

The Rising Trend Of “Extremism”: Causes And Remedies (A Research Study: In The Light Of Seerah Of The Holy Prophetﷺ)

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Abstract

Islām is the religion of peace and security. Which teaches humanity moderation. Islām presents a detailed law of life so that man can avoid chaos and establish his individual and collective life based on moderation and balance. Extremism has nothing to do with any religion. May be part of the nature of Islam condemns any attitude or thought that has extremist thinking in different religious and political classes living in the world. Extremism is the ideology that paves the way for oppression, disunity and terrorism. The security of humanity is not possible unless terrorism and extremism are eradicated. There are many reasons for the existence of extremism, including injustice, oppression, poverty and unemployment, bigotry and egoism, armed aggression, desecration of Islāmīc rites and ignorance. In order to eradicate extremism, it is necessary to create a society keeping in view the Sirah-e-Taiba of the Holy Prophet ﷺ, which will have to create such qualities as breadth of thought, respect for humanity in thought and vision and respect for humanity. Interfaith harmony and interfaith tolerance must be demonstrated. Religious and professional, political and social and economic and social differences must be resolved with patience and moderation. The culture of tolerance, forgiveness, unity, empathy, humanitarian service and equality must be inculcated in one's words, deeds and actions so that oppression, hatred, inequality, injustice, extremism and terrorism will be eradicated from the society. By ending, the great duty of service to humanity can be relieved.

In the article under review, “Elimination of Obstacles to Obstacles to the Service of Humanity (in the light of Sirat-un-Nabi)” is a study of the factors and causes, which are playing an important role in the promotion of extremism. And in the light of Sirah of the Prophetﷺ, the remedy and solution of these causes have been presented.

Keywords: Extremism, service to humanity, armed aggression, extremism, interfaith harmony, tolerance.

The literal meaning of "extremism"

Explaining the literal meaning of the word "extreme", Writer of Feroz Allagat wrote: "Extreme is the end of a work." ¹

Waris Sirhindi states: "Extremist means extremist, non-moderate, very extremist, non-moderate" ²

Terminology of extremism

Sayyid Salman Nadvi, while praising extremism, says: "Extremism means to favor such a point of view or ideology and to be so bigoted that there is no room for accepting the views of others." ³

Therefore, in the light of the above meanings, extremism means taking the path of intemperance in matters of affairs. Extremism is called "Extremism" in English, which is derived from the English word "Extreme", which means:

"A feeling, a situation, way of behaving, etc. which is different as possible from another or is opposite to it: extreme love and hate." ⁽⁴⁾

And extremist means: "A person whose opinions, especially about religion or politics, are extreme, and who may do things that are violent, illegal, etc." ⁽⁵⁾

In this sense, extremism means:

"The political, can religious ideas or actions that are extreme and not normal, reasonable or acceptable to most people." ⁽⁶⁾

According to Islamic scholar Dr. Yusuf al-Qaradawi:

"Extremism means being situated at the farthest possible point from the center. Figuratively, it indicates a similar remoteness in religion, in thought, as well as behavior." ⁽⁷⁾

Reasons for extremism

There are many reasons for the existence of extremism, including injustice, oppression, poverty and unemployment, bigotry and egoism, armed aggression, desecration of Islamic rites and ignorance. Below are some of the reasons for this. They are playing a key role in promoting "extremism", an obstacle to human service. If they can be remedied, not only will human society become the cradle of peace and security, but also the feelings and emotions of human service will flourish and flourish in the world of

1 Ferozuddin, Maulvi, Feroz Allagat Urdu, Feroz Sons Lahore, 2005, p: 126.

2 Waris Sirhindi, Dictionary of Synonyms, Urdu Science Board Lahore, 1986, p: 148

3 Salman Nadvi, Islamic Awakening in the Grip of Denial and Extremism, Maktab Ta'meer Insaniyat Lahore, 1992 p: 35.

4 Ronald Wintrobe, Rational Extremism: The Political Economy of Radicalism,, Cambridge University Press, UK, 2006, p:6

5 Rational extremism: The political economy of Radicalism, Ronald Wintrobe, Cambridge University Press, UK, 2006, p:6

6 www.iboinstitute.org/mod/glossary/view.php. Retrieved 18-06-2007

7 Dr. Yousuf Al-Qaradawi, Islamic awakening between Rejection & Exrtemism, international Institute of Islamic Thought (IIIT) Herndon, VA, USA, p:1,1991

humanity.

1. Inequality in social rights

While living in a society, if someone is treated unfairly, he has the right to demand justice, and it is the responsibility of the government to give him justice. If there is no equal treatment in the society, the rich and the powerful will get justice soon and the poor will be rejected. And the mighty will be brave against oppression. This double standard breeds frustration, violence and extremism among the West and the weak. The Prophet (peace and blessings of Allah be upon him) said on the occasion of the Farewell Hajj:

O people! Know that your Lord is One and that your father (Adam) is One. An Arab has no superiority over a non-Arab and a non-Arab has no superiority over Ajmi and no white has superiority over black and no black has superiority over white except piety.”¹

2. Oppression and injustice

The real cause of the spread of extremism in any society is oppression and injustice. A group that is oppressed, if it cannot fight the oppressor and is deprived of justice, it develops vengeful feelings and when it sees If the legal avenues are closed then the illegal route is taken. Therefore, there is no more effective way to stop extremism and terrorism as the causes and cure of extremism than to close the door of oppression in the society and to implement justice with complete impartiality. So that the factors that provoke extremism do not remain.

3. Intolerance

A careful study of history reveals that one of the main causes of terrorism is the feeling of intolerance and tolerance, that the main difference between man and beast is the distinction between good and evil. The one who has every intellect. This is the promise of Allah Almighty that teaches every human being to work with patience and endurance. History has shown that when human beings lose their temper and lose control, the inevitable result is terrorism, because when an endless cycle of violence begins on one side, it grows from generation to generation.

4. Poverty and unemployment

Economic development and economic stability are essential for the development and peace of any society. The development of any society is not possible unless there is an atmosphere of peace. Elements such as poverty, economic inequality, unemployment and oppression and exploitation are instrumental in promoting extremism and terrorism. The Prophet (peace and blessings of Allaah be upon him) said with reference to unemployment:

"كاد الفقر ان يكون كفرا"²

"Poverty leads to disbelief."

1 Tabarani, Al-Awsam Dictionary, 5:86, Hadith Number: 4749, Dar Al-Kitab Al-Alamiya, 1983

2 Bayhaqi, Ahmad Bin Hussein Bin Ali, Shaab Al-Iman, Dar Al-Kitab Al-Alamiya, Beirut Lebanon, 5: 267, Hadith number: 6612.

5. Political extremism

As soon as the name of extremism is mentioned, the idea of madrassas always comes to mind. Although he is also a factor, there are many other reasons, causes and factors that are hidden from the eyes of the people or these details are not mentioned in front of the people. Political parties and political representatives have a big hand in giving rise to extremism in the society. Incompetent rulers are brainwashed to hide their incompetence or to achieve their political goals in order to create panic and pomegranate in the country.

If people without political vision take over the running of politics or those in power consider themselves to be in a position of superiority, then in order to show the power of their power, they will resort to oppression, tyranny and state terrorism. Give When there is no one to take care of the oppressed people and there is no abundance of justice, the oppressed have no choice but to revolt, extremism, terrorism and extremism.

6. Ignorance

Ignorance is one of the major causes of extremism and extremism. It is because of ignorance that people fall prey to perversion in beliefs, deeds, morals and affairs. If there are differences in beliefs and ideologies, those who have knowledge solve them with arguments and discussions, but the ignorant have no argument, so he takes the path of extremes and wants to force his ideas on others. Differences give rise to various superstitions and prejudices and people are divided into linguistic, national, regional and religious groups.

7. Weaknesses in the judicial system

One of the causes of social inequality today is the lack of justice. The judicial system has been made so complicated that it has become difficult for the public to reach the doors of the House of Justice. In matters of punishment and retribution, a decision should be taken as soon as possible so that the rightful owner gets his due. Delaying this issue is cruelty and if it is not remedied immediately, it will start to flourish, and then it will be difficult to end it.

8. Dissemination and differentiation

One of the causes and consequences of extremism is separatism. Most of the sects that emerged in the history of Islam under the first president were the result of this extremism. Extremism in modern times has become the cause and cure of extremism of the Ummah. Due to a distance from moderation that a large section of the ummah, knowingly or unknowingly, is moving away from moderation due to its extremism, and in every sphere of life, moderation has found its way. Secondly, as a result of this extremism, instead of Islamic pride and respect, party, movement and professional prejudice is intensifying day by day and it has come to pass that Islam is now known by sects, parties and sects.

The above reasons are leading to the rise of extremism. Due to these reasons, social extremism is born, due to which the traits of brotherhood, love, kindness and honesty are disappearing from our society. Due to the lack of these attributes, the tendency of intolerance is increasing in the society. It is this growing trend of intolerance that gives

rise to extremism. This extremism is the biggest obstacle in the way of human service. If this one ugly and evil trait of "extremism" is eradicated, our society will not only become the cradle of peace and tranquility but will also ensure the establishment of an ideal society by promoting the spirit of human service.

End of extremism in the light of Sira Rasoolﷺ

In order to eradicate extremism, it is necessary to create a society keeping in view the Sira-e-Taiba of the Holy Prophet (PBUH) which will have to create such qualities as breadth of thought, respect for humanity in thought and vision and respect for humanity. Interfaith harmony and interfaith tolerance must be demonstrated. Religious and professional, political and social and economic and social differences must be resolved with patience and moderation. The culture of tolerance, forgiveness, brotherhood, empathy, humanitarian service and equality must be inculcated in one's words, deeds and actions so that oppression, hatred, inequality, injustice, extremism and terrorism will be eradicated from the society. By ending, the great duty of service to humanity can be relieved. In the light of the biography of the Holy Prophet (saw), the causes and causes involved in the promotion of extremism will be presented below. The solution to the obstacle in the service of humanity, the elimination of "extremism" and the solution has been presented in the light of Sira-un-Nabi. The guiding principles are as follows. Take a look.

1. Prohibition of extremism

In the Qur'an and Hadith, the words of *Ghalo fi -ud-Din* are used for religious extremism. The weight of the verb is derived from the word "extreme" which means to transgress and to transgress the limits of everything.⁽¹⁾

In the Qur'an, Allah, the Exalted, forbids extremism in religion:

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ⁽²⁾

O People of the Book! Do not go too far in your religion. ”

Maulana Mufti Muhammad Shafi (may Allah have mercy on him) says in his commentary on this verse:

The People of the Book, ie, Jews and Christians, have been made aware of this knowledge because they have a common denominator in both religions and these two sects are the victims of extremes in religion because the Christians in their organization Exaggerated He was made the third son of God, the son of God, and the Jews did not believe him and went so far as to reject him that they did not even believe him.

If you study the teachings of the Holy Prophet, you will find many instances in which he has commanded to live with gentleness, moderation, ease and love and mercy, and in all deeds and acts of worship and affairs Extremism is forbidden. All such Muslim brothers who have been made extremists by misinterpreting jihad should study Sira Tayyaba impartially and understand what are the teachings of Islam? Hazrat Abdullah bin Abbas (may Allah be pleased with him) narrated that he said:

1 Isfahani, Hussein Ibn Muhammad Ragheb, Al-Mufradat Fi Gharib Al-Quran, Al-Murtazawi Library, Tehran, p. 365 2.

2 Al-Nish:171

"اياكم والغلو في الدين"⁽¹⁾

Avoid extremism in religion (ie extremism and extremism. "

The Holy Prophet (peace and blessings of Allah be upon him) always preferred moderation and balance in his life and declared this practice to be the true religion because the Qur'an also conveyed the same message to the entire ummah by saying "Ummah Wasta". The Ummah is on the path.

The Holy Prophet (PBUH) has described extremism fourteen centuries ago and the religion that he has given us, with its bright face and transparent status, has made it clear to us that the path of all kinds of extremism, extremism and exaggeration in religion is wrong. Leave it, because it is not a religion. Because:

"انما هلك من كان قبلكم بالغلو في الدين."⁽²⁾

Nations before you perished because of extremism and bigotry in religion.

The Prophet (peace and blessings of Allaah be upon him) has pointed out the causes and causes of extremism in social attitudes and in this regard has prohibited extremism. Like other nations, the world was humiliated and disgraced by extremism. In addition, after presenting these instructive incidents as evidence, a clear solution has been presented regarding its elimination that Islam is not an extremist religion. If it is possible to eradicate extremism from the society, then the society will become the cradle of peace and tranquility and the spirit of human service will be greatly promoted among the people living in the human society.

2. The view of Islam is moderation

Islam is a moderate religion. The most striking feature of the Islamic way of life is that it strikes a beautiful balance between different aspects of life. Islam has taught moderation and moderation in all lifestyles. Allah, the Exalted, has interpreted this moderation as a straight line and He has commanded us to take the path of moderation. Allah says:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ⁽³⁾

"And that I (the Shari'ah) is my straight path, so follow it, and do not follow (other) paths, then they (paths) will separate you from the path of Allah. He has enjoined upon you that you may become righteous. "

He said:

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا⁽⁴⁾

The principle of moderation and moderation applies in every sphere of life. For example, there is a divine command for worship.

وَلَا تُجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتُ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا⁽⁵⁾

And do not recite aloud in your prayers, nor recite aloud, and take a moderate path between the two.

Moderation has also been ordered regarding the shield.

1Ahmad ibn Hanbal, Al-Musnad, 215: 1, No. 1851

2 Ibid, 215: 1, No: 1851

3 Al-Ananam 6:153

4 Al-Baqarah 2:143

5 Bani Israel 17:110

وَأَقْصِدْ فِي مَشْيِكَ (1)

Moreover, be moderate in your walk, and lower your voice a little; surely the worst voice is the voice of a donkey. "

Similarly, it is commanded to follow the path of moderation in spending:

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا (2)

The hadiths of the Holy Prophet (PBUH) emphasize moderation and moderation. Calling moderation a part of prophecy, he said:

"والاقتصاد جزء من خمسة وعشرين جزءاً من النبوة." (3)

Moderation is the twenty-fifth component of prophecy in all situations and in all actions. "

Islam has always taught its followers moderation and commendable that balanced behavior in all matters is an example of a better society. And if moderation is created in the nation, then not only peace and order will be established in the society but also brotherhood, brotherhood, spirit of selflessness and love will be created which will play a significant role in human service.

3. Rules in the Shariah

Islam is a religion of nature. All the rules of Shari'ah have taken into account the nature of man and his temperament. Since man is born weak by nature, in view of his nature, Allah, glory unto Him, did not send down strict rules for him, but said:

يريد الله به اليسر ولا يريد به العسر (4)

Allah wants ease for you and does not want hardship for you. "

He said:

يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ (5)

"Allah wants to bring a burden on you."

The Holy Prophet also forbade leniency and strictness in his attitude and extremism:

"يسروا ولا تعسروا، وبشروا ولا تتفروا." (6)

Make it easy in religion, do not be harsh and make people angry and do not hate them. "

Prayer which is fundamental in worship. He said about this:

"ياايها الناس ان منكم منفرين فايكم ماصلي بالناس فليوجز فان فيهم الكبير و الضعيف ذو الحاجة." (7)

O people! There are some of you who hate people. So whoever of you offers prayers, he should shorten it, because among the people there are old, weak and working people. "

It is narrated by Anas bin Malik that once the Holy Prophet (saw) came to the mosque

1Luqman:31:19

2 Bani Israil.17:29

3 Abu Dawud, Sulayman bin Al-Ash'ath bin Ishaq, Sunan Abi Dawud, Modern Library, Beirut, 2010, Hadith number: 1543

4Al-Baqaraah. 02:185

5Al-Nisha.04: 85

6 Al-Bukhari, Muhammad Bin Ismail, Al-Jami 'Al-Sahih, Al-Muktab Al-Asriya, Beirut, 2010, Kitab Al-Ilm

7 Sahih Al-Bukhari, Hadith No. 7159 2. Idha, Hadith No. 1150

and saw that a rope was tied between two pillars. He asked why it is here. That is, for what purpose? People said that this is the rope of Umm Al-Mumineen Hazrat Zainab (RA). He said:

"حلوه ، ليصل احدكم نشاطه ، فاذا فتر فليرقد" (1)

Open it. One of the people should pray when he feels happy, when laziness overwhelms him, then he falls asleep. ”

4. Beautiful combination of religion and world

Today we are suffering from chaos in every sphere of life. A person belonging to every sphere does not consider himself "everything" and others nothing. Those who study scientific sciences are far away from religious sciences and those who study religious sciences are deprived of scientific and secular sciences. One class is the one who is not in favor of educating women and the other class is the one who teaches them dance and music. One class arranges the veil so much that Hiawatha cannot touch the body, and the other class is so naked in the name of freedom that they cannot walk with their eyes raised. In one class there is such intensity that non-prayer is considered out of the realm of Islam and in the other class there is such leniency that those who do good deeds are given heavenly Zuhr. Excessive extremism is rampant in our nature. We need a personality and a system that provides the perfect model, so that is the caste of the Holy Prophet and that system is the system of Madinah Munawwara, which gives us the complete code of life.

Allah says:

ولقد كان لكم في رسول الله اسوة حسنة (2)

In fact, there is a very beautiful example (life) for you in the person of the Messenger of Allah.

One of the characteristics of the time of the Holy Prophet (saw) was that the society and state of Madinah was free from chaos. There we see the beautiful combination of religion and the world, that neither religion was affected by the world nor the world because of religion, but the two continued to go hand in hand. The Holy Prophet (saw) was continuing his worldly campaigns along with his night and day worships. The practical example of their morals and character has made them an incomparable being and a master by whose obedience man can easily escape to his destination.

Islam is not just a religion but a complete code of life which has great civilization and cultural values. This aspect has been comprehensively described in the Qur'an al-Hakim and Sira al-Mubarakah:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ
الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ (3)

So seek the abode of the Hereafter from the (wealth) which Allah has given you, and do not take your share from this world (and also do good) to the people as Allah has said to you and in the land (oppression, concentration). And in case of exploitation,

1 Ibid, No 115

2 Al-Ahzab 21:33

3 Al-Qasas: 77:28

do not seek ways of inciting mischief. Indeed, Allah does not like mischief-makers. "

5. Elimination of economic inequality

The economic activities of the Holy Prophet (PBUH) give us comprehensive guidance and the fact that economic activities alone do not lead to the observance of the commands of Allah Almighty nor the payment of dues, but the whole life is in chaos. Is done

The Holy Prophet (PBUH) not only laid down the principles and rules of welfare economy but also clarified the fact that the establishment of high moral values in the society is possible only through a healthy, fair and just economic system. Allah says in the Qur'an:

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا⁽¹⁾

And these are the people who, when they spend, do not squander and do not squander, and their spending is based on moderation between these two limits. "

In his commentary on this verse, Ibn Katheer (may Allah have mercy on him) said:

"فشرع الله عدل بين الغالي فيه والجافي عنه لا إفراط ولا تفريط."⁽²⁾

So, Allah Almighty established justice between those who go to extremes and those who turn away from it, without excesses and excesses, but there is neither excesses nor excesses in it. Goes The Prophet (peace and blessings of Allah be upon him) also conditioned economic activities with moderation, saying:

"الإقتصاد في النفقة نصف المعيشة"⁽³⁾

"Moderation in expenditure is half the economy." He said in another hadith:

"ما عال من اقتصد."⁽⁴⁾

"He who adopts moderation will not be in need."

The Prophet (peace and blessings of Allah be upon him) also forbade extravagance and waste wherever it is commanded to spend money, because these are the factors which lead to inequality in the society. The rich get richer and the poor get poorer which causes a fire of despair, despair, helplessness, compulsion and jealousy to burn in the hearts of the poor which leads them to rebellion, aggression, extremism, murder and suicide. Forced to burn. Therefore, the implementation of Islamic economic system is very important to save the society from chaos and disunity. Respect for humanity Hazrat Jabir bin Abdullah said:

"مرت بنا جنازة فقام لها النبي و قمنا له، فقلنا: يا رسول الله ، انها جنازة يهودى ؟ قال: اذا اريتم الجنازة

فقوموا"⁽⁵⁾

When a funeral procession passed by us, Nabi Karim stood up and we also stood

1Al-Furqan 25:67

2Ibn Kathir, Ismail bin Omar, Abu al-Fida, Interpretation of the Great Qur'an, Dar al-Maarfa, Beirut, Lebanon, 1980, 2: 89

3 Tabarani, Abu al-Qasim Suleiman bin Ahmad al-Mujam al-Awsat, Dar al-Kutub al-Ilmiyya, 1983, 25, No.: 6:744

4 Tabarani, Abu al-Qasim Suleiman bin Ahmed, The Great Lexicon, Zira Hadith Press, Iraq, 10: 108, No.: 10:118

5 Bukhari, Book of Faith, Chapter: Who Rises for the Funeral of a Jew, Hadith No.: 1249

with him. We begged: O Messenger of Allah! This is the funeral of a Jew. He said, "When you see the funeral, stand up."

In another narration it is said that the Messenger of Allah! This is the corpse for which you have stayed. This is the funeral of a Jew. The master replied:

أليست نفساً؟⁽¹⁾

Isn't this human? The purpose of his stay on this occasion was to honor humanity. Since in Islamic law, respect for humanity comes first and respect for religion comes later, the lord inquired whether he was not a human being. It is as if the Holy Prophet has honored human life regardless of his religion. He was a Jew whom the prophet Graeme Salem is commanding us to honor. We should look into our own pockets to see if we give a non-Muslim to a living person of another religion, another sect, another nation, another language the same respect that the Holy Prophet gave to the corpse of a Jew. Eradicating poverty is one of the most important things for a human being to survive. In a situation where as much as the bus runs, the hands and feet hit. Therefore, sometimes a person does not shy away from taking extreme measures. Their anxiety and sectarianism are the product of what ultimately leads to extremism.

These evils will not be removed from oral speeches, lessons of good behavior, inculcation of ethics but for this the government officials will have to take steps to eradicate poverty. The Prophet (peace and blessings of Allah be upon him) has always taught gentleness and good manners instead of anger and arrogance, because it strengthens the laws of peace and order and morality. Are safe If one side is tough and the other side adopts a policy of leniency towards it, then of course the angry feelings will cool down. He embraced the aspect of companionship and said:

"ان الله رقيق يحب الرفق و يعطى على الرفق مالا يعطى على العنف وما لا يعطى على ما سواه"⁽²⁾

Verily, Allah is the Most Generous, the Most Merciful, and He bestows on those who are gentle, He bestows on them what He does not bestow on the tablets and other things.

6. Prohibition of anger in human behavior

There is also unwarranted anger in what destroys peace and tranquility and contentment. The Prophet (peace and blessings of Allaah be upon him) strictly forbade this because anger does not allow a person to remain in moderation. Once a man came to you and asked you to make a will. He said, "Don't be angry." He repeated his question repeatedly. Nevertheless, he answered:

"لا تغضب."⁽³⁾

"Don't be angry."

1 Bukhari, Al-Sahih, Book of Funerals, Chapter on Standing for a Jew's Funeral, Hadith No.: 1250

2 Muslim, Ibn Al-Hajjaj Al-Qushayri, Al-Sahih, House of Revival of Arab Heritage, Beirut Laban, Book of Righteousness, Relationship and Etiquette, Chapter: The Excellence of Kindness, Hadith No.: 2593

3 Sahih Al-Bukhari, Book of Literature, Chapter: Beware of Anger, Hadith No.: 6116

7. Establishment of unity and fraternity

After its arrival, Islam created a spirit of unity and brotherhood in the scattered ranks of humanity. They made each other's mortal enemies brothers. Ended enmity, jealousy, malice and hatred. The Qur'an, while inviting the People of the Book all over the world, says:

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ (1)

Say: O People of the Book! Come to that which is equal between us and you

On the other hand, the Islamic Brotherhood is based on the command of God Almighty:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ (2)

The point is that (all) believers are brothers. So make peace between your two brothers. And fear Allah that you may receive mercy.

These holy verses show that Islam is a religion of peace and harmony in the world which seeks to unite the whole world of humanity by raising the banner of unity and harmony in the four worlds.

8. Rule of law

The law should be the same for everyone. Otherwise, the law may be dynamic for some and static for others. The rule of law is not possible unless the police, the judiciary and the community work together. Many of Pakistan's problems are due to non-compliance with the law. The administration should not give a drink to all such parties, groups and movements which promote extremist thinking.

9. Eliminate prejudices

The root cause of our problems today is that our society suffers from ethnic, regional, linguistic and sectarian prejudices. We are divided into different classes because of the linguistic division and the conspiracies and fabrications of the enemy. Islam has made all human beings equal by eliminating all forms of discrimination, caste, language, color and sex, lineage and prejudices based on wealth. In the Holy Qur'an, Allah Says: يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (3)

O people! We created you from a male and a female, and made you into nations and tribes that you may know one another. Undoubtedly, Allah, the All-Knowing and the All-Aware, should come out of all these prejudices and show practical equality so that extremism can be eradicated from the society. In a society where extremism is on the rise, no one can stop terrorism.

10. Establishment of world peace

In modern times, the protection of the intellectual, political and religious freedom of the Muslim Ummah has become a chain and world peace is facing new threats. In the context of these modern international conditions, the study of Sira Muhammadi has become indispensable because the Muslim Ummah has in fact been given the New World Order through Sira Muhammadi.

1 Al Imran 3:64

2 Alhujratu49:10

3 Alhujratu49:13

The Holy Prophet performed the last Hajj in 10 AH which is known as the Farewell Hajj. On this occasion, on the 9th of Dhul-Hijjah, in the field of Arafat, he delivered the Farewell Sermon, which was the first formal human rights charter for the world of humanity and the new world order for the nations of the world.

The most important aspect of this Islamic world order was the establishment of world peace. Nations, masters and tribes were always involved in massacres and riots. Endless wars continued among the tribes. In these horrific circumstances, the Holy Prophet declared peace in the world in these words:

"فان دماءكم و اموالكم و اعراضكم عليكم حرام كحرمة يومكم هذا في بلدكم هذا في شهركم هذا." (1)

O mankind! Surely, your lives, your possessions, and your honors are forbidden to you, as the sanctity of this day and the sanctity of this month in your city is in constant need of promoting the culture of global tolerance. - This has become a necessity not only for the Islamic world but also for the whole. Through his teachings and manners, has endowed humanity with the system of life, rights and duties, rules and etiquettes, commands and ordinances, by adopting and enforcing which all problems can be solved.

Summary of discussion and results

Islam is a moderate religion. The most striking feature of the Islamic way of life is that it strikes a beautiful balance between different aspects of life. Islam has taught moderation and moderation in all lifestyles. Therefore, it is necessary to adopt the path of moderation in thought and nature along with outward actions.

Islam teaches moderation in everything in life, religion, politics, society and economy. This basic principle of Islam ie moderation and moderation should be adopted in every work and action of one's life whether that action is related to individual life or collective life beliefs and worships, economy, society, politics and government, dress and Food, greetings, greetings, celebrations, festivals, meetings and sit-ins and mutual affairs, so that we should hold fast to the golden principles of Islam ie moderation and moderation in every corner of life. The culture of equality and justice should be popularized by eliminating social and economic inequalities. Unemployment causes people to suffer from anxiety and depression and commit murder and extremism and terrorism.

The Prophet (peace and blessings of Allaah be upon him) introduced the system of brotherhood and fraternity to eradicate unemployment in the state of Madinah, so it is the responsibility of the government of the day to take practical steps to eradicate poverty and unemployment. As the rich get richer and the poor get poorer, it leads to frustration. Frustrated people either commit suicide or take the path of extremism. To end this double standard, the Holy Prophet, on Hujjat-ul-Wada 'sermon, taught equality of humanity. It was a sign of respect for humanity that the Holy Prophet (PBUH) himself stood in respect of the corpse of a Jew, the justice system should be made as easy as possible to alleviate the oppression of the oppressed and justice should be provided as soon as possible. Cultivate a culture of tolerance globally.

1 Sahih albukhari, kitab alhaji, bab alkhutbat ayam miny, raqm alhadithi: 1739

At this time, the teachings of Islam need to be made easier and presented to the people. In all schools of thought of the Ummah, the principles of unity, tolerance, interfaith world unity, unity and harmony, moderation and enlightenment and broad-mindedness should be adopted, and differences of opinion should be limited to scientific minutes. If extremism in the world of humanity is eradicated, then it will be possible to eradicate the animalistic attitudes of humanity in our human society. There are many reasons for the existence of extremism, including injustice, oppression, poverty and unemployment, bigotry and egoism, armed aggression, desecration of Islamic rites and ignorance. Remedying these causes would be a commendable step in the path of human service. In this regard, it is necessary to establish institutions and welfare institutions in our society that render valuable services in the promotion of service to humanity.