step. In legislation the valley of Yasrub was declared Harumm.

ان يثرب حرام جوفها لاهل هذه الصحيفه(34)

The inhabitants of Arab call the city as Harumm where there is no bloodshed.

Defense against external Dangers:

The disbelievers of Makkah tortured The Holy Prophet (S.A.W) and the Muslims for consecutive 13 years and forced them to migrate. The development of Islam in Madina was no more than a danger for them. In this way, the emigrants in Madina were continuously endangered by the disbelievers. The disbelievers of Makkah demanded from inhabitants of Madina to expel emigrants' right after their migration. (35) In These situation it was decided among the significant elements of Madina that on some external invade they will help one another.

ان بينهم على ذهم يثرب(36)

Defensive expenditure would be equally distributed between the two. In this way Madni society was safe to a large scale from internal as well as external dangers and the speed of invitation was also accelerated.

Worldly desires of the Holy Prophet (SAW) for the establishment of Peace:

In spite of the encouraged or positive results of the wars the survival of the Muslims was not without danger. But as a Messenger the Holy Prophet (SAW) has decided to use wise strategy to save the society from the warfare situation. The fight of Ahazb being the worst defeat of Quresh the Holy Prophet (SAW) made agreement for peace of the world and the most significant of all is **HUDEBIA** Reconciliation. Through Hudebia Reconciliation the Holy Prophet (SAW) achieved many targets. At one side , he minimized the number of his enemies but on the other side he provided a chance to the Quresh to study Islam with open heart. (37).

Imam Zahri keeping in view this situation writes:

There was no any dignified victory of Islam before Hudebia Reconciliation, it was only a fight when peace grew and warfare stopped.

The fear of the people from one another was disappeared. Meetings and dialogues started among them. So, among them whosoever, was lesser in faith when talked with reference to Islam embraced it. During these years of reconciliation the people who became Muslims were equal or greater in number than before the past years of reconciliation.(38)4

The Holy Quran declared this the greatest victory.

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا (39)

Surely , We have granted you an open victory

International Contacts and Embassy Mission

The Holy Prophet (SAW) taking advantage of the peace establishing after Hudebia Reconciliation to preach the universal message of Islam to the whole world and to make state accept at international level, sent ambassadors to the most important rules of that time. Ambassador representation in international relation, the sovereignty of any nation or country and his universal personality is a practical reason in this regard. According to the international rules and regulations right of representation is given to these states the sovereignty of which has accepted or admitted.(40) The departure of embassy representatives to different head countries by the Holy Prophet (SAW) was an accomplishment in the right of Islamic state. The Holy Prophet (SAW) for invitation of the Islam to the people and its tribes sent his ambassadors to the dignified rulers and kings of that era.(41)

In the reign of the Prophethood (SAW) the king of Arab, Syria and Europe was known as ‘Qaiser’ Persian king as ‘Qisra’ Habsha king as ‘Najashi’ and Alexandria Egypt kings as ‘Maqooqas’. The Holy Prophet (SAW) sent his ambassadors to all these kings.(42)

Embassy Mission for Harql-e-Rome

All the historians rectified the departure of the ambassador of the Holy Prophet (SAW) to Harql-e-Rome. Hazrat Wahiya Qalbi (RA) directly met with Qaisr-e-Rome and sent him the letter of the Holy Prophet (SAW). The details of this embassy mission also verify it. (43).Harql e Rome warmly welcomed to the ambassador of the Holy Prophet.(44)It seemed possible that Harql would embrace Islam but his sentries opposed him. The inhabitants of Rome did not embrace Islam but Harql was greatly affected by the Holy Prophet (SAW) and he sent his written document to the Holy Prophet (SAW) in his reply in which he admitted the Holy Prophet (SAW) as a messenger of ALLAH (SWT)(45) It is said that Qaisr-e-Rome had sent presents of dinner which were also distributed by the Holy Prophet (SAW)(46)

Exchange of Embassy Delegates between the king of Habsha

Exchange of ambassadors was made many times between the Rasool (SAW) and Najashi. Najashi was greatly pleased by the embassy mission of

the Holy Prophet (SAW) and warmly welcomed these along with this he announced to embrace Islam by himself and sent his sacred written document to Prophet Muhammad(Pbuh).(47)

Mission for Qisra

The Rasool (SAW) sent his sacred written document to Qisra and Qisra tore it and the Holy Prophet (SAW) prayed for him.(48)

Qisra did not respect the written document and ordered the ruler Bazan to present the head of Rasool (SAW) ..'NAOOZBILLAH'. Bazan sent his representatives when they reached Madina the Holy Prophet (SAW) told them... That ' Qisra was killed by his own son.(49)

Other Embassy Missions

The Holy Prophet (SAW) sent the same letter to the killed ones of Egypt. The killed ones kissed the letter and sent letter with some gifts in which two maid servant were also included.(50) Except these embassy missions, the Holy Prophet (SAW) sent Al-oola Bin Al-uza as an ambassador to Almnzar the king of Behrein. Amnzar accepted the invitation and embraced Islam.(51) 22 The embassy mission put forwarded by the Holy Prophet (SAW) mostly got success. Some embraced Islam and some adopted friendly conduct.

Implementation of the result of peaceful activities of the Holy Prophet (SAW) in present era/age

All these facets disclose this thing that the Holy Prophet (SAW) wanted only a peaceful society. Therefore, every step of him was only for the stability of the society. As the Holy Prophet (SAW) right after migration to Madina took the most important steps for the peaceful environment and to settle the matters of the inhabitants of Madina. In the form of it, the anti tribes of Aos and Khuzruj were subdued due to the political leadership of the Holy Prophet (SAW). In spite of this, he invited the Jews of Madina to participate in this collective system under the agreement of Madina and not only the inhabitants of Madina were given equal rights but along with religious and personal freedom also by ensuring their defensive security as well.

Elimination of Enmities and Unison Relationship

The teachings of the Holy Prophet (SAW) have discriminative outlook against narrow mindedness and enmities according to which God is one either for the East or for the West. Being white or black, discrimination of language and countries, there is no distinction of natural equality. The facet of discrimination is only piousness or piety. For the eradication of these enmities the Holy Prophet (SAW) settled marriages in all these important tribes and took no notice of ancient illiterate differences.

The impact of the finest character of the Holy Prophet (SAW) was that due to which king or slave the Quresh or Non-Quresh. The Arab or the

Non-Arab or even Irani used to live side by side in the same line. Due to the kingship of Ghulaman family no one felt embarrassment because under Ghulam Zaid and Ghulam Zada Usama, Siddique and Farooq (RA) Saifullah and Asadullah were educated not to feel disgrace. It was necessary to diminish or uproot all sorts of enmities to establish new system.

Eradication of Revenge after Revenge

Right in the start of the era of the Prophethood (SAW) an incessant series of revenge after revenge was common in Arab tribes. Aos and Khuzraj had been burning in the furnace of bloodshed and revenge for many hundred years. The Holy Prophet (SAW) infused them with the teachings of brotherhood, the devotion of love and sacrifice. There on the eve of the victory of Makkah, in spite of doing all this, the Holy Prophet (SAW) stopped the series of revenge along with this announcement.

لا تثریب علیکم الیوم اذهبو فانتم الطلقاء

You all are left free today and no allegation is alleged to you.(52) After the victory of Makkah if the Muslim wanted to take revenge, only the spirit of beast got pleasure, booty would have attained but in opposition to this, the sound “لا تثریب علیکم الیوم اذهبو فانتم الطلقاء” had melted the hearts of the people of Makkah. The postures were perspired due to this embarrassment and the table was turned on in such a way that the inhabitants of Makkah became obedient, helpers and companions of their ex-enemies or opponents.

Agreements of Reconciliation, Peace and Integrity

It is a need for the world to move towards the hidden peaceful conducts of the Holy Prophet (SAW) Hudebia reconciliation. Like the agreement of Madina apart from the discrimination of colour, race and religion, new constitution will be made and the Muslim Ummah should decrease the strength of its enemies in the light of the moral character of the Holy Prophet (SAW) and comprising mutual respect, ensuring the security of Muslim rights through peaceful and reconciliated agreements.

Embassy Relations Comprising Mutual-Respect

For a peaceful and ideal worldly system it is necessary for all the countries to establish embassy relations comprising mutual respect among them and the core base of which must be common principles. The Holy Prophet (SAW) exchanged embassy delegates with all important countries of that age. The Holy Prophet (SAW) invited all powers of that age to delve into the strong relations. In the present era, the embassy system based on the Holy teachings of the Holy Prophet (SAW) can easily be established.

Religious Forgiveness and Forbearance

The Rasool(Prophet) (SAW) never called other religions the embodiment of lie and never named hellish to their believers. Every religion of the world is fair and true and bounds to move to Almighty Allah provided

that no additions of evil or wrong rites are made to the initial originality of religion. For no country or Ummah is ever such one where Allah might not have sent His messenger.

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ (53).

Surely, We have sent you with truth as a bearer of good news and as a warner, and there was no community without a warner having passed among them

It is the preaching of the Holy Prophet (SAW) that Islam is the accomplishment of all previous religions and nothing is modern or new more than this, through these teaching of the Rasool (SAW) the human being can be liberated from strange reality of a religion. It is necessary for the new worldly system not disgrace the other religions. Although an effort can be made to convince others through the skilled scheme of logic.

Balance between Individuality and Groups

When Islam came the idol-worshipping was at its peak or acme, no limit of slavery or bondage was fixed, women were tortured and disgraced but today sense of slavery has been put to an end. Today, women are awarded with right equal to men. And in the revival of the world the moral character of the Holy Prophet (SAW) was the core stimulant for the worldly system. Muslim Ummah will have to define Islamic principles to maintain balance between individual and collective freedom.

Purpose of Ummah to order for Piety and prohibit from evil.

Almighty Allah has bestowed the Holy Prophet (S.A.W) responsible to formulate and lead one Ummah so that this may be the heir of it and discipline of this Ummah is to call for good and forbade for wrong. And it is necessary to preach the peaceful message of Allah to the whole humanity that will be guaranty of success.

Judicious and Peaceful solution of Disputes:

The Holy prophet (S.A.W) solved the disputed of setting of black-stone in his life before prophethood with peaceful manner and gave lesson to the world how the disputes can be solved peacefully. If Hazrat Muhammad(S.A.W) desired for himself to set black-stone he can easily do, but in setting of black stone including tribes the aspect that emerged was that all call Muhammad as 'Sadiq and Ameen'. It is moral code for Muslim Ummah to resolve all disputes with peaceful manner.

Safety for the Backward Classes\Groups:

The world cannot be the homeland of peace and integrity until the oppressed is helped / cooperated against the oppressor. The Holy Prophet (S.A.W) participated in an organized society before his prophet hood /arrival. The cause of which was only to assist the oppressed ones. The oppressor might have relation with any religion. This organization provided

its timely aid. The Holy Prophet (S.A.W) not only participated it rather after announcement of prophet hood made announcement of his likings in his favour.

Enlargement of International Trade:

We may have a lesson from the Holy life of Rasool (S.A.W) that the enlargement of international trade is compulsory for the establishment of a peaceful and ideal system. No nation by living aloof from other nations or countries can manage the system of necessities/needs. International trade on one side is a source of completing needs and on the other side a source of income as well. Muslim Ummah in the light of moral character will have to spread/ increase its trade so that in the new world order the security of economic rights of the under-developed countries be ensured.

Conclusion:

The practical scheme by the Holy Prophet (S.A.W) has converted/ moulded the social conditions of this state of Madina into organized and trained facets is a mouthpiece of political, social and universal leader .The way the Holy Prophet (S.A.W) has presented a balanced writings/written documents in the form of Madina had no example parallel to it made the inhabitants of Arab to follow Fair justice. Established Such an equality between high and low that no one is prior to the law, nipped the social evils in the bud, transformed bloodshed and disbelievers into pearls of peace. Save the society from internal disintegration and imposed the responsibility on all the most important element of population to secure from external dangers. From this discouragement and legal termination of crime made sacredness of the society. An ideological society based on mutual cooperation and brotherhood was established in which the minorities along with social and legal security/ safety as well. Established such a society where to oppose the oppressors and to favour the oppressed was inevitable. For the solution of all disputes arising in the society , the personality of the Holy Prophet (SAW) was declared the most kind and affectionate. The system of brotherhood provided by the Holy Prophet (SAW) gradually developed and moulded itself into the form of the greatest Islamic brotherhood in which the discrimination /differences of such Arab and non-Arab were extinguished. The people who were on the logger heads of one another even in the form of one's blood. The Holy Prophet (SAW) put all of them on the way to brotherhood and equality and demonstrated those facets of peace and integrity from which the whole nation of Arab was alienated/ unknown.

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