

Examining Islam as a System for Peace-Building and Co-Existence

*Farhat Aziz

**Razia Shabana

***Faridah Yousaf

Abstract

This research is about the examining Islam as a system for peace-building and co-existence. *Allāh* has created this universe on the basis of calm, and co-ordination. The purpose of this creation is that human beings can inculcate peace-building and harmony with full charms and colors. Islam has provided a solution for the whole world to establish peace, and co-ordination in the world. The basic Islamic rule is to create such a world in which human beings forget their problems and hardships of their sordid real life and try to lead a peaceful and harmonious life. Islam helps the man to shed his personal discriminations and deals with tolerating, respect other's views, ideas, liking and dislikings to face diversity. Islam promotes piety, goodwill, sympathy, tolerance, and groom human personality to eradicate evils such as wrath, bloodshed, cruelty, barbarism, and savageness. A true Muslim cannot even think evil for others rather he will prove himself the most beneficial, helpful and tolerate person among other people in every aspect of his life i.e: moral, social, economic and political etc. Islam imposes many responsibilities upon the Muslim in order to develop a universal harmonious society so that human beings can lead a life that fulfills *Allāh*'s demands on them. Islam compels believer to demonstrate tolerance for peace-building, co-ordination, and co-existence in their lives so that they can encounter the evils, adversities, and cruelties of life which can weaken belief and distract the believers from the right path.

Keywords: Islam, system, examine, peace-building, co-existence

Introduction:

These days' human beings are facing excessive problems related to moral, social, economic and political life in all over the world. People are much conscious and scared due to their daily life issues with depression and tension. The balanced and congenial environment has become an outstanding objective for all multicultural societies around the proliferation. The role of Islam in schools, madrasas, universities and other educational institutions is to emphasize co-operation for socialization among the members of the society. Islam gives awareness to people about many important areas, i.e, provision of physical equipment, interpersonal skills, intellectual grooming, spiritual growth, educational dimensions, goals setting, employment, health, entertainment, rights and responsibilities etc. Freedom of Islamic thoughts increased awareness of the people and endorsed them toward maturity. All these areas have greatly altered the customs and usages of the people and their living styles in society. Similarly, Innovation of ideas is another reason to adjust and reform the standards of the way of life. The role of Islam in these feelings has become a necessary focal target of the Islamic scholars in promoting the balance between the congenial and harmonious environment of the society.

*Associate Professor, Department of Islamic Studies, Lahore College for Women University, Lahore.

**Assistant Professor, Department of Islamic Studies, Bahauddin Zakariya University, Multan.

*** Assistant Professor, Department of Islamic Studies, Bahauddin Zakariya University, Multan.

Islamic scholars highlight the various aspects for the development of peace-building and co-existence in a multicultural society. Islam demands and requires innovation and calmness in every aspect of religious and worldly life. The methodology of the research paper is qualitative by relating the relevant verses of the Holy *Qur'ān*, *Aḥādīth* and Seerah of the Holy Prophet Muhammad (PBUH).

The meaning of the word of Islam is peace, stands for universal affection love, harmony, peace-building and reciprocal of co-existence. Islam works for peace-building, graciousness, and benevolence, which is a state of physical, mental, emotional, spiritual and consensus. Islamic understanding is the central right of everyone in society, which promotes the consideration of a well-coordinated social criterion and morality. So that's why Islam is a real determination for society.¹ Islam works for peace-building. Peace could be defined as, for a situation or a period of time in which there is no war, terrorism, violence, and state of being calm. It is also referred toward calmness, dispassion and living in a friendship style. Peace reflects the mental calm, freedom of violence and the social trends towards peace talks.² Hence peace is studied as a protected and freedom environment without any fear which develops cooperation, fraternity, and brotherhood among the members of the society. The co-existence could be defined as, to live peacefully with others despite differences at the same place or time.³

Islam has also urged the need for co-existence for charity to all people no matter how different religions and beliefs.⁴ Islamic teachings prescribed by *Allāh* in *Qur'ān*. The *Ḥadīth* of the Holy Prophet (PBUH) is the first interpretation of the Holy *Qur'ān*. The *Qur'ān*, *Ḥadīth* and the life examples of the Holy Prophet (PBUH) are included in the basic sources of Shari'a. The life of the Prophet (PBUH) is a model of excellence for all the believers in each and every sphere of life. Islamic commandments lead towards the straight and practical path to achieve universal peace-building and co-existence. The peace-building and co-existence objectives and outcomes are absolutely mentioned in the basic sources of Shari'a. *Allāh* sent the Holy prophet for establishing a peaceful and harmonious society. As it is mentioned in the *Qur'ān* 'Indeed, the religion in the sight of *Allāh* is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of *Allāh*, then indeed, *Allāh* is swift in [taking] account.'⁵ In another verse, *Allāh* commanded the believers to practice completely Islam. 'O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.'⁶ The above-mentioned verses clearly show the universal message of Islam to build up a harmonious society. Islam ties attention significantly to individual inner self-satisfaction. Peace requires self-satisfaction and individuals to motivate through this peace towards family and social life. The

¹ The World Book Encyclopedia: (Chicago: World Book, Inc. 2006), 225.

² Oxford English Reference Dictionary, edited by Judy Pearsall and Bill Trumble: (Oxford University Press: 2003), 1068.

- For a complete list of these references on Islamic Peace, (compiled by Karim Crow in 1998).

³ American Heritage, Dictionary of the English Language: (Houghton: Mifflin Harcourt Publishing Company, Fifth Edition. 2016).

⁴ Marwan Ibrahim, al-Kayasi, Morals and Manners in Islam: (New Delhi: Qazi Publishers and Distributors, 1986), 14.

⁵ *Al-Qur'ān*, *Al-Imran*: 19.

(<https://quran.com>: This online source has been used for all Qur'anic translation).

⁶ *Al-Qur'ān*, *Al-Baqarah*: 208

significance of faith provides inner self-satisfaction because the meaning of Islam is to submit before *Allāh* with internal satisfaction. Muslims are supposed to demonstrate positive values without any harm attitude to others. Human peace of mind depends on the symmetry state of thoughts, actions and by doing every due thing, it is far away from assumptions absurdity, exaggerations, and oversight. Islam considers God Consciousness among the believers and more honorable in the sight of *Allāh*; although all humans are respectable in dignity and status. The same thing is mentioned in Holy *Qur'ān* clearly 'And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.'⁷ In another verse of the Holy *Qur'ān*, it is stated 'O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the noblest of you in the sight of *Allāh* is the most righteous of you. Indeed, *Allāh* is Knowing and Acquainted.'⁸

In fact, in a number of *Aḥadīth* clearly highlighted the message of peace-building and co-existence for humanity. For instance, 'A man asked the Messenger of *Allāh* (PBUH): "Which act in Islam is the best?" He (PBUH) replied, "To give food, and to greet everyone, whether you know or you do not."⁹ In another *Ḥadīth* it is mentioned, 'I heard *Allāh*'s Messenger (PBUH) saying, "Whoever is pleased that he be granted more wealth and that his lease of life is prolonged, then he should keep good relations with his Kith and kin."¹⁰ We may also find this statement of the Holy Prophet (PBUH) 'Narrated by Mujahid: Abdullah bin `Umar said, *Allāh*'s Apostle took hold of my shoulder and said, 'Be in this world as if you were a stranger or a traveler. The sub-narrator added: Ibn `Umar used to say, If you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening, and take from your health for your sickness, and (take) from your life for your death'.¹¹ Another *Ḥadīth* quotation is also very important 'The Prophet (PBUH) said, "Riches does not mean, having a great amount of property, but riches is self-contentment."¹²

One more commandment of *Ḥadīth* is *Allāh*'s Messenger (PBUH) said, "Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e. his tongue and his private parts), I guarantee Paradise for him."¹³ Another commandment of *Ḥadīth* could be as 'Holy Prophet (PBUH) also

⁷ *Al-Qur'ān, Bani Israil:70*

⁸ *Al-Qur'ān, Al-Ḥujrāt:13*

⁹ Bukhari, Muhammad bin Ismail, Sahih Bukhari: (Riyadh: Darussalam, 1997), Chapter: The Book of Greetings, *Ḥadīth* No, 845.

(<https://sunnah.com>, This online source has been used for all *Aḥadīth* translation).

¹⁰ Bukhari, Sahih Bukhari, Chapter: Whoever was made wealthy because of keeping good relations with his kith and kin, *Ḥadīth* No, 5985.

¹¹ Bukhari, Sahih Bukhari, Chapter: "Be in this world as if you were a stranger." *Ḥadīth* No, 6416.

¹² Bukhari, Sahih Bukhari, Chapter: True riches are self-contentment, *Ḥadīth* No, 6446.

- Bayhaqi, Al Sunan al Kubra: (Beirut: Dar-ul- Fiker, ND), vol.7, 27.
- Munzari, Al Targib wal Tarhib: (Cario: Mustafa Babi al Halbi wa Uladuho, ND), vol.3, 324.
- Al Muttaqi al Hindi, Alaudin, Kanz- ul-Ummal Fi Sunan al-Aqwal wa al-Afal: (Beriut: Darul Kutabul Ilmiyah, 1419), *Ḥadīth* No, 6928.

¹³ Bukhari, Sahih Bukhari, Chapter: To protect one's tongue, *Ḥadīth* No, 6474.

- Bahayqi, Al Sunan al Kubra, *Ḥadīth* No, 8166.

described the punishment on bad reflections and demonstration in society as the *Ḥadīth* is 'The Prophet (PBUH) said, "There are two blessings which many people lose: (They are) Health and free time for doing good."¹⁴ In addition, Islamic worships recommend Muslims for soundness of faith, spiritual enhancement and good deeds.

It is evident from the biography of the Prophet Muhammad (PBUH) that he (PBUH) always preferred peace-building, co-existence, and negotiation to war. At the time of 'Hudaibiya' pact, it was apparently shown that the Muslim had to surrender before the Quraish but the insight of the Prophet judged that independent and free interaction between the Quraish and the Muslim would bring them closer and help the Quraish to comprehend the traits and thoughts of the Muslim. It is proved by history that the peace-building on Prophet's (PBUH) side helped to conquer Mecca within only two years. Unfortunately, the majority of people regard this event as a piece of history rather than it is actually a clear demonstration of co-existence between different religions and groups.

For Jihad the point of view of Islam is to struggle for the pleasure of *Allāh* and away from bloodshed and violence except Muslims are not allowed to practice according to their faith, When freedom of religion is exposed when people are distressed to enslave; when peoples land is forcefully taken from them. Islam allows in such circumstances a range of responses. It was the result of Prophet (PBUH) model of excellence and his efforts for peace-building and co-existence that the ratio of killing people and bloodshed was remained very low in overall Ghazwat ul Nabi. This historical evidence proves that the Muhammad (PBUH) time period was an ideal period and Muslims are advised to construct a society which should be based on Islamic teachings and Muhammad (PBUH) was sent a prophet as a mercy for all humanity. In short, we may say that the basic manifesto of Islam is to emphasize and promote the oneness of *Allāh* and the permission of 'Jihad' is conditional. Jihad has been allowed to practice only to emphasize the defense and establishment of Islamic culture and civilization.¹⁵ The Prophet Muhammad (PBUH) surprised the Quraish by his efforts to promote Islam so they began to break the magic of Islam and its Prophet (PBUH) through criticizing its beliefs and followers. They appointed Utba bin Rabi'ah to negotiate with Hazrat Muhammad (PBUH). Hazrat Muhammad (PBUH) agreed to dialogue with Utba. He listened Utba with great patience and did not disturb him. After Utba's speech, Hazrat Muhammad (PBUH) recited Surah Haam meem sajdah. After the recitation, he (PBUH) asked Utba, let him do his work. After that, Utba' said to the Quraish to leave Hazrat Muhammad (PBUH) on his own. The Quraish called Abu Walid a captive of Hazrat Muhammad (PBUH). This event emphasized a few points which are as follow; Hazrat Muhammad (PBUH) listened to Utba's speech calmly and attentively and convinced him to express everything freely. Hazrat Muhammad (PBUH) let Utba complete his speech perfectly. After that, he (PBUH) asked Utba if he wants to say further, he may speak. He (PBUH) provided Utba the chance to expose his views and ideas without interruption. After that,

- Al Khateeb Al Tabrizi, *Muḥammad bin ʿAbdullah* Al umari, Mishkat ul Masabih: (Damascus: Manshoorat e Al Maktab e Islami, 1406 AH, 1986 AD), *Ḥadīth* No, 4812.

¹⁴ Bukhari, Sahih Bukhari, Good Manners and Form (Al-Adab), *Ḥadīth* No, 6012.

- Al Muttaqi al Hindi, Kanz- ul-Ummal: *Ḥadīth* No, 3671.

- Tabrizi, [Mishkat ul Masabih](#): *Ḥadīth* No, 34871.

- Al Zabidi, Ithaf saadat ul Muttaqeen:(Beriut: Darul Kutabul Ilmiyah, N.D), vol. 7, 91.

¹⁵ Ibn e Hisham Abu Muhammad Abdul Malik, Al-Seerah, Al-Nabwiyah: (Beirut:1114 AH) Volume: 1, 313.

Hazrat Muhammad (PBUH) recited the Holy *Qur'an* showing that there would be no argument about the laws of God. The modesty, civility, and well-mannerism compelled Utba to listen to Hazrat Muhammad (PBUH) attentively. *Allāh* has bestowed Hazrat Muhammad (PBUH) for all mankind. He has bestowed the responsibility to convey the message of *Allāh* to the whole of humanity. He (PBUH) wrote letters to all the kings and knights of that time around the Peninsula of Arab. The great scholar Allama Qalaqshbandi has described letters of the Prophet according to two categories e.g. Letters to Muslim tribes and chiefs, and letters to non-Muslim tribes and chiefs; Hazrat Muhammad (PBUH) continued corresponding with chiefs of the Jews, Christians, Majoosi's, Pagan of Arabs and conveyed the message of *Allāh*. He did corresponding with Qaiser and Alexander. He also wrote letters to Khusro Parveez.¹⁶ Many foreign delegations of different religions came to meet Hazrat Muhammad (PBUH), he (PBUH) welcomed them, gave answers to their questions, and very wisely invited them to embrace Islam which they refused even bitterly. A delegation of Negroes which was Christian stayed at Mosque of Prophet and they performed their prayer faced to bait-ul-Muqaddas but the prophet (PBUH) did not forbid them.¹⁷ During 9 Hijra, the three chiefs of Banu Saqeef came and Amer bin Tufail harshly behaved but Hazrat Muhammad (PBUH) let him go and ignored them.¹⁸ Moreover, the false Prophet i.e., Musliema Kazzab and his followers were not harmed by the Prophet (PBUH).¹⁹ Christian scholars of Habesha or Uthopia met Hazrat Muhammad (PBUH) and they embraced Islam after some negotiation.²⁰ Hazrat Muhammad (PBUH) not only met foreign delegations but he also sent his ambassadors to different areas which proved his efforts for dialogues with other religions.²¹ Jaffar Tayyar (R.A.), Umar Dosi (R.A.), Musab bin Umair (R.A.), Umer bin Khitab (R.A.), Muhammad bin Muslima (R.A.) and Hazrat Usman (R.A.) are among the pioneers of Muslim ambassadors. Hazrat Dahiya (R.A.) was sent as an ambassador to Hercules of Rome and conveyed the message of *Allāh*. Hazrat Hatib (R.A.) was sent to Christian Priest Maquqas of Egypt, Hazrat Shuja Ibn e Wahab Asadi was sent to the king of Ghassan, Hazrat Saleem bin Umar (R.A.) was sent to Hawza bin Ali the king of Yemen, Umer bin Aaas was sent to the ruler of Oman, Hazrat Ala bin Hadhrami was sent to the ruler of Bahrain and Taraf bin Abi Umayya (R.A.) was sent to Haris bin Khalal Al-Humeri of Yemen. This kind of conduct proved that Prophet Muhammad (PBUH) preferred peace-building and co-existence.²² If the Muslims preached Islam through war,

¹⁶ Ibn e Saad, Abu Abdullah Muhammad, Al-Tabaqat-ul-Kubra: (Beirut: Dar Sadar,ND),Volume: 2, 101.

¹⁷ Al-Tabri, Ibn e Jareer, Tareekh-ul-Umam wal-Malook: (E J Brill: 1988), Volume: 1, 476.

¹⁸ Maududi, Seerat, Sarwar-e-Alam: (Lahore: Tarjuman-ul-Quran, ND), Volume: 2, 593.

¹⁹ Please see for details:

Mufti Muhammed Shafi', Finality of the Prophethood: (UK: Islamic Dawah Academy,2001).

²⁰ Ibn e Manzoor, Jamal-ud-Din Muhammad bin Mukarram Al-Afriqi, Lisan-ul-Arab: (Beirut: Dar-ul-Fikar,1414 AH, 1994),Volume: 4, 370.

-Please see for details:

Stéphane Ancel, A Muslim Prophecy Justifying the Conversion of Ethiopian Muslims to Christianity during Yohannes IV's Reign. A Text Found in a Manuscript in Eastern Tigray: (*Annales d'Éthiopie*: 2015), 315-333.

²¹ Please see for details:

Bukhari, Al-Jama-e-Al-Sahi, Kitabl Al-Maghazi: (Beruit: Dar-ul-Fikar, 1414 AH,1994AD), Volume: 2, 535.

-Ahmet Kurucan and Mustafa Kasim Erol, Dialogue in Islam Qur'an Sunnah History,(London: Dialogue Society,1999).

²² Mahmud Shaish. Khitab, Sufra-u-Al-Nabi: (ND), vol.1, 99.

they would make pacts with Jesus, Christians, Pagans and fire worshipers. To Madina pact till the pacts during Caliph hood, emphasized the facts that the Muslims wanted to be in a peaceful state with other nations as they, first of all, offered them peace pact if they refused to do so, they were invited to conduct war nor they were betrayed neither they have conspired.²³ Hazrat Muhammad (PBUH) made pacts with non-Muslim on an equal basis, neither were they did not exploit nor they were let down. Medina pacts, a pact of Hudaibiyah, Pacts with Ghatfan and with the Jews of Khyber are the evidence of co-existence on the Muslim side. Complete religious freedom and liberty were provided to the Jews of Khyber and Christians of Negro in their pacts.²⁴ These pacts and documents were so influential that nobody revolted against it rather Islam got the chance to flourish in these areas. This thing clearly expressed the fact that Islam advocates peace-building and co-existence, not the war. There are some points of Medina pact: i.e. The Jews of Bani Uaff are part of a nation like the Muslim, If anyone will fight against one participants, both participant will fight collectively, This pact is for the coordination harmony, atonement not for destruction and harm. The Jews will equally have right like Muslim, The rights of friends of the Jews will be equal to the Jews, Nobody will break the pact, the poor and the weak will be helped²⁵ and during mutual discrimination, Hazrat Muhammad (PBUH) will be the judge. Hazrat Muhammad (PBUH) ordered his companions to practice peace-building and co-existence. Ghazwa e Khyber was fought in 7th Hijra and the Muslim find the wealth and animals of the Jews which annoyed the Prophet Muhammad (PBUH) as he said, “*Allāh* has not given the right to you to enter the people of divine books or the Jews or Christian, you are not allowed to beat their women and eat their fruit until they will allow’.²⁶ Another interesting event is that a slave of the Jew became Muslim during a war of Khyber, as he became Muslim he was free but Hazrat Muhammad (PBUH) ordered him to go back and return the animals of his master. He did so and after some time, the Jews surrendered. After the defeat of Khyber, the Jews requested the Holy Prophet (PBUH) not to take away their lands rather they will give half the cost of the crop to the Muslim and Prophet (PBUH) agreed.²⁷ He (PBUH) got married to Hazrat Safiya who was a Jew; it is the best example of peace-building and co-existence.²⁸ Before the Jews, the Muslims developed coordination and atonement with the Christian of Habsha (Uthopia) and in Surah Al-Maida, Christians are called better than the Jews.²⁹

There are some other traditions of the Holy Prophet (PBUH) in the form of pray Which are directly related to peace-building and co-existence in the society. For instance, “The Prophet used to say: ‘O *Allāh*, I seek refuge in You from evil character,

Dr. Hameedullah, Sayasi Waseeqajaat, Mutrajam, Abu Yahya Imam Khan, Nushehrwi: (Beruit: Dar ul Fikar, 1969), 240.

²³ Dr. Hameedullah, Sayasi Waseeqajaat, 240.

²⁴ Afzal Haq Chaudhry, Mehboob-e-Khuda: (ND), 111.

²⁵ Ibn e-Hisham, Al-Seerah Al-Nabawiyah, Volume: 1: 178.

²⁶ Shibli Numani, Seerat-ul-Nabi: (Lahore: Maktaba Tameer-e-Insaniyat, Urdu Bazar, ND), Volume: 1, 582.

²⁷ Al-Balazri, Abu Jaffar Ahmed bin Yahya, Fatooh Al-Baldan: (Beruit: Dar ul Fikar, 1405 AH), 22.

²⁸ Please see for details:

-Nayeem Siddiqi, Muhsin-e-Insaniyat, (Muhammad PBUH) The Benefactor of Humanity: (ND).

-Al-Sajistani, Suleman bin Ashat, Sunan Abu Dawood, Kitab Al-Bau-fi-Al-Masaqata: (Beruit: Dar-Kitab Al-Ilmia, ND).

²⁹ Ibn e Saad, Al-Tabqat-ul-Kubra, Volume: 1, 367.

evil actions, and evil desires'.³⁰ Another tradition is 'Thauban reported that *Allāh's* Messenger PBUH said: *Allāh* drew the ends of the world near one another for my sake. And I have seen its eastern and western ends. And the dominion of my Ummah would reach those ends which have been drawn near me and I have been granted the red and the white treasure and I begged my Lord for my Ummah that it should not be destroyed because of famine, nor be dominated by an enemy who is not amongst them to take their lives and destroy them root and branch, and my Lord said: Muhammad, whenever I make a decision, there is none to change it. Well, I grant you for your Ummah that it would not be destroyed by famine and it would not be dominated by an enemy who would not be amongst it and would take their lives and destroy them root and branch even if all the people from the different parts of the world join hands together (for this purpose), but it would be from amongst them, viz. your Ummah, that some people would kill the others or imprison the others.'³¹ one more tradition is 'The Last Hour will not come unless there is much bloodshed. They said: What is harj? Thereupon he said: Bloodshed. bloodshed.'³² One important point can be found in a tradition in this way 'Zaid b. Alqam reported: I am not going to say anything but only that which *Allāh's* Messenger (may peace be upon him) used to say. He used to supplicate: O *Allāh*, I seek refuge in Thee from incapacity, from sloth, from cowardice, from miserliness, decrepitude and from torment of the grave. O *Allāh*, grant to my soul the sense of righteousness and purify it, for Thou art the Best Purifier thereof. Thou art the Protecting Friend thereof and Guardian thereof. O *Allāh*, I seek refuge in Thee from the knowledge which does not benefit, from the heart that does not entertain the fear (of *Allāh*), from the soul that does not feel contented and the supplication that is not responded.'³³ Additionally, we may see in traditions that 'Narrated Anas bin Malik: *Allāh's* Prophet used to say, O *Allāh*! I seek refuge with You from incapacity and laziness, from cowardice and geriatric old age, and seek refuge with You from the punishment of the grave, and I seek refuge with You from the afflictions of life and death.'³⁴

The different aspects of human needs are totally integrated for each other to achieve success in both worlds after application the instructions of Islam.³⁵ The crucial doctrine related to peace-building includes co-existence through justice, forgiveness, social rights, and responsibilities. The history of human beings clearly indicates the

³⁰ Al-Tirmidhi, Abu Eisa Mohammad Ibn Eisa, Sunan- At-Tirmidhi, Translated by -Abu Khaliyl: (Riyadh: Darussalam, 2007), Kitab al Salat, *Hadīth* No, 3591.

³¹ Muslim, Sahih Muslim, Tribulations and Portents of last hour, *Hadīth* No. 6904.

-Hanbal, A. B, Al Musnad: (Macca: Darul Baz 1993), *Hadīth* No, 416, 434,437.

-Bukhari, Al adab al Mufrad": (Lahore: Maktaba Salfia, N.D), *Hadīth* No. 674.

-Syutti, Jam'ul Jawami: (Cario: Issa Babi al Halbi, N.D), *Hadīth* No, 9993.

³² Muslim, Sahih Muslim, Tribulations and Portents of last hour, *Hadīth* No, 6903.

-Mishkaat ul Masabih, *Hadīth* No,2453. -Kanz ul Amaal *Hadīth* No, 364,5116.

-Nasai, Sunan Nasai, vol.8,115.-

Hanbal, Musnad, vol.3, 176.

-Riyad as-Salihin, The Book of Du'a (Supplications)

³³ Muslim, Sahih Muslim, The Book Pertaining To The Remembrance Of Allah, Supplication, Repentance And Seeking Forgiveness, *Hadīth* No, 6906.

-Al Hashmi, Muwarid ul Zaman: (Maktaba al Salafia, ND), *Hadīth* No, 244.

³⁴ Bukhari, Sahih Bukhari, Invocations, *Hadīth* No, 6367.

- Al Tabarani, Al Mu'jam al Kabir, vol.5, p.22

- Al Mutaqi, Handi, Kanz ul Amaal, *Hadīth* No, 14670.

³⁵ Abdul-Rahman, Al-Sheha, Islam is the Religion of Peace: (Riyadh: Islam land. org,ND.), 6.

reality that Islam has produced central outcomes in peace-building and co-existence for the harmonious society. The five fundamental beliefs of Islam (Tawheed, Angels, Books, Prophethood, and day of the Judgment;) and Pillars of Islam (Declaration, Prayers, Fasting, Zakat, Hajj) include the theoretical and spiritual practices guide humans towards peace-building and co-existence. Islam is a complete code of life which grasps all aspects of life.

Islam is crammed to attitudes, values, behavior, moral, social, economic, political, laws, customs and manners in every part of human life. First and foremost, Islam aims at generating a distinct culture based on Islamic beliefs, ideals, and values. Islamic teachings establishes the strong foundations of a peaceful and harmonious society where co-existence is possible for all minorities. Islamic teachings provide complete leadership and guidance to establish a peaceful and neutral society. Islam is also a complete assimilation of cultural diversity in society. Islamic faith had achieved aptitude of mind and knowledge ethical absolute dimensions and intellectual peak for a productive meaningful reward. The Holy *Qur'ān* and *Hadīth* literature mainly put the spotlight on the protection of all the members of society. The teachings of Islam has cherished a society of peace-building clemency and co-existence. The Prophet (PBUH) through His character finally won the hearts of people. The *Allāh* Almighty does not allow making catastrophe on earth as this is in the following verse of the *Qur'ān* 'And [recall] when Moses prayed for water for his people, so We said, "Strike the stone with your stick." And there gushed forth from it twelve springs, and every people knew its watering place. "Eat and drink from the provision of *Allāh*, and do not commit abuse on the earth, spreading corruption."³⁶ 'But seek, through that which *Allāh* has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as *Allāh* has done well to you. And desire not corruption in the land. Indeed, *Allāh* does not like corrupters."³⁷ Similarly, *Allāh* does not like mischief-making humans. As it is stated in verse of Holy *Qur'ān* "And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals". And *Allāh* does not like corruption.³⁸ The following verse of the *Qur'ān* related to it 'But seek, with that which *Allāh* has given to you, the hereafter life, do not forget your portion of lawful amusement in this life, do good as *Allāh* like not the criminals, oppressors, autocrat, dictators, corrupt and mischief-makers'. In another verse, it is mentioned that 'Fight in the way of *Allāh* those who fight you but do not transgress. Indeed. *Allāh* does not like transgressors'.³⁹ Moreover, it is also mentioned in *Qur'ānic* commandments that "And make not *Allāh*'s (name) an excuse in your oaths against doing good, or acting rightly, or making peace between persons; for *Allāh* is One Who heareth and knoweth all things."⁴⁰ Additionally, *Qur'ān* weighs rapprochement in foreign relations in various verses. For instance, 'And if they incline to peace, then incline to it [also] and rely upon *Allāh*. Indeed, it is He who is the Hearing, the Knowing'.⁴¹ Keeping commitments gratefulness in obligations in mutual dealings enhance the bond of love among humans and maintain it is great piety. Generosity and diversion find a prominent place in Islamic teachings. Salam, greetings and handshaking

³⁶ *Al-Qur'ān, Al-Baqarah*: 60

³⁷ *Al-Qur'ān, Al-Qaṣaṣ*: 77

³⁸ *Al-Qur'ān, Al-Baqarah*::205

³⁹ *Al-Qur'ān, Al-Baqarah*::190

⁴⁰ *Al-Qur'ān, Al-Baqarah*::224

⁴¹ *Al-Qur'ān, Al-Anfal*: 61

is also a symbol of a good relationship. There are some verses of the Holy *Qur'ān* and *Aḥadīth* about it, for instance, 'The Prophet (PBUH) said, "It is also charity to utter a good word."⁴² The *Ḥadīth* is 'Narrated Abu Musa: The Prophet said, 'A believer to another believer is like a building whose different parts enforce each other. The Prophet then clasped his hands with the fingers interlaced (while saying that).'⁴³ In another *Ḥadīth*, 'The Prophet (PBUH) never used bad language neither a "Fahish nor a Mutafahish. He used to say "The best amongst you are those who have the best manners and character."⁴⁴ one more *Ḥadīth* on the importance of socialization is 'A man asked permission to enter upon the Prophet. When the Prophet (PBUH) saw him, he said, "What an evil brother of his tribe! And what an evil son of his tribe!" When that man sat down, the Prophet (PBUH) behaved with him in a nice and polite manner and was completely at ease with him. When that person had left, 'Hazrat Aisha (R.A) said (to the Prophet). "O *Allāh's* Apostle! When you saw that man, you said so-and-so about him, then you showed him a kind and polite behavior, and you enjoyed his company?" *Allāh's* Messenger (PBUH) said, "O 'Aisha! Have you ever seen me speaking a bad and dirty language? (Remember that) the worst people in *Allāh's* sight on the Day of Resurrection will be those whom the people leave (undisturbed) to be away from their evil (deeds)'. Additionally, 'Good behavior is appreciated'. the best among you are the best in character. Narrated by Masruq: We were sitting with `Abdullah bin `Amr who was narrating to us (*Ḥadīth*): He said, *Allāh's* Apostle was neither a Fahish nor a Mutafahish, and he used to say, "The best among you are the best in character (having good manners)."⁴⁵ Abusing to Muslim is prohibited in Islam as the following tradition is 'The Prophet (PBUH) said, "Abusing a Muslim is Fusuq (an evil doing) and killing him is Kufr (disbelief)."⁴⁶ And who conveys wrong and incorrect information about one to another will not enter paradise 'I heard the Prophet (PBUH) saying, "A Qattat will not enter Paradise."⁴⁷ Following is a summary of renowned traditions related to a higher level of Moralities. 'The Prophet (PBUH) said, "The worst people in the Sight of *Allāh* on the Day of Resurrection will be the double -faced people who appear to some people with one face and to other people with another face."⁴⁸ The Prophet (PBUH) said, "Beware of suspicion, for suspicion is the worst of false tales; and do not look for the others' faults and do not spy, and do not be jealous of one another, and do not desert (cut your relation with) one another, and do not hate one another; and O *Allāh's* worshipers! Be brothers (as *Allāh* has ordered you!)"⁴⁹ A man said to the Prophet (PBUH) "Advise me!" The Prophet (PBUH) said, "Do not become angry and furious."⁵⁰ The Prophet (PBUH) said, "The

⁴² *Ṣaḥīḥ al-Bukhārī*, The Book of Good Manners, *Ḥadīth* No, 14,694.

⁴³ *Ṣaḥīḥ al-Bukhārī*, The book of Al Mazalim, *Ḥadīth* No, 2446.

-Al Tibrani, Muajam, *Ḥadīth* No, 12741.

⁴⁴ *Ṣaḥīḥ al-Bukhārī*, The virtues and merits of the companions of the Prophet, *Ḥadīth* No, 3559-59.

- Al qastallani, Irshad ul Sari li Sharah Sahi Al Bukhari: (Al Raisia: Tanzeel al Maktaba, Mastudiah al Kutab), Sharh al Barnamaj, *Ḥadīth* No, 3795.

⁴⁵ *Ṣaḥīḥ al-Bukhārī*, The book of Al Adab (Good Manners), *Ḥadīth* No, 6035.

⁴⁶ *Ṣaḥīḥ al-Bukhārī*, Good Manners and Form (Al-Adab), *Ḥadīth* No, 41.

- Ibn e Majah, Sunan Ibn Majah, Chapter Tribulations, *Ḥadīth* No, 3941.

⁴⁷ *Ṣaḥīḥ al-Bukhārī*, Good Manners and Form (Al-Adab), *Ḥadīth* No, 6056.

- Muslim, Sahih Muslim, Kitab Al Iman, *Ḥadīth* No, 198.

⁴⁸ *Ṣaḥīḥ al-Bukhārī*, Good Manners and Form (Al-Adab), *Ḥadīth* No, 6058.

⁴⁹ Ibid, *Ḥadīth* No, 6064.

⁵⁰ Ibid, *Ḥadīth* No, 6116.

- *Al-Ḥumblī*, Ibn e Rajab, Jame ul Uloom wal Hikam: (Musisa al Risalah: 2001), vol.1, 361.

example of a believer is like a green tree, the leaves of which do not fall." The people said. "It is a such-and-such tree: It is the such-and-such tree." I intended to say that it was the date palm tree, but I was a young boy and felt shy (to answer). The Prophet (PBUH) said, "It is the date-palm tree." Ibn `Umar added, "I told that to `Umar who said, 'Had you said it, I would have preferred it to such-and-such a thing."⁵¹ Narrated by Anas bin Malik: The Prophet said, Make things easy for the people, and do not make it difficult for them, and make them calm (with glad tidings) and do not repulse (them).⁵² Narrated Abu Ayub: The Prophet said, "It is not lawful for a Muslim to desert (not to speak to) his brother Muslim for more than three days while meeting, one turns his face to one side and the other turns his face to the other side. Lo! The better of the two is the one who starts greeting the other."⁵³ Narrated `Abdullah: The Prophet said, When you are three persons sitting together, then no two of you should hold secret counsel excluding the third person until you are with some other people too, for that would grieve him.⁵⁴ *Allāh's* Messenger (PBUH) said, "Anybody who believes in *Allāh* and the Last Day should not harm his neighbor, and anybody who believes in *Allāh* and the Last Day should entertain his guest generously and anybody who believes in *Allāh* and the Last Day should talk what is good or keep quiet. (i.e. abstain from all kinds of evil and dirty talk).⁵⁵ *Allāh's* Messenger (PBUH) said, "Anybody who believes in *Allāh* and the Last Day should not harm his neighbor, and anybody who believes in *Allāh* and the Last Day should entertain his guest generously and anybody who believes in *Allāh* and the Last Day should talk what is good or keep quiet. (i.e. abstain from all kinds of evil and dirty talk)⁵⁶ etc. Islam presents overall principles to face and solve the problems of modern sociology for every era and age. Predominantly, Islamic promotes a higher level of moralities including; respect, cooperation, equality, excellence, forgiveness, God-consciousness, hope, hospitality, humbleness, keeping commitments, sacrifice, services, unity, and patience, At the same time, Islamic teaching gives the message to its learner to forbid bad negative demonstration of values including; approbation, breaking commitments, dishonesty, disputes, flattery, false disposition, deception, illegal jokes, hypocrisy, lies, leak out of secrets, pride, and name-calling. To understand the difference between positive and negative values and putting them into practice, we may have a society free from animosity, hatred, wrong will, conceit, greed, tension, ostentation and envy, and numerous other social evils.

The following discussions show that Islamic teachings through basic sources of Islam i.e. *Qur`ān*, *Hadīth*, and biography of Holy Prophet (PBUH) especially refer to a healthy, harmonious and peaceful life. For instance, if we see the individual's contributions in the family, naturally the society based on the unit of family. Family word is used to designate a special kind of organization whose rules relate to each other through marital ties.⁵⁷ The family has known the basic foundation of the society, in which

⁵¹ *Ṣaḥīḥ al-Bukhārī*, Good Manners and Form (Al-Adab), *Hadīth* No, 6122.

⁵² *Ṣaḥīḥ al-Bukhārī*, Good Manners and Form (Al-Adab), *Hadīth* No, 61225.

⁵³ *Ṣaḥīḥ al-Bukhārī*, Chapter Beliefs /Faith, *Hadīth* No, 6237.

- Ibn e Addi, Al Kamil fi Dhuafa Al Rijal,(Beirut: Darul Fikr, N.D).

⁵⁴ *Ṣaḥīḥ al-Bukhārī*, Chapter Asking Permission, *Hadīth* No, 6290.

- Al Mutaqi al Hindi, Kanz ul Ammal, 44154.

⁵⁵ *Ṣaḥīḥ al-Bukhārī*, Book of Good Manners and Form (Al-Adab), *Hadīth* No, 6018.

⁵⁶ *Ṣaḥīḥ al-Bukhārī*, Good Manners and Form (Al-Adab), *Hadīth* No, 6016.

⁵⁷ Hammudah Abd, al-Ati, The Family Structure in Islam, 4th edition: (American Trust Publications: 1995), 19.

a higher level of moralities and conducts are placed at the superior level to keep family's relationships good and balanced.⁵⁸ Families are based on individuals' and nations building and nations reflect on the whole world.⁵⁹ The objective of the religion of Islam is to promote a peaceful society through family peace in the world. Islamic teachings give awareness about the rights and responsibilities of each family member which consists of parents, children, spouses, brothers, sisters and relatives in re due to preserving the conducive environment, successfulness and welfare through family all around the society. The respect and dignity of all family members described clearly in *Qur'an* and *Aḥadīth*. Islamic teachings also provide consciousness with relationships including servants, friends, and neighbors, etc. Islamic code of conduct appreciates the revival of relationships even those who break it. For instance, we may see the rights of parents in many verses of the Holy *Qur'an* i.e, 'And your Lord has decided that worship none but Him and that you to be responsible towards your parents. If any of them or both of them attain old age in your say not any disrespect word to them, nor shout on them but address them with respect and honor, lower down your voices in front of them and pray for them the wing of submission and humility through kindness and say: And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small."⁶⁰ Similarly, the objective of Islam is to promote good dealings with kith and kin and other people: as the following verse directly indicates the rights of relatives. 'Serve *Allāh*, and join not any partners with Him; and do good to parents, kinsfolk, orphans, those in need, neighbors who are near, neighbors who are strangers, the companion by your side, the wayfarer (ye meet), and what your right hands possess: For *Allāh* love not the arrogant, the vainglorious'.⁶¹

Muhammad (PBUH) prophetic model of excellence highlighted a number of examples for the strong foundation of a family. For instance 'Allāh will ask every individual about his responsibilities about all those whom he was made responsible, he protected or wasted, even if a man will be asked about his family members'.⁶² In another *Ḥadīth*, it is quoted 'that the Messenger of *Allāh* (PBUH) said: "The best of you is the best to his wife, and I am the best of you to my wives, and when your companion dies, leave him alone".⁶³ Islam addresses the mutual rights and responsibilities of husband and wife for a lovely and conducive environment of the family. For instance, the life examples of Holy Prophet (PBUH) recommends a husband to fulfill his responsibilities of his wife 'Every one of you is a guardian and is responsible for his charge; the ruler is a guardian and is responsible for his subjects; the man is a guardian in his family and responsible for his charges; a woman is a guardian of her husband's house and responsible for her charges; and the servant is a guardian of his master's property and is responsible for his charge. I definitely heard the above from the Prophet and think that

⁵⁸ Marwan Ibrahim, *Morals and Manners in Islam*, p.15.

⁵⁹ S. M. Moin Qureshi, *Islam the most Human Religion*, p. 47.

⁶⁰ *Al-Qur'an, Bani Israil:24*

⁶¹ *Al-Qur'an, An-Nisa:36*

⁶² Ibn Hibban, *Ṣaḥīḥ Ibn Hibban, Ḥadīth No, 4493.*

-Shaykh Nasiruddin Albani said: Hasan Ṣaḥīḥ. At-Tarḥīb Wa At-Tarḥīb, *Ḥadīth No, 1966.*

⁶³ Tirmizi, Abu Issa Mohamed bin Issa bin Surah, *Jami' At-Tirmidhi: (Beirut: Dar e Imran, N.D.), Chapter: Virtues, Ḥadīth No, 3895.*

-Abu Dawud, Sulaiman bin Ash'ath, *Sunan Abu Dawud: (Riyadh: Darussalam, 2008), Chapter: General Behavior, Ḥadīth No, 4943.*

- Darmi, Abu Muhammad Abdullah bin Abdul Rahman, Al Fazal bin Behram, *Sunan Darmi: (Beirut: Dar ul Kutab al Ilmia, ND), Ḥadīth No, 5444.*

the Prophet also said, A man is a guardian of his father's property and responsible for his charges; so every one of you is a guardian and responsible for his charges.⁶⁴

In another *Ḥadīth*, it is mentioned that ‘the best of you is the one who is best to his wife,’ Sulaiman bin Amr bin Al-Ahwas said: “My father narrated to me that he witnessed the farewell Hajj with the Messenger of *Allāh*. So he thanked and praised *Allāh* and he reminded and gave admonition. He mentioned a story in his narration and he (the Prophet) said: “And indeed I order you to be good to the women, for they are but captives with you over whom you have no power than that, except if they come with manifest Fahishah (evil behavior). If they do that, then abandon their beds and beat them with a beating that is not harmful. And if they obey you then you have no cause against them. Indeed you have rights over your women, and your women have rights over you. As for your rights over your women, then they must not allow anyone whom you dislike to tread on your bedding (furniture), nor to admit anyone in your home that you dislike. And their rights over you are that you treat them well in clothing them and feeding them.”⁶⁵ Narrated Abu Huraira: *Allāh* 's Apostle said, Treat women nicely, for a woman is created from a rib, and the most curved portion of the rib is its upper portion, so, if you should try to straighten it, it will break, but if you leave it as it is, it will remain crooked. So treat women nicely.⁶⁶ In the same way, the way of Prophet (PBUH) recommend a Muslim woman to fulfill her responsibilities towards her husband which could be husband rights. For instance, the *Ḥadīth* is ‘a woman is a guardian of her husband's house and responsible for her charges; and the servant is a guardian of his master's property and is responsible for his charge.’⁶⁷ The good news about attaining the paradise is also included in traditions ‘Any women who dies when her husband is pleased with her will enter the paradise’⁶⁸ It was inquired from the Prophet (PBUH), which women is best? He replied: ‘It was narrated that Abu Hurairah said: "It was said to the Messenger of *Allāh*: 'Which woman is best?' He said: 'The one who makes him happy when he looks at her, obeys him when he commands her, and she does not go against his wishes with regard to herself nor her wealth.’⁶⁹ This thing indicates that a wife may provide strong foundations for a peaceful and harmonious life by implementing Islamic instructions. Additionally, it is also described in traditions that do not pray against family members i.e. ‘Do not invoke curse on yourselves, and do not invoke curse on your children, and do not invoke curse on your servants, and do not invoke curse on your property, lest you happen to do it at a time when *Allāh* is asked for something and grants your request. Abu Dawud said: This *Ḥadīth* has a continuous chain of narrators, Ubadah bin Al-Walid bin Ubadah (did) met

⁶⁴ Bukhari, Sahih Al-Bukhari, The book of manumission (of slaves), *Ḥadīth* No, 2558.

- Muslim, Sahih Muslim, The Book of Prayer - Travellers, *Ḥadīth* No, 1829.

⁶⁵ Al-Tirmidhi, Jami At-Tirmidhi, The Chapters on Suckling, *Ḥadīth* No, 1163.

- Hanbal, Musnad, *Ḥadīth* No, 7396.

⁶⁶ *Ṣaḥīḥ al-Bukhārī*, The book of the stories of the Prophets, *Ḥadīth* No, 3331.

- Ibn e Majah, Sunan Ibn Majah, Chapter on Marriages, *Ḥadīth* No, 1851

- Nanotvi, Muhammad Ahsan Siddiqi, Mufīd at-Ṭālibīn: (Delhi: Matb'ah Mujtabai, 1316 AH), 29-30.

⁶⁷ *Ṣaḥīḥ al-Bukhārī*, The book of manumission (of slaves), *Ḥadīth* *Ḥadīth* No, 2558.

- Al-Tirmidhi, Jami At-Tirmidhi, *Ḥadīth* No, 3895.

⁶⁸ Ibn e Majah, Sunan Ibn Majah, The Chapters On Marriage, *Ḥadīth* No, 1854.

- Ibn e Hajar, Fath ul Bari, vol.1, 522.

⁶⁹ An-Nasa'i, Sunan An-Nasai, Marriages, *Ḥadīth* No. 3233.

- Ibn e Majah, Sunan Ibn Mājah, Chapter on Marriages, *Ḥadīth* No, 1918-1920.

Jabir.⁷⁰ The prophet of *Allāh* never hit anyone with his hand either women, children or servants. He (PBUH) stated that ‘The Prophet (PBUH) said, "Whoever believes in *Allāh* and the Last Day, should not hurt his neighbor and whoever believes in *Allāh* and the Last Day, should serve his guest generously and whoever believes in *Allāh* and the Last Day, should speak what is good or keep silent."⁷¹ In another *Ḥadīth*, It is mentioned that He who believes in *Allāh* and the Hereafter, if he witnesses any matter he should talk in good terms about it or keep quiet. Act kindly towards woman, for the woman is created from a rib, and the most crooked part of the rib is its top. If you attempt to straighten it, you will break it, and if you leave it, its crookedness will remain there. So act kindly towards women.’⁷²

The above discussion highlights the beauty of Islamic system in dealing with family life. Its connection with socio economic life relation depends on the harmonious environment.⁷³ Islam prescribes a peaceful way of earning for the successful worldly life and salvation in the hereafter. *Qur’ān* and Sunnah demand practical demonstration; theoretical understanding has little value in the Shari’ah. Islamic economic system demands and based on an organizational framework called an economic system. The framework consists of various economic professions, like households, business firms, public institutions, markets and so on. They are constituted and operate according to a set of rules of conduct governed by Sharia over societal worldview. The main components of Islamic economics are different from the two other i.e. capitalism and socialism. Islam seeks the middle path between capitalism and socialism for peace – building and co-existence in society. It accommodates the percept of capitalism, but in a reformed and socially conducive form, as per Shari’ah directions. In its direction to convert the ambitions of men to succeed in this world as a source for salvation in the hereafter. Peace-building, Co-existence, equality, fraternity, humanism, and justice are its guiding principles. It prescribes property rights to allows the private ownership of property but with important departures. It enjoins on the owners of the property to hold it not only for self but also for maintaining respect and trust on others.⁷⁴ Islam assigns rights to others in one’s wealth, rights of the poor and the deprived that have to be honored. *Qur’ān* exhorts believers to spend in the way of *Allāh* for social development. Operational mechanisms allowing private ownership of property in Islam which implies freedom of enterprise, the pursuit of self-interest and seeking of maximization of initiatives subject to Shari’ah constraints.⁷⁵ Islam approves competitive markets, lawful and unlawful sources of

⁷⁰ Abu Dawud, Sunan Abu Dawud, Prayer (Kitab Al-Salat): Detailed Injunctions about Witr, *Ḥadīth* No, 1532.

⁷¹ *Ṣaḥīḥ al-Bukhārī*, To honour guest and to serve him, *Ḥadīth* No,163.

- Ibn Majah, Sunan Ibn e Majah, Chapter on Marriages, *Ḥadīth* No,1984.

⁷² Muslim, Sahih Muslim, Chapter: Transactions, *Ḥadīth* No, 3644

⁷³ *Ṣaḥīḥ al-Bukhārī*, Good Manners and Form (Al-Adab), Chapter: The Prophet (PBUH) was neither a Fahish nor Mutafahhish, *Ḥadīth* No, 6032.

⁷⁴ *Al-Qur’ān*, *Al-Baqarah*:201

⁷⁵ Please see for details:

- Ahmad, K, Nature and Significance of Islamic Economics: (In A. Ausaf & K. R. Awan, 1992, Eds.).
- Lectures on Islamic Economics: (Jeddah: Islamic Research and Training Institute IRTI & Islamic Development Bank IDB).
- Ahmad, K, Capitalism, Socialism, the Welfare State, and Islam: (IRTI/IDB lecture, 2007).
- Chapra, M.U, What is Islamic Economics: (Jeddah: Islamic Research and Training Institute IRTI, 1996).

earning, price control mechanism procedures, devoid of interest, holding inflation and deflation and the circulation of money that the fair play imperatives insists upon it. It disapproves of monopolists. Social priorities in Islam allow individual liberty to develop. It allows the individual to utilize his full potential to benefit himself and help others. Thus, in Islam collective interests and well-being get precedence over that of the individual in case there is a clash. Thus, scarce economic resources have to be utilized to produce those goods that meet the basic human needs of food, clothing, shelter, etc.

Any economic system will certainly be formed in all institutions of the country for peace-building and co-existence and rules by the lurking political system. While the political processes are not accomplish in the market, it can influence economic compromise related to consumption, saving, investment and exchange in no small way. Through the political processes, the format of markets is formed, the taxation system is setup and government budget is determined. Additionally, the political processes directly influence economic practices, including budgetary, monetary, trade and development policies, especially in the ways are formed and implemented. The study of the Islamic political system through the use of economic procedure is rare for peace-building and co-existence in society. It is common to provide historical analysis based on the experience of the selection of the first Caliph Abu Baker, as well as the method used to select the three following Caliph. This would involve a great deal of contextual evidence and their commentaries. The Islamic political system presents an alternative approach to draw the main features from the basic Islamic values along with present era experiences. We need to start with identifying the most important Islamic values related to the field of politics, and set the pertinent features of a configuration of a contemporary political system that would fulfill such standards. Every rule need to belief on oneness of *Allāh* and must feel sovereignty of *Allāh*. No one should infer the office of the ruler without acquiesce of the people. Once appointed by the people should not be office bearer held above the people. As people are the source of all authority and are entitled to appoint and criticize their rulers, they have the right to control them. The people have the right to discuss policies with their rules and to force them to accept people's opinion rather than their own. People are equal under the law, law making and implementation process. Both the people and their rulers must get used to the perception that they are partners in ruling the country, and each has its own role to play in the light of Sharia. Rulers must practice Islamic teachings individually and collectively, in order to set an example of obedience to God. A comparable parliamentary system would enable its members to use the advanced voting procedures to select the president for peace-building and co-existence in society. Political breakdown can be reduced by choosing a failure contrary political system through constitutional reform. Checks and balances must be designed a distribution of political power to prevent any political arrangement that attempts to go against the transparency, accountability and equal opportunity in preferences of the majority. Government rulers should learn Medina constitution. The Madina Constitution was written as an agreement

- Hasan, Z, Review of 'Islam and Economic Development' by Chapra, M. U: (Journal of Islamic Economics,1995), 4/ 1 & 2, 51-70

- Zaman, A, Towards a New Paradigm for Economics: (Journal of King Abdul Aziz University Islamic Economics, Zarqa, A. 1992), 18/2, 49-59.

- Methodology of Islamic Economics. In Lectures on Islamic Economics: (Jeddah: Islamic Research and Training Institute, N.D).

between the Minorities of Country. It marked the formation of the first Islamic State, and later on has been treated as a constitution.⁷⁶

Administration mechanism to insure that, All legislation and judiciary is Shari'ah based. Citizens' right as well as duty to choose their rulers is Shari'ah based. The commandments of lawful earning, prohibition of interest, must be legislated and enforced. Therefore, the political system influences the economic system precisely.

A comprehensive and considerable review of Islam shows that Islamic understanding broadly aims for peace-building and co-existence for the benefit of society.⁷⁷ Islamic teachings implacable directions are in the beliefs of an appropriate religion. It may also be exemplified as natural education that pursues religious instructions and standards. Islamic commandments may be seen as a procedure through which a person learns to coordinate between his beliefs and practices. Islamic understanding can also be described for such processes introduced to enlist all generations into the attitudes, behaviors, beliefs, and practices according to *Allāh's* instructions to promote the dominance of the religion in every aspect of human kinds.

Conclusion:

This research explores the examining Islam as a system for peace-building and co-existence through the soundness of faith, spiritual worships, a higher level of Moralities in social, moral, economic and political aspects of human life. Islam promotes peace-building, co-existence, and successful life not only in this world but also in the world hereafter. The research reveals that the Islamic system primarily plays a key role in the training of the individual, family members and then social relationships based on harmony. It also helps in promoting positive values i.e. patience, sacrifice, cooperation, humbleness, integrity, justice, equality, brotherhood, God-consciousness and fairness in society. At the same time, Islamic system gives the message to its learner to forbid bad negative demonstration of values including; approbation, breaking commitments, dishonesty, disputes, flattery, false disposition, deception, illegal jokes, hypocrisy, lie, leak out of secrets, prides, and name-calling, etc. The research highlights that individual peace leads to family peace that leads to social peace; Similarly, individual restlessness eventually leads to family towards disorder that leads to social disorder and negative reflections. Moreover, Islam generally and evidently preserves and protects the responsibilities and rights of humans for a peaceful society. This research provides a holistic approach to the impacts of the Islamic system by demonstrating the transparent values for the development of a universal harmonious society in every aspect of human life. Which is based on peace-building and co-existence?

⁷⁶ Please see for details:

-Ashour, Omar, "Democratic Islam? Assessing the Bases of Democracy in Islamic Political Thought," <https://www.mcgill.ca/mes/files/mes/MJMES9Ashour.pdf>.

-Badawi, Jamal, Political System of Islam- Nature of Islamic Political Systems, http://jamalbadawi.org/index.php?view=article&catid=21%3Avolume-9-political-system-of-islam&id=161%3A92-political-system-of-islam-natureof-islamic-politicalsystems&format=pdf&option=com_content&Itemid=26

-Maududi, Abul Ala, Essential Features of the Islamic Political System, <http://www.jamaat.org>

⁷⁷ Maududi, The Islamic Law, and Constitution: (Lahore: Islamic Publications Ltd, 7th edition. ND), 3.

Recommendations:

Islamic teachings should be given as a piece of foundational knowledge in homes, to develop co-operation from childhood to onwards stage of life. Islamic values should be encouraged at every level in order to establish a strong relationship between family and society members. Muslims should demonstrate the best core values in their practices to develop peace-building, fraternity, and co-existence in society.

It is an utmost need of the time that the universal message of Islam must be introduced to the other nations so that misunderstandings between Muslims and Non-Muslims must be reduced. It is also essential for the Ummah to build such an organization that constructs a system based upon love without prejudices, hatred, and conservativeness. Religious festivals among communities could be the best source of promoting fraternity and brotherhood which are beneficial for developing the co-existence and peace-building for the whole of humanity.

Islamic Studies departments of the Universities and Madrassas should emphasize on character building of the learners for promoting co-existence and peace-building in society.