

## Establishing Peace And Security Through Protection Of Human Rights (Research Study In The Light Of Prophetic Ahadith)

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### **ABSTRACT**

*Everyone needs peace to live in the world and one way to build peace and unity is for everyone to respect the basic human rights of others. If every person will take care of the basic human rights of others, which especially include life, property, honor and dignity, then everyone will be able to be safe from the excesses of others. In this regard, using the language correctly, not abusing anyone, not taking anyone's right and many other commands have been given, so that the fundamental rights of others are not affected. The Prophet ﷺ has given the concept of honor and sanctity of human life and made everyone believe that he should respect others and others should respect him. Therefore, in this regard, the blood, wealth, honor and reputation of another Muslim has been declared haram for every Muslim. All Muslims have been made brothers and encouraged not to abuse each other, not to leave each other helpless and not to despise each other etc. Undoubtedly, if all these instructions are followed, peace can be established in the entire society. Some important points will be presented in this paper while highlighting this means of establishing peace (protection of human rights).*

**Keywords:** *Peace, human rights, honor, life, property, reputation.*

### **The need and importance of establishing peace**

The importance of peace lies at the core of human well-being and societal progress. Peace, beyond the absence of conflict, fosters social harmony, allowing individuals to coexist with mutual respect and understanding. It is the foundation for political stability, enabling effective governance and the protection of human rights. Economic prosperity thrives in peaceful environments, as businesses flourish and investments flow. Peace is crucial for positive international relations, diplomatic cooperation, and environmental sustainability. Moreover, it safeguards individual well-being, ensuring the enjoyment of basic rights, and promotes cultural exchange and understanding. In essence, peace is an indispensable element that contributes to a just, prosperous, and harmonious world.

Throughout history, the importance of peace has transcended time and era, remaining a crucial element for the progress and well-being of societies. In every epoch, peace has been the cornerstone of stability, allowing for social cohesion, political development, and economic prosperity. Whether in times of ancient civilizations, medieval kingdoms, or the modern age, the absence of conflict has consistently paved the way for human flourishing. Each era has witnessed that without peace, the potential for cultural exchange, technological advancement, and societal growth is hindered. As an enduring and universal necessity, peace continues to be a timeless imperative for the advancement of humanity.

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From Prophet Adam to Prophet Muhammad, a common thread woven through the tapestry of their teachings was the imperative of establishing peace in the world. Each of these prophets, in their respective times, sought to guide humanity towards a path of righteousness, justice, and harmony. Their messages emphasized compassion, respect for fellow beings, and the pursuit of social and spiritual tranquility. Prophet Adam, the first human according to Islamic tradition, set the precedent for seeking divine guidance and maintaining a harmonious relationship with God. Subsequent prophets, including Noah, Abraham, Moses, and Jesus, continued this legacy, imparting teachings that aimed at fostering peace among individuals and communities. The final prophet, Muhammad, exemplified a life dedicated to promoting peace and justice. His teachings emphasized unity, forgiveness, and the resolution of conflicts through peaceful means. The Quran, revealed to Prophet Muhammad, underscores the importance of establishing justice and compassion in society, guiding believers to strive for peace in both their personal and collective lives. In essence, from the earliest to the last of the prophets, the common mission was to guide humanity towards a path of righteousness, ethical conduct, and, ultimately, peace. Their teachings serve as a timeless blueprint for individuals and societies to work towards a world where peace prevails, echoing the universal message of compassion and understanding.

### **Establishing Peace and Islamic teachings**

In the light of Islam, establishing peace is a central and fundamental objective. Islamic teachings provide a comprehensive framework that guides individuals and societies towards cultivating peace at various levels:

- **Individual Peace:**

Islam emphasizes inner peace, known as "Sakinah," achieved through submission to God (Allah). Practices such as regular prayers, self-reflection, and seeking forgiveness contribute to the tranquility of the individual soul.

- **Social Harmony:**

Islam encourages social harmony by promoting values of compassion, justice, and mutual respect. Muslims are urged to maintain good relations with family, neighbors, and the broader community. Acts of kindness, charity, and reconciliation are highly valued.

- **Justice and Fairness:**

Islam places a significant emphasis on justice. The Quran instructs believers to "stand firmly for justice, even against yourselves or your parents and relatives".<sup>1</sup> Establishing justice is seen as a means to ensure peace within societies.

- **Conflict Resolution:**

Islam advocates peaceful conflict resolution. The Prophet Muhammad (peace be upon him) exemplified diplomacy and reconciliation in dealing with conflicts. Muslims are encouraged to seek peaceful resolutions through dialogue and compromise, avoiding aggression and violence.

- **International Relations:**

Islamic principles extend to international relations, promoting cooperation, diplomacy, and avoidance of aggression. The Quran envisions a world where diverse nations can coexist peacefully, fostering mutual understanding and collaboration.<sup>2</sup>

- **Environmental Stewardship:**

Islam emphasizes the concept of stewardship (khalifah) over the Earth, urging responsible and sustainable interaction with the environment. Preserving nature and avoiding actions that harm the planet are considered integral to maintaining peace.

- **Cultural Understanding:**

Islam encourages cultural understanding and respect for diversity. Muslims are urged to engage in dialogue and learn from different cultures and traditions. This fosters an atmosphere of tolerance and acceptance, contributing to a more peaceful coexistence.

- **Forgiveness and Mercy:**

Islam promotes forgiveness and mercy as essential components of a peaceful society. Muslims are encouraged to forgive and show mercy, and these virtues are considered pathways to personal and collective tranquility.

In short, establishing peace in the light of Islam involves a holistic approach encompassing individual well-being, social harmony, justice, conflict resolution, and a global perspective. By adhering to these principles, individuals and communities can contribute to creating a world guided by the principles of compassion, justice, and enduring peace.

The very word "Islam" itself carries a profound message, as its root in Arabic, "S-L-M," (سلم) conveys the dual meanings of submission and peace. The name Islam is derived from the Arabic word "Salaam," (سلام) which means peace. Therefore, at its core, the very essence and meaning of Islam embody peace. This linguistic connection underscores the religion's fundamental principles, emphasizing the importance of submitting to the will of Allah to attain inner peace and promoting external peace by fostering harmony, justice, and compassion within human interactions and societies.

"Islam" is a religion of peace and security, which encourages kindness and gentleness not only with humans but also with animals. See the beauty of this great religion that Islam means "safety" and faith means "peace" and its name is a clear indication to teach us peace and security and respect for humanity. It has given so much importance to the sanctity of human life that the killing of one person is equivalent to the killing of the entire humanity.<sup>3</sup> And if there is a non-Muslim minority living in a Muslim country, full consideration has been given to the protection of their life and property and honor and dignity and they are given freedom to practice their religion in their private life.<sup>4</sup> Islam forbids cruelty and transgression, but also disapproves of transgressing the limits of justice towards the other party in response to cruelty and has set decent and fair principles and rules for revenge.<sup>5</sup>

A few more arguments for Islam being a religion of peace are as follows:

1. Allah Ta'ala has said that:

(( وَالسَّلَامُ عَلَىٰ مَنْ أَتَّبَعَ الْهُدَىٰ ))<sup>6</sup>

“Peace be upon him who followed the guidance.”

2. At another place Allah said:

(( وَاللَّهُ يَدْعُؤُا إِلَىٰ دَارِ السَّلَامِ ))<sup>7</sup>

“Allah calls to the house of peace.”

From these verses it is known that Islam is a religion of total security. After accepting Islam, a person enters the realm of peace and security. Then a Muslim not only lives a peaceful life for himself but also cares deeply for the peace of others.

3. The salutation of every Muslim to another Muslim at the time of meeting is also a proof that Islam is a religion of peace.<sup>8</sup>

4. The same words of greeting are also offered at the end of every prayer (السلام عليكم) (ورحمة الله) Which means peace be upon you all.<sup>9</sup>

5. Dar-ul-Salam is the name of one level of heaven, which will be given to special servants of Allah. So Allah says that "with their Lord is a house in Paradise called Dar al-Salaam".<sup>10</sup> When the people of Paradise meet each other, they will first greet each other and pray for peace. As Allah Ta'ala says: "On the day they meet Allah, their greeting will be Peace be upon them".<sup>11</sup>

From these arguments it is known that Islam is a religion of complete peace and security and whoever enters it becomes a messenger of peace and security.

### **Establishing peace and Prophet's biography**

The life of Prophet Muhammad (PBUH), the final messenger in Islam, serves as a radiant beacon illuminating the path to peace. His biography not only chronicles the profound spiritual journey of an exemplary human being but also provides timeless lessons on establishing and maintaining peace at various levels—personal, social, and global. Prophet Muhammad (PBUH) was renowned for his impeccable character and conduct. His interactions with individuals, regardless of their background, reflected a deep sense of

compassion, empathy, and humility. He demonstrated that peace begins with the way individuals treat one another on a personal level. In the city of Medina, Prophet Muhammad (PBUH) established a model society based on principles of justice, equality, and cooperation. His Constitution of Medina laid the groundwork for harmonious coexistence among Muslims and non-Muslims, fostering a society where diverse communities lived together in peace.

The Prophet's approach to conflict resolution was rooted in diplomacy, dialogue, and forgiveness. Even in the face of persecution, he prioritized forgiveness over retaliation, exemplifying the Quranic principle of "repelling evil with good".<sup>12</sup> This approach diffused tensions and built lasting peace. He engaged in diplomatic efforts with neighboring tribes and nations, promoting peaceful coexistence. His letters to various rulers advocated for mutual understanding and cooperation. The Prophet demonstrated that Islam encourages positive engagement with the global community, emphasizing peace in international relations. The Prophet's teachings extended to environmental consciousness. He emphasized responsible stewardship of the Earth, highlighting the importance of preserving natural resources and showing kindness to animals. This holistic approach aimed at maintaining harmony between humanity and the environment, contributing to long-term peace. Prophet Muhammad (PBUH) valued cultural understanding and respect for diversity. His interactions with various Arabian tribes and his acceptance of cultural practices within Islamic principles showcased an attitude of tolerance, fostering an atmosphere of peace through mutual understanding.

The biography of Prophet Muhammad (PBUH) is replete with examples that illuminate the concept of peace in various aspects of life. Here are some notable instances:

- **Treaty of Hudaibiyyah:**

The Treaty of Hudaibiyyah, signed between the Prophet Muhammad (PBUH) and the Quraysh tribe, stands as a remarkable example of diplomatic peace. Though initially met with resistance, the Prophet's commitment to peaceful negotiations eventually led to a treaty that brought a decade-long truce, paving the way for greater regional stability.<sup>13</sup>

- **Forgiveness at the Conquest of Makkah:**

Upon the peaceful conquest of Makkah, the city that had previously expelled and persecuted the Prophet and his followers, Muhammad (PBUH) displayed extraordinary forgiveness. Instead of seeking revenge, he forgave even his staunchest enemies, demonstrating the transformative power of forgiveness in achieving lasting peace.<sup>14</sup>

- **Justice for All:**

The Prophet's commitment to justice was unwavering. He ensured that justice was applied to all, regardless of their social status or background. His famous saying, "Help your brother, whether he is an oppressor or he is oppressed,"<sup>15</sup> underscores the importance of justice even in resolving conflicts, promoting peace through fairness.

- **Kindness to Children and Animals:**

The Prophet's compassion extended not only to humans but also to children<sup>16</sup> and animals.<sup>17</sup> His interactions with children reflected kindness and patience, setting a precedent for nurturing a peaceful and caring society. Similarly, he emphasized the humane treatment of animals, promoting an ethos of compassion and respect for all living beings.

- **Promotion of Interfaith Understanding:**

Prophet Muhammad (PBUH) engaged in dialogue and diplomacy with people of different faiths. His interactions with Christians, Jews, and people of other beliefs emphasized the importance of mutual understanding and peaceful coexistence. This approach promotes harmony and discourages religious animosity.

- **Resolving Conflicts Through Mediation:**

Prophet Muhammad (PBUH) often served as a mediator to resolve disputes among his companions. His role as a mediator showcased the importance of peaceful resolution over conflict, highlighting the efficacy of dialogue and compromise in fostering lasting peace within the community.<sup>18</sup>

- **Equal Treatment of Women:**

The Prophet's treatment of women challenged prevailing norms, emphasizing their rights and dignity.<sup>19</sup> His teachings regarding the respect and equality of women within the societal framework aimed at establishing a more harmonious and just community.

These examples from the biography of Prophet Muhammad (PBUH) illustrate his multifaceted approach to peace, encompassing diplomacy, forgiveness, justice, compassion, environmental consciousness, and social equity. The Prophet's actions and teachings continue to inspire millions worldwide as a timeless guide to cultivating peace in diverse aspects of life.

### **Protection of human rights is a mean of establishing peace**

One of the means of establishing peace in the world is paying the rights of others. If the rights of others are paid, their lives, wealth and honor are not harmed, then the whole society can become an abode of peace. One such attempt is the Charter of Human Rights presented by the United Nations, drafted by representatives with different legal and cultural backgrounds from all regions of the world, the Declaration was proclaimed by the United Nations General Assembly in Paris on 10 December 1948 (General Assembly resolution 217 A) as a common standard of achievements for all peoples and all nations.<sup>20</sup> But through our religion of Islam and the teachings of Prophet ﷺ, this concept was presented 14 centuries ago.

The Prophet ﷺ tried for peace not only after prophethood but also before prophethood, as the incident of "Half ul Fuzool"<sup>21</sup> and "placing the Hajar Aswad in the Kaaba"<sup>22</sup> is a clear proof of this. In this regard, some more arguments and points are being presented in the following lines.

- **Sanctity of life, property and honor of a Muslim:**

On the occasion of the Hajjatulwidaa (حجة الوداع), the Prophet ﷺ said:

(إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ [ وَأَعْرَاضَكُمْ ] عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا))<sup>23</sup>

"Your blood and your property and your honor are forbidden for you to violate, like the sacredness of this day of yours, in this month of yours, in this city of yours".

From this hadith, it is known that all Muslims must respect each other's life, wealth and honor, do not harm anyone physically or financially, and do not allow anyone's honor to be harmed. Protecting the honor and dignity of others was so important in the eyes of the Prophet ﷺ that he once said:

"A Muslim who leaves another Muslim helpless on an occasion in which his honor is attacked and dishonored, then Allah will deprive him of His help in a place where he needs Allah's help."<sup>24</sup>

- **Not abusing a Muslim and hiding his faults:**

In this regard, there is a very clear statement of the Prophet ﷺ as follows:

(( الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً، فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ ))<sup>25</sup>

"A Muslim is the brother of a Muslim, so he should neither oppress him nor submit him to oppression." And whoever is busy fulfilling the need of his brother, then Allah will fulfill his need. And whoever removes the trouble of a Muslim, Allah will remove his trouble on the Day of Resurrection, and whoever hides the fault of a Muslim, Allah will cover it on the Day of Resurrection.

In this hadith, the qualities of a perfect Muslim are being explained that a true Muslim is one who never oppresses or abuses his Muslim brother, but always helps him in difficulties, tries to relieve his suffering and covers up his faults in order to save his brother's honor. Undoubtedly, if a Muslim covers the sins of his brother in the world, then Allah will cover his sins on the Day of Resurrection. But this does not mean at all that one should not try to

correct him, but one should point out the faults of his brother silently so that he can correct himself.

- **Not to attack the honor of a Muslim through backbiting:**

“Backbiting” is speaking behind the back of a Muslim brother about an evil that exists in him and he does not like that evil of his to be told to anyone. A Muslim should neither speak evil of his Muslim brother behind his back nor allow anyone else to do so, but should try to defend his brother's honor. In this regard, this statement of the Prophet ﷺ is very important:

((إِنَّ مِنْ أَرْبَى الرَّبَا اسْتِطَالَةً فِي عَرَضِ الْمُسْلِمِ بِغَيْرِ حَقٍّ<sup>26</sup>))

“The greatest abuse is that someone unjustly speaks against a Muslim”.

And in some traditions, this act has been declared as a great sin, and on one occasion, the Prophet ﷺ also said that on the night of Ascension, I saw those who backbite being punished, that they were pierced with copper nails on their faces and They were scratching their breasts.<sup>27</sup>

- **To like for a Muslim brother what he likes for himself:**

One of the rights that a Muslim has over another Muslim is that he should like for his brother what he likes for himself. Therefore, the Prophet ﷺ said:

((لَا يُؤْمِنُ أَحَدُكُمْ، حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ))<sup>28</sup>

“None of you can become a true believer until he likes for his Muslim brother what he likes for himself.”

Undoubtedly, this practice is sometimes difficult, although if a person thinks that my brother should also get this blessing as I have received it, and my blessing will not decrease, then it is not difficult at all, but this quality is achieved by the lucky ones who are true Muslims.

- **Be nice to neighbors:**

Being nice to neighbors fosters a sense of community and belonging. It transforms living spaces into supportive environments where individuals look out for each other. In times of need, the kindness shared between neighbors becomes a safety net, reinforcing the idea that we are not just residents of a place but members of a community. That is why not only in the Holy Qur'an<sup>29</sup> there is an encouragement to treat neighbors well, but also in several hadiths it is emphasized. As the Prophet ﷺ said:

“Whoever wishes to love Allah and His Messenger, or Allah and His Messenger to love him, should speak the truth when he speaks, when he is entrusted with a trust, he should repay it, and be kind to his neighbor.”<sup>30</sup>

Undoubtedly, being nice to neighbors is a reflection of our shared humanity. It transforms neighborhoods into vibrant, compassionate communities where the spirit of kindness becomes the cornerstone for building connections that endure beyond the boundaries of physical proximity.

- **Good treatment of orphans and the poor:**

The good treatment of orphans and the poor reflects the moral compass of a compassionate society. In extending kindness and support to those who are vulnerable, we not only fulfill a moral obligation but also contribute to the creation of a more just and empathetic world. Acts of charity, empathy, and dignified treatment towards orphans and the poor are not just expressions of generosity; they are gestures that resonate with the core values of compassion, justice, and solidarity. In embracing the well-being of the less fortunate, we foster a society where the principles of kindness and social responsibility become the pillars of a truly humane existence.

There is also a command in the Holy Quran that orphans should not be treated harshly<sup>31</sup> and in another place it is recommended to treat orphans well.<sup>32</sup> And while describing the attributes of pious people at one place, Allah Almighty said:

((وَيُطْعَمُونَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا<sup>33</sup>))

“and they give food—despite their desire for it—to the poor, the orphan, and the captive.”

Many of the virtues of this act have been described in authentic hadiths, so orphans and the poor should always be treated with kindness and undoubtedly this act is also an excellent tool for establishing peace in the society.

- **Treating employees and servants well:**

Treating employees and servants well is not only a matter of professional courtesy but a testament to the principles of fairness and humanity. Recognizing the value of each individual's contribution, offering fair wages, and providing a respectful working environment fosters a positive and productive atmosphere. Beyond fulfilling contractual obligations, treating employees and servants well reflects an organization or household's commitment to ethical practices, nurturing a culture of loyalty, job satisfaction, and overall well-being. In doing so, we contribute to the creation of workplaces and homes that prioritize dignity, respect, and the shared understanding that every person deserves to be treated with fairness and kindness.

The Prophet (PBUH) said:

“Your slaves are your brothers and Allah has put them under your command. So whoever has a brother under his command should feed him of what he eats and dress him of what he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them.”<sup>34</sup>

And he even said in another hadith:

"When your servant brings your food to you, if you do not ask him to join you, then at least ask him to take one or two handfuls, for he has suffered from its heat (while cooking it) and has taken pains to cook it nicely."<sup>35</sup>

- **Treating laborers well:**

Ensuring fair wages, reasonable working hours, and safe conditions for laborers is not just a legal obligation but a moral imperative. When labor is treated well, it reflects a commitment to social responsibility, acknowledging the crucial role that workers play in the success and prosperity of industries. By prioritizing the welfare and rights of labor, societies and businesses contribute to a more compassionate and sustainable framework, where the value of human work is recognized and honored.

The Prophet (PBUH) said:

“Give the worker his wages before his sweat dries.”<sup>36</sup>

And he has also said that

“I will be an opponent to three types of people on the Day of Resurrection: -1. One who makes a covenant in My Name, but proves treacherous; -2. One who sells a free person and eats his price; and -3. One who employs a laborer and takes full work from him but does not pay him for his labor.”<sup>37</sup>

- **Payment of the rights of rulers and subjects:**

The payment of the rights of rulers and subjects is a crucial component of a just and functional society. Rulers, entrusted with leadership, bear the responsibility of governing with fairness and transparency. In return, subjects have the right to expect ethical governance, public services, and protection of their fundamental rights. Financial transactions, including the fair distribution of taxes and just compensation for rulers, ensure accountability and foster a social contract based on reciprocity. This exchange is vital for building trust between leaders and citizens, laying the groundwork for a harmonious and cooperative society where the rights and responsibilities of both rulers and subjects are duly recognized and fulfilled.

According to Islamic teachings, the rulers should treat the subjects with mercy and compassion and instead of oppressing them, establish a system of justice and be gentle with them as far as possible. Similarly, on the other hand, the subjects have also been ordered to obey their ruler in all good deeds, as in the Holy Qur'an, the same command has been given

after obeying Allah and the Messenger.<sup>38</sup> And in many hadiths, there is a command to obey the ruler.<sup>39</sup>

- **Establishing justice and fairness:**

Establishing justice and fairness is the cornerstone of a thriving and harmonious society. It involves ensuring that every individual is treated fairly, regardless of their background, and that the legal and social systems operate impartially. Justice and fairness provide a sense of security and trust among people, fostering an environment where everyone has equal access to opportunities and is protected from discrimination. It is through the establishment of justice and fairness that communities can achieve social cohesion, promote ethical conduct, and create a foundation for sustainable and inclusive progress.

It is said in the Holy Quran that: "Indeed, Allah commands justice and fairness."<sup>40</sup> And he said at another place: "Indeed, Allah loves those who do justice."<sup>41</sup> It is said in a hadith that on the Day of Resurrection, one of the seven people whom Allah will shade will be a just ruler.<sup>42</sup> And in another hadith, it is said that those who do justice will be with Allah on the pulpits of light.<sup>43</sup>

- **Earning halal sustenance and avoiding haram earning:**

Earning halal sustenance and avoiding haram earning is a central tenet in Islamic ethics. Halal sustenance refers to income earned through lawful and ethical means, aligning with Islamic principles. This involves engaging in fair trade, avoiding deception, and adhering to ethical business practices. On the contrary, haram earning involves income derived from prohibited activities, such as fraud, usury, or the sale of forbidden goods. In Islam, the emphasis on halal earning is not only a religious obligation but a way of purifying one's livelihood. It ensures that individuals contribute positively to society and maintain their integrity. By conscientiously choosing halal sustenance, Muslims strive to lead righteous lives and contribute to the well-being of their communities while adhering to the ethical guidelines prescribed by their faith.

In one place in the Holy Quran, Prophets<sup>44</sup> and in another place all Muslims have been ordered to earn lawful and pure sustenance.<sup>45</sup> And the Prophet ﷺ said: "O people! Allah is pure and only accepts pure wealth."<sup>46</sup> And in another hadith it is said: "(The flesh of the human body) which is made of forbidden material will not enter Paradise."<sup>47</sup>

- **Trying to serve the people:**

Trying to serve the people is a noble endeavor that embodies a spirit of selflessness and commitment to the well-being of others. Whether in public service, community initiatives, or any form of leadership, the act of serving the people is a powerful expression of empathy and social responsibility. It involves dedicating time, energy, and resources to address the needs and aspirations of a community, fostering a culture of collaboration and mutual support. Those who genuinely strive to serve the people contribute to the development of a compassionate and resilient society, leaving a lasting impact on the lives of those they endeavor to support and uplift.

The Prophet ﷺ was also a model of unparalleled self-sacrifice for his companions. The Companions also presented such examples that history is incapable of presenting such examples. The cooperation of the Ansar with the emigrants after the migration to Madinah is a clear proof of this. These people handed over their wealth, houses, lands and even one of their wives to their brother by divorcing them. On the occasion of the Battle of Tabuk, when the Prophet (PBUH) announced financial support, Hazrat Abu Bakr (RA) offered all the goods of his house. Hazrat Omar (RA) brought half of the household goods. Hazrat Usman presented three hundred camels. Similarly, other companions also actively participated. All these things are proof that the Companions were always ready to serve the people and did not shy away from making any kind of sacrifice. Undoubtedly, if today's Muslims also develop this spirit within themselves, peace will be established in the entire society.

- **Adopt good conduct in all matters:**

Adopting good conduct in all matters is a guiding principle that transcends cultural, social, and personal boundaries. It involves embodying virtues such as honesty, kindness, and



integrity in every interaction and decision. Good conduct extends to how we treat others, how we approach challenges, and the ethical choices we make. By consistently embracing positive behavior, individuals contribute to the creation of a harmonious and respectful environment. This commitment to good conduct not only reflects personal integrity but also fosters a collective culture where decency and ethical behavior become the cornerstone of healthy relationships and societal well-being.

The Prophet ﷺ has said that I have been sent to complete the highest morals.<sup>48</sup> And he said that nothing will weigh more than good conduct in the scale of deeds.<sup>49</sup> And this is also the saying of the Prophet ﷺ that the most perfect faith is that of those who are good in terms of morals.<sup>50</sup> Undoubtedly, good manners begin with a smile, which is a very good deed, that's why the Prophet ﷺ called this deed Sadaqah (صدقہ) in a hadith. And in another place, the Prophet ﷺ said that good conversation is also charity.<sup>51</sup>

Good conduct towards all serves as the key to unlocking lasting peace. When individuals prioritize respect, empathy, and fairness, they contribute to the creation of harmonious relationships and communities.

### **Conclusion**

In conclusion, the symbiotic relationship between the protection of human rights and the establishment of global peace is both profound and essential. The recognition and safeguarding of human rights serve as the bedrock upon which peaceful and just societies can be built. When individuals are assured of their inherent rights to life, liberty, and security, a foundation is laid for social cohesion, political stability, and international cooperation. The protection of human rights acts as a deterrent against oppression, discrimination, and violence, creating an environment where individuals can coexist with dignity and equality. It ensures that justice prevails over injustice, fostering trust in institutions and promoting a sense of security among diverse communities. Moreover, when human rights are respected and upheld on a global scale, the potential for conflicts diminishes. Nations engaged in the protection of human rights are more likely to engage in diplomatic dialogue, cooperation, and peaceful resolution of disputes, rather than resorting to aggression or coercion. The link between human rights and peace extends beyond borders. In a world where the principles of fairness and respect are universal, international relations are characterized by collaboration rather than confrontation. Shared values of human rights become the common ground upon which nations can build bridges of understanding, fostering a sense of interconnectedness and shared responsibility for the well-being of humanity. In essence, the protection of human rights is not just a legal or moral imperative; it is a pragmatic necessity for the establishment and sustenance of peace globally. As we work towards a future free from violence, conflict, and oppression, prioritizing the protection of human rights emerges as a foundational step. It is through this commitment that we can aspire to build a world where the dignity of every individual is upheld, and the dream of enduring global peace becomes a tangible reality.

### **References**

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<sup>1</sup> Al-Nisā :135

<sup>2</sup> Al-Hujurat :13

<sup>3</sup> Al-Maidah :32

<sup>4</sup> Al-Baqarah :256

<sup>5</sup> Al-Baqarah :194

<sup>6</sup> Taha :47

<sup>7</sup> Younas :25

<sup>8</sup> Muslim bin Hajjaj al-Qushairi Ab ul Hussain, Sahih Muslim, Darussalam, Ryadh, 1426 Ah, Hadith no: 2162

<sup>9</sup> Abu Dawood, Suleman bin Ashas Al-sijistani, Al-Sunan, Dar ul Fikar, Beruit, 2015 AD, Hadith

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no: 997

<sup>10</sup> Al-Anaam: 127

<sup>11</sup> Al-Ahzab: 44

<sup>12</sup> Fussilat: 34

<sup>13</sup> Ibn Hisham, Abd ul malik Abu Muhammad, Al-Seerah Al-Nabaviyyah, Maktaba Al-Halbi, 1955 AD, vol.2, p: 308

<sup>14</sup> Ibn Hazm Andulsi, Abu Muhammad Ali bin Ahmad, Jwame al-Seerah, Dar ul Maarif Misr, 1900 AD, p: 223

<sup>15</sup> Al-Bukhari, Abu Abdullah Muhammad bin Ismaeel, Al-Jame Al-Sahih, Darussalam, Ryadh, 2012 AD, hadith no: 2443

<sup>16</sup> Al-Albani, Muhammad Nasir al-deen, Silsilah Al-ahadith Al-Sahihah, Maktaba al-maarif, Ryadh, 1415AH, Hadith no: 2089

<sup>17</sup> Sahih Muslim, hadith no: 1955

<sup>18</sup> Ibid, hadith no: 1557

<sup>19</sup> Sahih Bukhari, hadith no: 5186

<sup>20</sup> <https://www.un.org/en/about-us/universal-declaration-of-human-rights>,

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<sup>21</sup> Seerat Ibn Hisham, vol.1, p:133

<sup>22</sup> Asbahani, Abu Nuaim Ahmad bin Abdullah, Dlail Al-Nobwwah, Dar unnafa'is Beirut, 1986 AD, p: 175

<sup>23</sup> Sahih Bukhari, hadith no: 67

<sup>24</sup> Abu Dawood, Suleman bin Ashas, Al-Sunan, Darussalam, Ryadh, 2012 AD, hadith no: 4884

<sup>25</sup> Sahih Bukhari, hadith no: 2442

<sup>26</sup> Sunan Abi Dawood, hadith no: 4876

<sup>27</sup> Ibid, hadith no: 4878

<sup>28</sup> Sahih Bukhari, hadith no: 13

<sup>29</sup> Al-Nisaa: 36

<sup>30</sup> Al-Baihaqi, Ahmad bin Hussain Abu Bakar, Shuab al-Ieeman, Maktaba al-rushd, India, 2003 AD, hadith no: 1533

<sup>31</sup> Al-Zuhaa: 9

<sup>32</sup> Al-Nisaa: 36

<sup>33</sup> Al-Dahar: 8

<sup>34</sup> Sahih Bukhari, hadith no: 30

<sup>35</sup> Ibid, hadith no: 5460

<sup>36</sup> Ibn Majah, Abu Abdullah Muhammad bin Yazeed Al-Qazveeni, Al-Sunan, Dar ul Fikar, Beirut, 1998 AD, hadith no: 2443

<sup>37</sup> Sahih Bukhari, hadith no: 2270

<sup>38</sup> Al-Nisaa: 59

<sup>39</sup> Sahih Bukhari, hadith no: 7144

<sup>40</sup> Al-Nahal: 90

<sup>41</sup> Al-Mumtahinah: 8

<sup>42</sup> Sahih Bukhari, hadith no: 60

<sup>43</sup> Sahih Muslim, hadith no: 1827

<sup>44</sup> Al-Mominoon: 51

<sup>45</sup> Al-Baqarah: 172

<sup>46</sup> Sahih Muslim, hadith no: 1015

<sup>47</sup> Ahmad bin Hambal, Al-Musnad, Moassasah al-risalah, Beirut, 2001 AD, vol. 3, p: 321

<sup>48</sup> Musnad Ahmad, vol. 2, p:381

<sup>49</sup> Sunan Abu Dawood, hadith no: 4799

<sup>50</sup> Ibid, hadith no: 4682

<sup>51</sup> Al-Tirmazi, Abu Eesa Muhammad bin Eesa, Al-Jame Al-Tirmazi, Darussalam, Ryadh, 2012 AD, hadith no: 1956