Solution Of Political Disputes In Contemporary Muslim World In The Light Of Seerat Un-Nabi S.A.A.W

Dr. Muhammad Umar Riaz Abbasi[1], Dr. Muhammad Akram Virk[2], Dr. Souaad Muhammad Abbas[3], Dr. Naeem Anwer[4]

[1]*PhD Islamic Philosophy, National University of Modern Languages Islamabad Pakistan*
Lecturer, Researcher, Academic Writer and Well-known Columnist, Author of Five Books
Best Paper Presenter Award Globetz International Conference Turkey November 2021
Email: drumarabbasi101@gmail.com , ORCID: http://orcid.org/0000-0001-6977-9516
[2]*Professor, Islamic Studies, govt Graduate college for boys, satellite Town, Gujranwala Pakistan.*
[3]*Assistant Professor Quran & Tafseer, faculty of Arabic and Islamic Studies, Allama Iqbal open University Islamabad.*
[4]*Assistant Professor, Arabic & Islamic Studies, GC University Lahore.*

Abstract

The contemporary Muslim world faces various political controversies, ranging from sectarianism and extremism to authoritarianism and corruption. These disagreements not only threaten the stability and prosperity of Muslim societies, but also hinder progress towards modernity and democracy. To find a solution to these controversies, Muslims can draw inspiration from the life and teachings of the Prophet Muhammad (SAW).

  Finding a solution to political conflicts in the contemporary Islamic world in the light of the Seerah of the Prophet requires a comprehensive analysis of the main factors affecting this issue, including justice, mercy, unity, and leadership. It also involves balancing different trade-offs and addressing different challenges while considering the impact on the environment and future generations. By following the example of the Prophet (SAW) and his teachings, Muslims can overcome political differences and build a more just, peaceful and prosperous world for all.

  This paper is an attempt to investigate the main factors that lead to political decline and what affects the resolution of political disputes in the contemporary Islamic world in the light of Seerat-ul- Nabi (SAW). Muslims today can learn from this example and strive to establish a participatory democratic system of government that respects human rights and promotes the common good of all. During the same period, however, cultural Islam has slowly re-emerged within mainstream society[1].

Keywords: Contemporary, Muslim World, Solution, Political Disputes, Seerah, Prophet

1. Introduction

One of the most significant Islamic texts is Seerat Un-Nabi (The Life of the Prophet). It paints a vivid image of Prophet Muhammad's life and times, which helps us better grasp Islam's teachings as well as the current state of affairs in the Muslim world. Conflicts over how the Prophet Muhammad's life and teachings are

---

[1]Hassani, Mohammad. 2017. "Book Review: Milani Commett, Ishac Diwan, Alan Richards, And John Waterbury (2015). A Political Economy Of The Middle East". *Contemporary Review Of The Middle East* 4 (2): 229-230. doi:10.1177/2347798917694761.

to be interpreted are a frequent source of tension between the Muslim world and the West, as well as within Muslim communities themselves (peace be upon him). Some of these modern-day debates may be traced back to Prophet Muhammad, as the author of this research shows. I contend that the Prophet's early life serves as a model for comprehending the Prophet's teachings and their right implementation in the present world. The Prophet's life and teachings may be used to unite Muslims against their adversaries, notably the West, rather than stoking Muslim differences[2].

Political and legal thinkers from throughout the globe have attempted to answer the topic of how to settle conflicts in the Muslim world. After a long period of only Muslim-dominated political strife, conflicts started to be settled via the legal and political systems of modern nation-states in the 19th century. Secularism, democracy, and liberalism were the guiding ideals of contemporary nation-states. All of these structures were brought over from the West and could not exist in an Islamic state. According to Seerat un-Nabi, the difficulty of reconciling with Muslims will never be overcome since there are no compelling grounds for accepting their faith as God's chosen people of the world, as is the case with Christians, as is the case with Christians. The fact that Muhammad's first messenger of Allah came from Quraysh, which was formerly known as the city of Medina, has always been a point of agreement between Muhammad and his followers, who have always held out hope that another prophet from their religion would come along who they could trust and believe in. Muhammad died (peacefully) in 632 CE, a year after the death of Jesus Christ, but there was no

sign that any of his predecessors were on their way to the afterlife[3].

Islam was proclaimed extinct more than two decades ago, yet Muslim traditions were nevertheless practiced by a considerable portion of the world's population, even though pronounced extinct. Muslim communities are separated into two groups: the majority group, known as Arabs or simply Arabic people, and the minority group, known as Arabians or just Arabic people. The majority group is referred to as Arabs or simply Arabic people. Most nations had previously reached out to Muslim people after being negatively influenced by them during the period when they began to recognize Muslims as equal citizens in their own countries[4].

The question of why this image has remained unchanged since then has been the subject of considerable debate among historians and academics. This problem is exacerbated by the fact that not all Muslims and countries recognize and appreciate one another's cultures and traditions, which is one of the most significant factors contributing to it. Others, particularly those within their borders, have been recognized by states at various points in history, resulting in increased commerce as well as economic growth and progress; on the other hand, there have also been instances in which governments have refused to recognize the claims of their neighbors to sovereignty, resulting in increased trade as well as economic growth and progress. Conflicts between countries have erupted as a result of certain countries' unwillingness to recognize their neighbors, which has led to the emergence of a phenomenon known as "state politics".

Political settlements are often reached via international diplomacy; however, those who can solve their differences do so through the

---

[2] Robin W. Lovin, 'Islamic And Christian Political Thought As Comparative Religious Ethics' (2016) 106 The Muslim World.

[3] Ali Akbar, 'The Political Discourses Of Three Contemporary Muslim Scholars: Secular, Nonsecular, Or Pseudosecular?' (2016) 25 Digest of Middle East Studies.

[4] Hameed, Sameena. 2020. "Political Economy Of Rentierism In The Middle East And Disruptions From The Digital Space". *Contemporary Review Of The Middle East* 7 (1): 54-89. doi:10.1177/2347798919889782.

courts of their respective countries' governments. As a result, if this occurs, or when peace treaties are made between two countries, it would be beneficial if those same agreements were also recognized by domestic court systems, allowing the two-state systems to participate in the resolution of disputes whenever they arise [5]. Unfortunately, there is no precedence for the establishment of peace treaties between nations that do not recognize one another. State governments are still prohibited from interdicting anybody who is seeking refuge in their territory for any reason under the Constitution of the United States, even though the United States is happy with peaceful talks on international issues. In the history of the nation, this clause has only ever been applied on one occasion. This article is part of an inquiry into the role of Prophet Muhammad in tackling some of today's concerns. As I will show in this article, the Prophet's life, especially his early career, serves as a model for understanding and implementing the Prophet's teachings in the modern world. My lecture will include a discussion of how Muhammad's life and teachings might be used to unite Muslims throughout the world against their foes, particularly the West, rather than exacerbate current divisions within Muslim communities.

2. Research questions

1. Enumerating present challenges and emphasizing disagreements in this modern Muslim period to find solutions.
2. What are the key differences in the understanding of the Muslim world that lead to the current conflicts?

3. Significance of the Study

Studying the life of Prophet Muhammad is similar to studying Islamic history. It is the life narrative of our most adored as well as the history of our religion. Loving Him is part of ibadah, part of following Allah, and part of our Deen. If Muslims and non-Muslims alike wish to live a prosperous life, they must follow the golden ideals of the Holy Prophet. Whoever obeys the Holy Prophet, also obeys Allah, for allegiance to the Holy Prophet is equivalent to obedience to Allah Almighty[6].

> "He who obeys the Messenger has obeyed Allah,' says Allah. Muhammad, the Last Prophet of the Quran states in Surah 33, 'Muhammad is not the father of any of your men, but is the Messenger of Allah and the seal of the Prophet's (Khatam al-Nabiyyin)." **(Quran, 33:40).**

The Quran's carrying as the final Divine Book's receiver, Muhammad is its primary interpretation (exegete). This is supported by several verses, including the following:

> O you who believe, obey Allah and obey the Messenger and those in Authority among you. Then, if you quarrel about something, revert it Back to Allah and the Messenger, if you believe in Allah and the Last Day. That is good, and the best at the end. **(Quran, 4:59).**

Political Persuasions As we have seen, Muhammad's example pervades the Islamic heritage. As a result, his theories on political power and political activity have had a significant impact[7]. It is important to note that Islamic political thinking is a complicated subject. It is reasonable to assume, however, that all of the political systems employed in the Muslim world are oriented to Islam and

---

[5] Aseel Al-Ramahi, 'Sulh: A Crucial Part of Islamic Arbitration' [2017] SSRN Electronic Journal.
[6] Tone Bleie, 'Saudi Arabia and Iran: Friends or Foes?' (2016) 74 Internasjonal Politikk.

[7] Abu–Hussin, Mohd Fauzi, Asmady Idris, and Mohd Afandi Salleh. 2018. "Malaysia'S Relations With Saudi Arabia And Iran: Juggling The Interests". *Contemporary Review of The Middle East* 5 (1): 46-64. doi:10.1177/2347778917744294.

Muhammad's example in some manner. The Holy Quran is divinely led in all of its words, phrases, speeches, acts, and actions, and all of these things are a fantastic source for leading a good Islamic life. Abolition of all social ills All societal problems, moral illnesses, nasty and immoral activities may be abolished and erased if all Muslims follow the Holy Prophet's footprints. And follow Him in one direction[8].

3. Literature Review

3.1. Prophet Muhammad as a Natural Peacemaker

It is meaningless to examine the notion of dispute resolution in Islam without first understanding the personality, character, tale, and manner of Prophet Muhammad. After the Qur'an, God's Revelation, comes the method of the Prophet of God, the Sunnah, in terms of significance for Muslims. Since the Prophet himself has always been seen as the embodiment of the Qur'an, the Qur'an is regarded as the light of life, and the deeds and sayings of Prophet Muhammad are the guiding life. As such, his significance in the study of this topic cannot be overstated. Muslims from all around the globe believe that many lessons may be gained from the exemplary behavior of the Prophet who was a politically virtuous person with the greatest moral and ethical principles. In other words, for most Muslims, he represented all that a Muslim aspires to be in this life and accepting Muhammad as the Prophet of God, as part of the testimony of faith, means accepting that the revelation he received is from God. As a result, everybody who embraces Islam is obligated to obey the Qur'an and the Prophet's teachings, known as the Sunnah. In terms of the Prophet's role in dispute resolution in Islam, the Qur'an reminds

Muslims that they lack faith until they make the Prophet a judge among themselves, find no opposition to his choices on those topics, and accept the Prophet's rulings with complete submission.

> So, never by your Lord! Never shall they become believers, unless they make you the judge in the disputes that arise between them, then find no discomfort in their hearts against what you have decided, and surrender to it in total submission **(Qur'an, 4:65).**

Prophet Muhammad, to the majority of Muslims, was and remains a figure with whom people can easily identify, identify with, and emulate, in contrast to many other famous influential figures throughout history who have either been shrouded in mystery or elevated to an angelic status by their followers. It is quite common for Muslims to imitate the Prophet's lifestyle and behavior to a tee because of the early documented traditions (hadith) about his mannerisms and habits. Most Muslims have always regarded the Prophet as nothing more than an ordinary human being who had been granted the gift of prophet hood. The Prophet's advice on settling disputes is being used to this day in the majority of Muslim countries throughout the globe. Islam calls for Muhammad to be a "judge in all disputes" among Muslims, but as the Prophet had died and no longer existed to serve in this capacity, it has come to signify that Muslims seek his guidance and judgment on many issues by consulting the Prophet's Sunnah and Shariah[9]. The Prophet himself was a firm believer in teaching by example. His lectures educated people to be honest and responsible citizens,

---

[8] Omid Andalib Firoozabadi, 'Resolving Disputes Among Islamic Countries Within The Framework Of Organization Of Islamic Conference' [2016] Mediterranean Journal of Social Sciences.

[9] Joel Elliot Slotkin, 'Matthew Dimmock Mythologies Of The Prophet Muhammad In Early Modern English Culturemythologies Of The Prophet Muhammad In Early Modern English Culture. Matthew Dimmock. Cambridge: Cambridge University Press, 2013. Pp. X+291.' (2015) 112 Modern Philology.

establishing a tradition built on human love and respect. This was one of the primary reasons why people from all walks of life adopted Islam in large numbers throughout the Prophet's lifetime; they were struck by his demeanor, particularly while dealing with others, whether friend or foe. After taking over Makkah, for example, the Prophet had all the resources to destroy all of his adversaries who had ruthlessly persecuted him in Makkah, but instead, he let them go free. By doing so and giving kindness to them, all of Makkah became Muslims, and shortly after, all of Arabia joined Islam throughout his lifetime[10]. This was unheard of in human history. His forgiving disposition, however, should not be seen as a sign of character weakness, since following his return to Makkah in 630 C.E., the Prophet had the military capacity to eliminate any of his opponents in the Arabian Peninsula, but he chose not to. "For him, the battlefield was the final choice for defending a just cause. But when obliged to fight for human rights, he did not back down. The effectiveness of Prophet Muhammad's work was obvious in the way he entirely changed a war-loving and primitive people into a cultured nation that eventually dominated from Spain to China for over a thousand years. According to Weston (2008), the Prophet and his followers established a manner of life that was more equal and just than anything that Arabs or the area as a whole had ever known. To appreciate the principles of Islam and its numerous contributions to human civilization, however, one must first understand Prophet Muhammad before, during, and after the arrival of the message of Islam[11].

3.2.   Political Disputes among Muslim Countries

There are two kinds of governments in the globe now, according to the present situation. There are liberal democracies such as the United States, as well as democratic societies such as the United Kingdom. These two kinds of governments enable their citizens' rights to be governed by laws. Both of these governments have distinct aims to fulfill, but they all have the same purpose of being citizens, thus they must follow the constitution to live in a fair society. The oligarchy, a form of governance popularized in Ancient Rome in which rulers governed over a large number of people, is the other kind of government. Despite efforts to abolish the oligarchy, it lingered far into the modern era, despite the demise of the Roman Empire. As a result, whether they are conscious of it or not, any country has beliefs and ideals that rule it. Whether they recognize it or not, each nation has its style of doing things[12].

As previously said, to avert the danger of conflict or war between countries, a solution to the above-mentioned problem of immigration of foreigners into and beyond their borders must be found[13]. Except for recent immigrants, it is unclear how they entered the country, however, it is said that some of them were admitted to universities or other educational institutions on academic courses that are only open to students from other countries. To keep this problem from worsening, everyone must agree on a clear strategy for dealing with foreign national immigration, particularly from Muslim-majority countries. For example, if Muslim countries desire to halt Muslim immigration to America or Europe, it is critical to provide Muslim nations with an exclusive list

---

[10]   Dawn-Marie Gibson, 'Contemporary Black Muslim Women's Voices In The Final Call, 1979-2018' (2019) 109 The Muslim World.

[11] Mohammad Hashim Kamali, 'Caliphate And Political Jurisprudence In Islam: Historical And Contemporary Perspectives (2016) 106 The Muslim World.

[12] Ahmet T. Kuru, 'Authoritarianism and Democracy In Muslim Countries: Rentier States And Regional Diffusion' (2014) 129 Political Science Quarterly.

[13] K. Jalloud, Methak. 2018. "Military Relations Between United States And Arabia Saudi: Al-Dhahran Air Base As A Sample: (9): 231-247. doi:10.33899/regs.2008.30172.

of foreign nationals with precise information about who should stay inside their borders. They should also be informed about the steps that need to be done to prevent foreign persons from illegally entering the country. Furthermore, governments must guarantee that their law enforcement and immigration departments have the resources to detect suspects. Furthermore, immigration officers must learn more about the unique risks confronting immigrant communities to be better prepared to deal with the sort of threat encountered in the United States. Finally, to create a safer environment for all immigrants, the federal government must establish mechanisms for awarding grants to localities and municipalities to assist in the creation of jobs and opportunities for their residents, as well as in the construction and maintenance of affordable housing and roads[14].

Islam's reliance on the world's major powers is responsible for much of the conflict between Muslim nations. Few Islamic states can demonstrate sufficient independence without foreign resources and foreign policy, and many Islamic governments are dependent on foreign money. A single-product economy is also significant to the economy of Islamic nations since they are not economically developed. In terms of defense and military, foreigners are subject to Islamic nations. Armed forces depend heavily on western nations, as evidenced by large warship purchases, alliances, foreign military bases, and joint exercises. Because of this, Islamic nations lack the ability to participate in the process of Islamic solidarity because they are dependent on outside forces. A number of new states have emerged among various ethnicities and religions as a result. Because of this, racial, religious, majority, and minority categories dominate these nations, providing the required

context for internal conflicts to emerge. Defeats in neighboring states have followed swiftly. Conflicts at the borders have now escalated in some Islamic countries. More than fifty nations have been created as a result of the colonial powers' success. The demarcation between these nations is designed in such a manner that it constantly produces tension, discontent, clashes, and conflicts. International political poles aggravate the climate via different plots to continually take advantage of it and escalate conflicts[15].

3.3.   Saudi Arabia Iran Conflict

Secular states have been referred to as the "Islamic Republic of Iran" using the title "Islamic Republic of Iran." Since the United Nations declared recognition of Iran's Republic or the Islamic Republic on March 25, 1979, the country has existed as a sovereign nation with its government, laws, and institutions. The United States, Britain, Egypt, and Indonesia are all Muslim countries, and while Iran does not publicly claim to have religious rituals that are common to all of these countries, experts believe that Iran did have such customs.

The Islamic Republic of Iran (IRI) is an Islamic State (IS) since every Iranian Republic is an Islamic Republic (IR). Although they disagree that secularism is acceptable under international law or that it should be characterized as "Islamic," they say there should never be any claims to legitimacy since the word is also given to secular governments that follow the idea of democracy and freedom. As well as this, they are adamant in their belief that the vast majority of nations do not recognize Israel, whereas the United States of America does. Despite their firm belief that Israel does not belong to any country and is thus prohibited from doing so by international law, they continue to oppose the establishment of

[14] Solomon, Hussein. 2015. "Political Islam: An African Perspective". *Contemporary Review Of The Middle East* 2 (1-2): 88-103

[15] Chandra Setiawan, Taufiq Hasan and M. Kabir Hassan, 'Non-Performing Loans And Bank Efficiency Of Conventional And Islamic Banks In The Organization Of Islamic Cooperation (OIC) Countries' (2017) 13 Journal of Islamic Economics Banking and Finance.

boundaries between Israel and Palestine[16]. It is also worth noting that Iranian republics have a unique perspective on foreign events. As for military or economic interference, they oppose both but may step in to assist troops and protect their rests when required, particularly during wartime when they perceive themselves as a region. They have a strong sense of patriotism and pride in their country's history and culture. Their primary objective is to safeguard and extend the Islamic Republic to enhance and maintain its culture and traditions.

In certain foreign policy circles, the phrase "the US attacked Iraq and gave it to the Iranians" is a common refrain[17]. Those words have some validity. As soon as Iraq was liberated in 2003, the Iranians began making life tough for the US-led occupation and strengthening their political power. It was Iranian-backed armed organizations that assisted in defeating ISIL (ISIS) in 2014, while the United States supported the Iraqi military forces in accomplishing the same aim. Although they have an acrimonious history, Iran and the United States fought together as allies. In 2019, Saudi Arabia reopened its Iraqi consulate after a 30-year absence and signed various economic deals, marking the beginning of diplomatic ties between the two countries. Despite this, Saudi Arabia seems to be content to allow the United States to take the lead and promote its interests while exerting some restraint on Iran. Because the United States is certain that Iraq will not be destabilized, it seems that Iran and Saudi Arabia have been restrained[18].

3.4.   Kuwait and Iraq Dispute 1980s

After a long history of border conflicts, Iraq and Kuwait became close partners during the 1980s

battle against Iran. During the eight-year struggle, Kuwait gave Iraq much-needed in the form of loans for military equipment. After the Iraq-Iran conflict concluded in 1988, Iraq needed more financial aid because of its economic devastation and massive debt. In light of Kuwait's vast oil reserves, it hoped that Kuwait would be willing to erase its debts. Baghdad started its onslaught shortly after Kuwait rejected its plea to forego the financing. Several weeks later, Hussein had renamed Kuwait as Iraq's 19th province and seized it. Dania Shafer, the director of the Gulf International Forum, claimed that "from Kuwait's viewpoint, Iraq has long harbored an expansionist ambition towards Kuwait and their invasion fit into that plan." "Many in Kuwait also claimed that Iraq's ambition to control Kuwait's enormous oil reserves was a major factor in the attack. Following the invasion, the world community swiftly condemned it and began to isolate Iraq politically and economically. In a resolution adopted on August 6, the UN Security Council urged that Iraqi troops be withdrawn from Kuwait immediately and without conditions. A commercial and financial ban against Baghdad was also imposed[19].

3.5.   Qatar and Saudi Arabia Tension

Saudi Arabia's claim that Qatar will steal broadcast material produced by its sport and entertainment channel has been put on hold at the World Trade Organization[20]. Before they conclude a dispute, the two nations informed it that they were "mutually" postponing their outstanding petitions. According to a judgment made by a World Trade Organization commission in 2020, Saudi Arabia failed to

---

[16] Ye. V. Muzykina, 'RELIGIOUS FACTOR IN THE CONFLICT BETWEEN IRAN AND SAUDI ARABIA' (2016) 12 Islam in the modern world.

[17] Hussain N. Agil, 'A Comparative Study On Competition Laws And Practices Between Saudi Arabia And The United States' [2021] AAU Journal of Business and Law.

[18] N.K. Seera and S. Taruna, 'A Novel Framework To Optimize I/O Cost In Mapreduce: An Index-

Based Solution' (2018) 132 Procedia Computer Science.

[19] Suryanarayana Seera and Hampapathalu A. Nagarajaram, 'Effect Of Disease-Causing Missense Mutations On Intrinsically Disordered Regions In Proteins' (2021) 28 Protein & Peptide Letters.

[20] Abdul Rezak Bilgin, 'Relations Between Qatar And Saudi Arabia After The Arab Spring' (2018) 11 Contemporary Arab Affairs.

prosecute, the commercial-scale station that aired unauthorized broadcasts. When Qatar complained to the WTO over Saudi Arabia's barring of Qatari-owned broadcaster beIN from airing in Saudi Arabia and its refusal to take action against suspected pirate of beIN's material by beoutQ in 2018, the WTO ruled in favor of Doha. As part of a diplomatic, commercial, and travel blockade placed on Qatar by Riyadh and its allies in 2017, beIN was prohibited in Saudi Arabia. According to Qatar, the ban is an attempt to undermine the country's sovereignty[21].

Some of the world's most prestigious athletic events and entertainment, including soccer's Premier League and FIFA World Cup, are aired across the Middle East by beIN, a Qatari media company. Neither Saudi Arabia nor Qatar requested that the World Trade Organization officially recognize the WTO's conclusions. Qatar said in its notice that it was suspending the appeals process by virtue of the Al-Ula Declaration, an agreement signed in Al-Ula, Saudi Arabia in 2006, by Gulf Arab leaders to end the long-running feud between Qatar and its neighbors, including Saudi Arabia. Qatar promised to put an end to any legal disputes stemming from the conflict as part of that accord. To counter Saudi Arabia's claimed piracy, Qatar also filed a $1 billion investment arbitration case against the country in 2018. Since the Al-Ula agreements were signed, little movement has been made in the arbitration.

3.6. Conflicts in the Middle East

It was an era of intellectual ebullience in the Middle East in the 19th century, with the revival of Islamic thought, religious reform via education, jurisprudence, and more. These changes were spearheaded by Ulemas. The Ottoman Empire had a religiously oriented society until the 18th century when this altered radically. Restructuring efforts were attempted to mimic European nations as the Empire faded into oblivion (transmit "reorganization").

Armed forces, administration, education, and taxation were all subject to reform and modernization beginning from 1830; many students traveled to Europe and studied under the modernization models of other nations (Yeni Osmanlilar - "young Ottomans" - and Jön Türkler - "young Turks" -). As a result of their desire to find solutions to the Ottoman fiasco and their hunt for explanations, they began questioning if Islam was to blame. As a result of this introspection, the clergy began to delve deeper into the issues at hand and to explore new ways of approaching religion. As a result of this reformism, three distinct currents have emerged.

Islam and the Foundations of Power, by Ali Abdel Raziq, 1925 Liberal principles are welcome in religion. Islam does not embrace the caliphate since Muhammad was a politician, not a religious leader. Religious beliefs aren't to blame; it was the lack of liberal ideals that placed Muslims in a position of inferiority to the rest of the world. A "Muslim liberalism" develops, which separates the political from the religious. Europeans are not role models for Islamists; they are the adversary. In 1928, Hassan al-Banna founded the Muslim Brotherhood, one of the first significant Islamist organizations. While he does not stress religious practice or sharia, he does insist on the concept of social justice as something that must be implemented via the state. He is a political and social activist.

4. Solution of Muslim World's Political Disputes in the Light of Seerah

As a response to the difficulty of reconciling with Muslims, Seerat un-Nabi claims that such a reconciliation is impossible due to the lack of rationale for accepting Muslims as God's chosen people on earth. Since the first messenger of Allah arrived from Quraysh, which was originally known as Medina, there has always been an understanding between Muhammad and his followers that there would

---

[21] N.K. Seera and S. Taruna, 'A Novel Framework To Optimize I/O Cost In Mapreduce: An Index-

Based Solution' (2018) 132 Procedia Computer Science.

be another prophet from their religion who they could trust and have confidence in. Nevertheless, there was no sign that any of the prophets would appear when Muhammad died (peacefully) in the year 632 CE[22].

It has been more than two decades since Islam's demise, yet a sizable portion of the worldwide population continues to adhere to its customs. The dominant group, known as Arabs, or just Arabic people, and the minority group, known as Arabians, or simply Arabic, are often referred to be Muslim. Most governments began to recognize Muslims as equal citizens at this point since they had been inspired by them and had previously reached out to the Muslim community. The debate over why this scenario hasn't been altered has only intensified among historians and academics since then. It has been a big element in causing this predicament as not all Muslims and countries acknowledge one other. States have acknowledged other nations in the past, leading to greater commerce, economic progress, and development, but there have also been periods when countries have refused to recognize their neighbors' borders[23]. 'State politics' is a term used to describe conflicts between states caused by the inability of certain governments to recognize their neighboring states. Diplomacy between nations is commonly used to resolve political disputes, however, some countries can resolve their political issues via their units. As a result, it would be ideal if the same agreements were also accepted by domestic courts so that both systems could work together to settle issues. Unfortunately, there has never been a precedent for peace accords between countries that do not recognize one other. So even while peaceful conversations are encouraged, the United States' constitution still prohibits states from interfering with any individual seeking asylum in their territory for any reason and has been utilized only once.

4.1.   Suluh Hudaibiya

The Hudaibiyah event recalls a watershed moment in Islamic history when Muslims reaped unexpected benefits from a seemingly insurmountable defeat. Until they were dispersed from Makkah six years previous, the time had passed peacefully. Their aim was to circumambulate around the Kaaba (Tawaf).

The pagans of Makkah had been defeated three times by Muslims in the Battles of Badr, Uhud, and Trench. Moreover, although winning at least two battles (they had to retreat at Uhud), Muslims lacked the strength to fight the large Makkan pagan force. The Hudaibiyah event provided Muslims the courage to pursue their aim, but it also called into doubt their faith in Islam. Six years after Hijrah, in 628 CE, the Prophet (peace be upon him) dreamt of entering Makkah and performing tawaf. He intended to fly to Makkah for Umrah since it was an auspicious sign[24].

Around 1400 Muslims donned ihram from Madinah. They brought with them 70 camels to be sacrificed. Tradition prompted the Makkans to allow travelers without weapons to do Umrah. Concerned about the overwhelming Muslim presence, Quraish leaders sent Khaled Bin Walid with 200 men to prevent them from entering the city. To escape a fight, the Prophet (peace be upon him) used a lesser-known passage on the city's western outskirts known as Hudaibiyah. Urwah bin Masud was sent by the Makkans to speak with the Prophet. "I've visited the royal courts of the Persians, Romans, and Ethiopian nations, but I've never seen the sort of devotion and enormous love that Mohammad's followers have for him," Urwah commented. They had just come to worship. Allow them to enter." The Makkan chiefs, on the other hand, were adamant about stopping them.

---

[22] Yagil Levy, 'Theorizing Desecularization Of The Military: The United States And Israel' (2018) 46 Armed Forces & Society.

[23]Muzyka, Ye. V. 2016. "RELIGIOUS FACTOR IN THE CONFLICT BETWEEN IRAN AND SAUDI ARABIA". *Islam In The Modern World* 12 (2): 161-170

[24] 'The Political Economy Of The Contemporary Middle East' (2021) 111 The Muslim World.

Uthman bin Affan had close ties to Makkah and was sent by the Prophet (peace be upon him), to disrupt the Muslims. This was a difficult one. Despite though was 400 kilometers from his city and without adequate weaponry, he prepared for combat and urged his troops to fight to the death. Makkah soon learned that 1400 volunteers were willing to fight to the death. Makkans agreed to meet with him to discuss peace terms. In order to meet with Muhammad (peace be upon him), Sohayl bin Amr Al-Thaqafi was released and sent. As a tough negotiator (after converting to Islam), Sohayl was well known. Allah willing, he consented. Muhammad Ibn Amr, son of Abdullah, and Suhayl Ibn Amr, Makkah's ambassador, reached peace following the following terms:

There will be an armistice and 10 years of no combat.

 Anyone or any tribe may join Muhammad and form alliances with him. Those who want to join the Quraish and form alliances with them may do so. Any young man who goes to Muhammad without the agreement of his parent or guardian will be returned to his father or guardian. However, anybody who journeys to Makkah's Quraish will not be returned. Muslims will not visit the holy city of Makkah this year, as they did last year. Muhammad and his followers may go to Makkah next year to do the Umrah. Despite Muslim predictions, it turned out to be a major victory for Muslims. The Prophet (peace be upon him) patiently accepted all requirements. The Hudaibiyah Treaty. It was a momentous occurrence that marked a watershed moment in Islamic history. Few saw the treaty's success as a result of the Prophet's insight. It recognized Prophet Mohammed (peace be upon him) as the ruler of Madinah. Second, the Treaty put a stop to Quraish enmity against Muslims. They could now go about freely and debate Islam. Third, Muslims may make alliances with other tribes. Fourth, the 10-year peace with the Quraish

enabled them to spread Islam and deal with opponents throughout the peninsula. They swiftly conquered Khyber, a Jewish stronghold[25].

4.2.   Peace Agreements of Prophet Muhammad S.A.A.W with Tribes

As a guarantor of harmony and peace, the Prophet (PBUH) constantly upheld the agreements made during the Age of Ignorance. Islamic law, he said, would strengthen such accords, and claimed that he could join treaties on the subject. According to the context of the Quran

It was by God's grace that you (Muhammad) did deal gently with your followers: for if you had been harsh and hard of heart, they would indeed have broken away from you. Pardon them, then, and pray that they be forgiven. And consult with them in all matters of public concern."

(Quran 3:159)

If the agreement was to be formed between two tribes, the Prophet Muhammad would sign it in front of the representative of the opposite side at the tribe of Medina. was necessary to discuss the terms of the agreement before they were written down, and the issuing phase began as soon as the parties agreed on the treaty's article text. Given that he was illiterate, the Prophet would dictate the treaty's wording to his clerks. Ali was usually the one to do this task. Two versions of the agreement would be drafted: one for Prophet Muhammad and the other for the opposing party to the agreement. The witnesses of the parties were present throughout the discussion and drafting of the treaty, and their names were also included after the document. Indeed, Abu Bakr, Abdurrahman bin Avf, and others were the Muslim witnesses to the Hudaybiyah pact, whereas Mikraz bin Hafs and others were the mushrik witnesses. In addition, the treaty would have the embossed seal of the parties' chief negotiators[26].

---

[25] John Tolan, 'The Prophet Muhammad' (2018) 24 Common Knowledge.

[26] Ahlis Fatoni, Sebastian Herman and Adam Abdullah, 'IBN KHALDUN MODEL ON

"Until there is a drop in the sea big enough to wet a feather," the Prophet said, or "for as long as Mount Uhud exists," were examples of Prophetic phrases he employed to enforce obedience to agreements **(TARIQ HIJAZI 2022).**

4.3.   Constitution of Medina

A series of agreements drafted by the Prophet in the two or three years after the Hijrah (622 CE), or the migration of Muhammad and roughly seventy of his companions from Mecca to Medina. These treaties were reached between the Muhajirun and the prominent tribes of Yathrib (Medina), which included Jews, Christians, and newly-converted Muslims known as the Ansar. The Medina Constitution defines the umma as a community unified across tribe borders that is distinct from pagan culture. It also includes the Muhajirun into the Medinan tribe system, since the Muhajirun had given up the security of their Meccan clan connections and were apprehensive about their future in Medina. Several provisions also address the connection between the Muslim and Jewish communities, saying that each group has the right to freely exercise its faith. The Medina Constitution established the city as a new haram, similar to Mecca, with Muhammad as its founding holy man. These agreements indicate the Prophet's function as a leader and adjudicator of the community.

4.4.   Khutba Hujattul Wida

Khutbah hujjatul wida (the farewell sermon) is a thorough sermon that should be read and studied by every Muslim and non-Muslim of every age. It covers the fundamental principles of life, a thorough guide to spending it, and a

faultless life code. It is the greatest sermon in human history because it was given by the most honest, truthful, compassionate, eloquent, and exemplary individual on our planet's surface [27]. In the tenth year of Hijrah, the beloved Prophet (PBUH) announced that he intended to perform the Hajj. His companions also started preparing. Islam's finest leader, Prophet Muhammad (PBUH), led thousands of Muslims towards Makkah each year, hoping to experience Hajj and reap the bounties of Allah Almighty.

Dhul-Hulayfah Valley was the place where Prophet Muhammad (PBUH) performed Hajj and Umrah by Ihram. The wearing of this basic Ihram indicates a true devotion and sincerity towards Allah alone, as well as believing in the Final Day, and trusting in Allah alone. Throughout his lifetime, the Prophet (PBUH) only performed one Hajj, during his Farewell pilgrimage. In addition to this pilgrimage, you can also consider it a bridge pilgrimage or a farewell pilgrimage.

The Prophet (PBUH) led the pilgrimage to the mountain of Arafah on the 9th of Dhul-Hijjah, where he prayed to the Almighty Allah, worshipped Him, and instructed Muslims about pilgrimage and other Muslim laws. On that momentous day, he was accompanied by almost 140 thousand pilgrims[28].

5. Findings

Finally, we cannot comprehend political Islam without analyzing the character of current regimes. It is impossible to generalize either these regimes or the reactions of organizations labeled as "Islamist" throughout the varied Middle East area. Despite this constraint, this article has shown that the triumph of political Islam's battle of position implies that political Islamism has grown so mainstreamed that no

POVERTY: THE CASE OF ORGANIZATION OF ISLAMIC CONFERENCE (OIC) COUNTRIES' (2019) 5 Journal of Islamic Monetary Economics and Finance.

[27] Robin W. Lovin, 'Islamic And Christian Political Thought As Comparative Religious Ethics' (2016) 106 The Muslim World.
[28] Muharrem Hilmi Özev, 'Iran-Saudi Arabia Relations, 1932-2014' [2016] İktisat Fakültesi Mecmuası / Journal of the Faculty of Economics.

government in the area, democratic or not, can avoid interacting with it.

6. Recommendations

Both the West and Islam have a great deal to offer each other. When distrust, intolerance, and dread are the prevailing sentiments, nothing positive will come of it. During Europe's 'dark ages', Islam played an important role in preserving knowledge. When this information was rediscovered, it paved the way for European supremacy in science and technology today. During the Renaissance, Europe was liberated from the sway of corrupt and worldly ecclesiastical leaders. It was at this same time that comparable rulers throughout the Islamic world suppressed free speech and reasonable criticism, allowing European imperialism and colonialism to flourish from the eighteenth century until the mid-twentieth century. Islamic cultures may be able to play a more creative and vital role in the contemporary world if they can share information with Western societies in a mutually beneficial way. Simple material transfers aren't sufficient in this case. There must be a fundamental shift in both civilizations' core beliefs. God's revelation to Muhammad is a reality that non-Muslims must accept as a given. A real prophetic claim must be recognized if we may accept our monotheistic traditions and prophets. There is a place for critical examination of traditions, but we must do it from a place of respect and understanding rather than outright denial. In a Western society driven by rampant 'isms' such as individualism, materialism, consumerism, and secularism, Islam has a lot to give [29].

Human society's defining aspect is morality, which has been upheld as vital to Islam. This is what French Association "Islam et Occident" President Francis Lamand thinks "There are three key values that Islam can help bring back to Western society, which has grown too individualistic: the feeling of community, the holy, and the rule of law. This may be one way Islam has enriched Western society "As a matter of fact, the West must rein in its haughtiness and reevaluate its approach to the rest of the planet. We must all abandon the idea that there is a "rest of the world," regardless of how it is conceived.

7. Conclusion

All areas of a Muslim's life are governed by Islamic law. There are several hudud or Koran-revealed Islamic regulations. Homicide, extramarital sex, alcohol drinking, and gambling are all outlawed in some jurisdictions, for example. There are other regulations on inheritance and marriage, recompense in situations of murder or bodily harm as well requirements for fasting and prayer that are detailed in the Koran. Scholars of religion, or ulema, interpret the precepts and prohibitions in practice.

The second source of Law is Hadith and Sunna based on Koran's principles clarified and amplified by Prophet's Hadith and Sunna according to Shiite belief The Islamic community (imâ ') was able to aid with this understanding. Human reasoning (qiyâs) was also used to complement these sources of the law as required. 'Islamic sources of law are based on the Koran and Hadith, the ima' and the qiyas, which are acknowledged by all schools of thought, according to the traditional Muslim point of view. One is legitimate, while the other two are minor or have been rejected by one of the participating colleges. The takzir or judges are responsible for resolving other legal issues. To the extent that they follow Islamic law and Sunna, they are empowered to impose a punishment ("tradition"). For example, in Saudi Arabia or Iran, Islamic law is enforceable because of the country's constitution. Otherwise, the State's law takes effect, which may or may not be in line with Shariah, depending on the situation[30].

---

[29] Sanam Vakil, 'Review: Iran And Saudi Arabia: Taming A Chaotic Conflict, By Ibrahim Fraihat' (2021) 75 The Middle East Journal.

[30] "The Other Muslim Constitution Of Madina Manifestations Of The Political Aspects Politics

8. Future of Political Stability in Muslim World

In the Muslim world, states were founded before countries, so to build a feeling of community, secular leaders built a link between Islamic belonging and national belonging. "Hegemonic Islam" since there is a common feeling between secularists and Islamists that they are all citizens and members of the society. Today's rise of political parties with Islamic agendas is to be anticipated since this accords with the basic premise that Islamic belonging and nation-state belonging go hand in hand. What is shocking, is that Islamist groups are pushing for an Islamic state and think that the present state despite its links to Islamic traditions is not "Islamc enough." During the 1970s and 1980s, political Islamism seemed to threaten the political stability of Middle Eastern governments via coups and revolutions, as well as military battles that Gramsci described as "maneuver warfare." Except for Iran and Sudan, however, the threat has not proved to be as deadly as anticipated, and terrorism's capacity to bring about regime change as a consequence of the war of maneuver is uncertain. However, there has been a considerably slower rebirth of cultural Islam inside mainstream culture throughout the same period. Many political Islam groups, such as Egypt's Muslim Brotherhood, have concentrated on reforming society rather than quickly seizing control of the state, or, according to Gramsci's thesis, engaging in a battle of position. In this light, the danger of political Islam to contemporary governments is bigger than ever, since the success of the cultural renaissance has demonstrated that Islamist groups may achieve influence and power via democratic methods.

9. Bibliography

1. "The Other Muslim Constitution Of Madina Manifestations Of The Political Aspects Politics And Security". 2019. Zanco Journal Of Humanity Sciences 23 (s4). doi:10.21271/zjhs.24.s4.2.

2. "The Political Economy Of The Contemporary Middle East". 2021. The Muslim World 111 (1): 138-139. doi:10.1111/muwo.12376.

3. Abu–Hussin, Mohd Fauzi, Asmady Idris, and Mohd Afandi Salleh. 2018. "Malaysia'S Relations With Saudi Arabia And Iran: Juggling The Interests". Contemporary Review of The Middle East 5 (1): 46-64. doi:10.1177/2347798917744294.

4. Akbar, Ali. 2016. "The Political Discourses Of Three Contemporary Muslim Scholars: Secular, Nonsecular, Or Pseudosecular?". Digest Of Middle East Studies 25 (2): 393-408. doi:10.1111/dome.12084.

5. Al-Ramahi, Aseel. 2017. "Sulh: A Crucial Part Of Islamic Arbitration". SSRN Electronic Journal. doi:10.2139/ssrn.1153659.

6. Bilgin, Abdul Rezak. 2018. "Relations Between Qatar And Saudi Arabia After The Arab Spring". Contemporary Arab Affairs 11 (3): 113-134. doi:10.1525/caa.2018.113006.

7. Bleie, Tone. 2016. "Saudi Arabia And Iran: Friends Or Foes?". Internasjonal Politikk 74 (3). doi:10.17585/ip.v74.515.

8. Elliot Slotkin, Joel. 2015. "Matthew Dimmock Mythologies Of The Prophet Muhammad In Early Modern English Culturemythologies Of The Prophet Muhammad In Early Modern English Culture. Matthew Dimmock. Cambridge: Cambridge University Press, 2013. Pp. X+291.". Modern Philology 112 (4): E298-E300. doi:10.1086/679318.

9. Fatoni, Ahlis, Sebastian Herman, and Adam Abdullah. 2019. "IBN KHALDUN MODEL ON POVERTY: THE CASE OF ORGANIZATION OF ISLAMIC CONFERENCE (OIC) COUNTRIES". Journal Of Islamic Monetary Economics And Finance 5 (2). doi:10.21098/jimf.v5i2.1066.

10. Firoozabadi, Omid Andalib. 2016. "Resolving Disputes Among Islamic Countries Within The Framework Of Organization Of Islamic Conference". Mediterranean Journal Of Social Sciences. doi:10.5901/mjss.2016.v7n4p682.

11. Gibson, Dawn-Marie. 2019. "Contemporary Black Muslim Women's Voices In The Final Call, 1979-2018". The Muslim World 109 (3): 375-393. doi:10.1111/muwo.12296.

12. Hameed, Sameena. 2020. "Political Economy Of Rentierism In The Middle East And Disruptions From The Digital Space". Contemporary Review Of The Middle East 7 (1): 54-89. doi:10.1177/2347798919889782.

13. Hassani, Mohammad. 2017. "Book Review: Milani Commett, Ishac Diwan, Alan Richards, And John Waterbury (2015). A Political Economy Of The Middle East". Contemporary Review Of The Middle East 4 (2): 229-230. doi:10.1177/2347798917694761.

14. K. Jalloud, Methak. 2018. "Military Relations Between United States And Arabia Saudi: Al-Dhahran Air Base As A Sample: (9): 231-247. doi:10.33899/regs.2008.30172.

15. Kamali, Mohammad Hashim. 2016. "Caliphate And Political Jurisprudence In Islam: Historical And Contemporary Perspectives". The Muslim World 106 (2): 384-403. doi:10.1111/muwo.12145.

16. Kuru, Ahmet T. 2014. "Authoritarianism And Democracy In Muslim Countries: the Rentier States And Regional Diffusion". Political Science Quarterly 129 (3): 399-427. doi:10.1002/polq.12215.

17. Levy, Yagil. 2018. "Theorizing Desecularization Of The Military: The United States And Israel". Armed Forces & Society 46 (1): 92-115. doi:10.1177/0095327x18806516.

18. Lovin, Robin W. 2016. "Islamic And Christian Political Thought As Comparative Religious Ethics". The Muslim World 106 (2): 226-233. doi:10.1111/muwo.12138.

19. Muzyka, Ye. V. 2016. "RELIGIOUS FACTOR IN THE CONFLICT BETWEEN IRAN AND SAUDI ARABIA". Islam In The Modern World 12 (2): 161-170. doi:10.22311/2074-1529-2016-12-2-161-170.

20. N. Agil, Hussain. 2021. "A Comparative Study On Competition Laws And Practices Between Saudi Arabia And The United States". AAU Journal Of Business And Law, 1-14. doi:10.51958/aaujbl2021v5i2p4.

21. Özev, Muharrem Hilmi. 2016. "Iran-Saudi Arabia Relations, 1932-2014". İktisat Fakültesi Mecmuası / Journal Of The Faculty Of Economics, 83-104. doi:10.26560/iuifm.331699.

22. Seera, N.K., and S. Taruna. 2018. "A Novel Framework To Optimize I/O Cost In Mapreduce: An Index-Based Solution". Procedia Computer Science 132: 1270-1279. doi:10.1016/j.procs.2018.05.043.

23. Seera, Suryanarayana, and Hampapathalu A. Nagarajaram. 2021. "Effect Of Disease-Causing Missense Mutations On Intrinsically Disordered Regions In Proteins". Protein & Peptide Letters 28. doi:10.2174/09298665286662111261 61200.

24. Setiawan, Chandra, Taufiq Hasan, and M. Kabir Hassan. 2017. "Non-

Performing Loans And Bank Efficiency Of Conventional And Islamic Banks In The Organization Of Islamic Cooperation (OIC) Countries". Journal Of Islamic Economics Banking And Finance 13 (4): 18-43. doi:10.12816/0051000.

25. Solomon, Hussein. 2015. "Political Islam: An African Perspective". Contemporary Review Of The Middle East 2 (1-2): 88-103. doi:10.1177/2347798915577719.

26. Tolan, John. 2018. "The Prophet Muhammad". Common Knowledge 24 (2): 256-279. doi:10.1215/0961754x-4362457.

27. Vakil, Sanam. 2021. "Review: Iran And Saudi Arabia: Taming A Chaotic Conflict, By Ibrahim Fraihat". The Middle East Journal 75 (1): 165-168. doi:10.3751/75.1.302.