

## Methods and Procedure of Prophet (PBUH) for the Deterrence of Extremism and Terrorism: A Research Assessment

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### **Abstract**

*Peace and Harmony have always been the essential elements for sustainable development. A society deprived of Peace means, a society full of extremism, radicalism, and unjust. Terrorism, Radicalism, and extremism are causing social and economic destabilization. Keeping in view the importance of peace, Prophet Abraham AS, pleaded for the bestowing of peace for the City of Makkah, as Allah SWT says: "O My Lord! Make this City the City of Peace" (Al-Baqarah: 126). Today, Restoration of Peace is the voice of the town for the world community to overcome extremism and terrorism, which not only badly affected Muslims around the globe, but also the inhabitants of the state of Pakistan. To combat the ongoing War on terror and to restore peace and tranquility the economy of Pakistan has been horrifically disturbed, as more than US\$ 123 billion were spent for the last 15 years. Various theories and methods have been introduced to eradicate Terrorism and violence, but the best method to overwhelm this ulcer is to follow the instructions laid down by the Prophet (PBUH) for the restoration of peace and eradication of violence and extremism. This article investigates how Prophet Muhammad (PBUH) restored peace & harmony and eradicated violence and extremism. It is found that the Prophet Muhammad (PBUH) used various methods of internal and external monitoring systems, warfare effective monitoring strategies, Diplomacy, Accords, raiding operations, preaching, Ruse of war, and single combat, etc., known as International Humanitarian Law, to overcome the terrible challenge of extremism and terrorism, consequently established the peaceful state of Madinah, where the law of justice, fundamental rights, rights of combatants and non-combatants were preserved.*

**Keywords:** Extremism, Terrorism, violence, Peace, Prosperity, Ruse of War, Combatants and Non-combatants, the teaching of Prophet Muhammad (PBUH) and IHL etc .

### **The Prophet ((PBUH)) Respected Peace and Disliked Violence:**

The Prophet ((PBUH)) naturally hated unrest and anarchy, which is why even before the Prophethood, The Prophet ((PBUH)) was involved in efforts for peace. In this regard, he participated in the famous incident of the oath of allegiance to stop the killing and bloodshed in Arab society at the age of just 20 years.

لَقَدْ شَهِدْتُ فِي دَارِ عَبْدِ اللَّهِ بْنِ جَدْعَانَ حِلْفًا مَا أَحْبَبْتُ أَنْ يَلِيَ بِهِ حُمْرَ النَّعَمِ، وَلَوْ أَدْعَىٰ بِهِ فِي الْإِسْلَامِ لَأَجَبْتُ<sup>1</sup>

*"I have witnessed an agreement in the house of Abdullah bin Jadaan, If red camels would have been offered to me to turn down this agreement of peace, I would have never accepted it, and if I was called upon such accords in Islam I would have recognized it".*

Similarly, at the time of the construction of the Ka'ba before the Prophethood, there was a difference of opinion among the different tribes on the installation of the Black Stone and the matter reached war and bloodshed, on this occasion when the Messenger of Allah ((PBUH)) was ordered, all the tribes agreed to it because they knew that he would decide only who would end war and create an atmosphere of peace.- The Prophet ((PBUH)) lived up to their expectations and made a wise decision to prevent the spread of fitnah and corruption. Even though He was 35 years old, the elders and leaders of the Makkah accepted the reconciliation among various tribes.<sup>2</sup> In this regard, an important event from Seerat-e-Tayyaba is the demolition of Masjid Zarar. The hypocrites built a building called the Mosque. Through revelation, Allah informed him of the purpose of the construction of this mosque and declared it as "Zarar" i.e. a harmful mosque.

"وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِزْوَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ"<sup>3</sup>

*And those who built the mosque to harm, to speak of disbelief, to divide the Muslims, and to provide shelter for those who have previously fought Allah and His Messenger.*

Masjid-e-Zarar was built to create divisions among Muslims and spread unrest in Madinah, so when Allah opened the conspiracy of hypocrites, The Prophet ((PBUH)) sent a group of Companions to demolish the building so that no one gets a chance to spread terror and the atmosphere of peace is maintained<sup>4</sup>. This incident is also important in the sense that even if terrorism and unrest are spread from the building built in the name of the mosque, The Prophet ((PBUH)) did not leave it and demolished it.

### **The Steps Being Taken by The Prophet ((PBUH)) for the Prevention of Terrorism:**

Crime and war were common in Arab society. There were years

of fighting over petty issues and killings were part of society. Under these circumstances, when The Prophet ((PBUH)) founded the state of Madinah, the state feared extremism in various forms from within and the nascent state was also facing threats from outside. Without wasting time, The Prophet ((PBUH)) took steps that completely averted these threats and eliminated the problems that caused them in such a way that they could not arise again in decades.

**The Prophet ((PBUH)) formulated two types of policies for the state-level fight against terrorism:**

- (1) Domestic/Interior Policy      (2) Foreign Policy

**(1) Domestic/Interior Policy**

Discouragement and Prevention of Root Causes of Extremism

An excellent administrator has an eye on the root cause of problems, The Prophet ((PBUH)) proved to be an excellent administrator and not only realized the issues causing terrorism and extremist mentality in time but also issued immediate orders to prevent it. Below will be a brief mention of these issues and the Prophet's way of preventing them:

Ethnicity and Nationalism: Tribalism was rampant in Arab society, which often led to unrest, corruption and extremist ideologies in the society. The Prophet ((PBUH)) vehemently denied the slogans of nationalism and nationalism, as narrated in Sunan Abi Dawud:

ليس منّا من دعا إلى عصبيةٍ وليس منّا من قاتل على عصبيةٍ وليس منّا من مات على عصبيةٍ<sup>5</sup>

*"He who summons others to party-spirit does not belong to us; and he who dies upholding party spirit does not belong to us."*

The Prophet ((PBUH)) made an Abyssinian slave, Sayyidina Bilal, the muezzin of the Prophet's Mosque, the main site of the state, and buried this thought in such a way that the Muhajirin would say about a Persian slave, Salman, that he belongs to us and the Ansar would call him his own.<sup>6</sup>

The slogan that has hurt Pakistan the most so far is the slogan of nationalism. The same slogan divided this country in the name of the right to death, although the language is only a means of communication, it was made the basis of ignorance. As Muslims, we have to follow The Prophet ((PBUH)) and bury the false and hollow slogans of nationalism, nationalism, language and provincialism. At the state level too, there is a need to take such steps according to the Constitution so that based on these slogans, the youth are completely stopped from taking them towards extremism and terrorism.

**Debate on Fiqh Issues:**

There is also a difference of opinion on issues that promote extremist mentality, based on which there are inconclusive debates and debates that cause hatred and discrimination in society. Although the Prophet's ((PBUH)) method was that at the time of disagreement, if there was room for them, he would resolve the difference of opinion and at the same time insist on avoiding future differences, Sayyidina Abdullah bin Mas'ud heard Sayyidina Amr bin Al-'As reciting in the mosque with a recitation that he had not heard from The Prophet ((PBUH)), he complained to the Messenger of Allah ((PBUH)). Expressing displeasure, he said:

7. *كَيْلًا كَمَا مُحْسِنٌ وَلَا تُحْتَلِفُوا فَإِنَّ مَنْ كَانَ قَبْلَكُمْ اِخْتَلَفُوا فَهَلَكُوا*

*“Both of you are on the right track, do not dispute among yourselves, as people before you were destroyed by quarrels”*

The effect of these prophets' teachings was that despite the differences in various Fiqh issues, everyone followed the orders according to their point of view and did not criticize anyone, nor were these issues a cause of sectarianism.

If the difference of jurisprudence is within the limits, then it is a mercy for the ummah, but in our case, this mercy has been made difficult. Debates over jurisprudential differences have become a common practice, especially after the advent of social media. Therefore, scholars of all sects should correctly explain the scope of Fiqh issues in their seminaries and make them aware of the teachings of Sirat Tayyaba regarding it. Similarly, purely academic issues should be avoided in public and a policy should be made at the state level that discussions should be organized under the supervision of constitutional bodies such as the Council of Islamic Ideology and efforts should be made to introduce consensus issues.

**Sectarianism:**

Love for both the Companions and the Ahl al-Bayt (R.A) is part of our faith. In this regard, with the instructions of The Prophet ((PBUH)), a collection of books of hadiths is full. The Prophet ((PBUH)) described the Companions and the Ahl al-Bayt (RA) as the basis of religion, and in a hadith, at the time of the disintegration of the Ummah, The Prophet ((PBUH)) described his methods and that of the Companions as the standard of truth:

إِنَّ أُمَّتِي سَتَمُتْرِقُ عَلَى ثَلَاثَةٍ وَسَبْعِينَ فِرْقَةً كُلُّهَا فِي النَّارِ إِلَّا فِرْقَةً وَاحِدَةً قِيلَ يَا رَسُولَ اللَّهِ مَنْ هُمْ؟ قَالَ مَا أَنَا عَلَيْهِ وَأَصْحَابِي<sup>8</sup>

*"Surely, sooner my ummah will be divided into 73 sects, all of them will go to hell except one. It is said, who are they? He said: "Whoever is on the path on which I and my Companions are."*

The same thing has been said about the Ahl al-Bayt (a) as well:

إِنِّي تَارِكٌ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا إِنْ اتَّبَعْتُمُوهُمَا وَهُمَا كِتَابُ اللَّهِ وَأَهْلُ بَيْتِي<sup>9</sup>

*"I am leaving two things in you, if you grasp them, you will never go astray, they are the Book of Allah and my Ahl al-Bayt"*

The result of the best practices of The Prophet ((PBUH)) was that there was never an atmosphere of murder over such a thing.

Although the majority of Pakistani society is Sunni Muslims, Shias are also present in large numbers. Both are believers in the name of Allah and Muhammad, the Qur'an and the Last Day, but in the name of the Companions and the Ahl al-Bayt(a), a handful of the two sects have been involved for decades and so far, tens of thousands of people have fallen prey to this sectarianism. In this case, the role of serious scholars, khatibs and Zakirin is very important. Their influence is very high in their hearts, so if they keep these aspects of the life of Tayyaba in front of the public, how much The Prophet ((PBUH)) used to condemn the differences in religion and the takfir of the Muslims and how much he loved the Companions and the Ahl al-Bayt (RA). So, it is hoped that very soon communalism and groupism will be eliminated from our society, and unity and mutual brotherhood will develop between these communities. At the state level, the Ministry of Religious Affairs can address these issues through concrete and sustainable measures.

### **Promoting a Culture of Collectivism and Unity**

Soon after the migration to Madina, The Prophet ((PBUH)) that the society of Madinah was divided into tribes, there was no concept of collectivity nor any point on which different ideas and different religious tribes could be gathered. The problem was compounded by refugees from outside. In the tribal environment of Madinah, bloodshed was going on for years, each tribe was looking for the blood of the other and the atmosphere of terror and fear prevailed all the time. The Prophet ((PBUH)) was the first to take steps to create the idea of gathering. Soon after his migration, he founded a mosque in Quba before arranging accommodation for the Companions. Because in Muslim society, the mosque is considered a symbol of collectivity<sup>10</sup>.

The second task in this regard was to establish a dialogue between the Muhajirin and the Ansar<sup>11</sup>. While establishing a relationship helped to solve economic problems, there was also the idea

of collectivism and becoming one another's handiwork. In the beginning, a relationship was established between a total of 90 people, not just 90 people, but 90 families. It was a revolutionary process to bring people into a series of different ideas and to create a sense of cooperation.

Both of these were steps that clearly showed the map of the new state that by establishing collectivism, individual interests would be protected and an atmosphere of peace would be established.

The greatest threat to the peace of Madinah was the presence of Jewish tribes who differed from the Muslims based on faith, and there was a possibility of tension and war between the Muslims and the Jews at any time over religion and belief.

The Prophet ((PBUH)) realized these constant threats to peace and devised the best strategy to avoid a possible backlash and started trying to gather these different religious people on a common document and in just five months he succeeded in it. All the tribes of Madinah, consisting of people of different religions, agreed to a common document in 1/11. This document was later renamed "Misaq-e-Madina".

At the beginning of <sup>12</sup>this part, the citizens of the state were declared as one nation and one ummah despite belonging to different tribes:

هَذَا كِتَابٌ مِنْ مُحَمَّدٍ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ مِنْ قُرَيْشٍ وَيَثْرِبَ وَمَنْ تَبِعَهُمْ، فَالْحَقُّ بِهِمْ  
وَجَاهَدَ مَعَهُمْ إِنَّهُمْ أُمَّةٌ وَاحِدَةٌ مِنْ دُونِ النَّاسِ<sup>13</sup>.

*"This is a book (document) from The Messenger of Allah ((PBUH)), which is between the believers and the Muslims who belong to the Quraish and Yathrib, and all those who follow him later and fight with them. It is an ummah separate from all human beings".*

This treaty established an ummah that transcended different tribal affiliations and beyond color and race and established a unity that was founded on a religious faith<sup>14</sup>.

As a result of this move, Madina never faced internal disturbances, nor was anyone encouraged to openly spread terror and unrest. However, after some time, when some hidden conspiracies came to light, due to these agreements, it became easier to end it and a permanent solution.

In the recent past, social discrimination has increased tremendously in the country, language, provincial rights, creed, religion, etc. are being divided in the society in every possible way, leading to the promotion of extremist sentiments, so according to the

teachings of the Prophet, terrorism and extremism can be eliminated by blocking the path according to social discrimination.

### **Steps taken for Economic Stability and elevation of poverty**

Poverty, unemployment, and economic instability are among the reasons for the people, especially the youth, to turn to extremism and terrorism. If seen, most of these recruitments come from the financially weaker sections of society. This is the reason why The Prophet ((PBUH)) took exemplary steps for poverty, unemployment, and economic stability after migrating to Madinah. After the migration, after the settlement of the refugees, there was a problem with their livelihood, initially the newly-born state had few employment opportunities, but if their unemployment could be a precursor to social problems, then The Prophet ((PBUH)) established a series of relations between the Ansar and the Muhajirin and involved the Muhajirin in economic activities with the Ansar. Muslim livelihoods were mainly trade and commerce, agriculture and farming, and crafts and labor<sup>15</sup>. If the Prophet ((PBUH)) had ordered, the Ansar, who were willing to go to any extent in every cooperation with the Muhajirin, made such an offer to them<sup>16</sup>, but The Prophet ((PBUH)) instead of wasting the workers of the refugees and leaving them unemployed, shared them with the Ansar.

The second step for economic stability was that a large population of Madinah was associated with agriculture, so The Prophet ((PBUH)) made revolutionary reforms related to agriculture so that along with economic benefits, the unemployed could also get employment, one of these steps was the settlement of barren lands. The Prophet ((PBUH)) encouraged the settlement of barren lands and issued a revolutionary decree that whoever settled uninhabited land that did not belong to anyone, will belong to him. Sayyidina Umar (RA) made decisions on it by making it a formal law during his caliphate<sup>17</sup>. The effect of this order was that those who did not have employment got a respectable form of employment and the poverty rate gradually decreased.

Another step in this regard was to promote business activities, because the residents of Madinah, especially the refugees, were involved in trade, but trade and economic activities were under the influence of Jews. Along with this, he often took capital and economic benefits. This could have resulted in unrest among traders and youth and could have led to internal disturbances and unrest. Therefore, The Prophet ((PBUH)) decided to establish a separate trade platform for

Muslims from the Jews, because Madina, being an International *Trade Corridor*, a trade center, and a fine agricultural area, not only needed a new market but also had a high chance of success<sup>18</sup>. Therefore, The Prophet ((PBUH)) established his own market to promote commercial activities and solve the problems of small traders and declared that no tax would be charged from you in this market and there would be no injustice to you<sup>19</sup>. The Prophet ((PBUH)) appointed separate supervisors and inspectors for this market so that no one could do whatever he wanted and the customers would not face problems<sup>20</sup>. In this new trading platform of Madinah, investors were given maximum facilities, so the reluctant investors had to come here. This made Madinah a global market and proved to be the basis of economic prosperity.

Taking steps for economic stability resulted in the prevention of unrest and internal disturbances, as well as the youth were satisfied with their lives rather than being someone's instrument due to poverty and unemployment. This completely closed the way for recruitment of troublemakers and the state got a big success on this front. Unfortunately, the economic situation in Pakistan continues to deteriorate, with a large number of the population living below the poverty line, who do not even have access to the basics of life. In such a situation, the terrorists make them their companions by giving financial lure, thus a big way is open for the recruitment of terrorists. Although efforts are underway for economic stability, they have not yet proved to be effective enough for foreign investors to come here to invest without fear, so there is a need to formulate a comprehensive and long-term policy at the state level in this regard that can attract investors to it.

#### **Rule of law and legal equality**

In a society where the law is enforced and the same law is applied to all citizens, no one tries to take the law into their own hands. Before migration, the concept of legal equality did not exist among the Arab tribes. In Madinah, when there was a case of killing in two tribes, Banu Nadir and Banu Qurayza, no equality was taken care of, but the powerful tribe Banu Nadir would have taken precedence. If a person of Banu Qurayza killed the man of Banu Nadir, he would be punished, but if a person of Banu Nadir killed the man of Banu Qurayza, he would not be taken from him but would be released with 100 Wasaq dates as a fine<sup>21</sup>. When the Prophet ((PBUH)) made legal equality among the citizens a part of the initially agreed constitution of Madinah, he declared the blood of all citizens equal, and set the blood



of all the same<sup>22</sup>.

Similarly, The Prophet ((PBUH)) did not take into account anyone's worldly status in the matter of law but even said that if any crime is committed against my children, then no concession will be given to them. On one occasion, when The Prophet ((PBUH)) was recommended in favor of a woman from a respectable family in a theft case, he became very angry and said:

"أتشفع في حد من حدود الله ثم قام فاختطب ثم قال إنما أهلك الذين قبلكم أنهم كانوا إذا سرق فيهم الشريف

<sup>23</sup>تركوه وإذا سرق فيهم الضعيف أقاموا عليه الحد وإيم الله لو أن فاطمة بنت محمد سرقت لقطعت يدها"

*"Are you intercede in the Limits of Allah SWT, then he stood up and spoke that "Those who were your predecessors, if their honorable stole something, they left him free, and if the weak stole, they set up the limit on him, and by God, if Fatima bint-e-Muhammad stole, her hand would be cut off".*

In this case, The Prophet ((PBUH)) did not spare anyone, even he presented himself to the people for revenge, the effect of which was that if someone's right was violated, he would turn to the government instead of taking the law into his hands because he believed in the knowledge of the law. Similarly, there was no concept of a separate law for the rich and the poor, the same law was applied to both, which prevented class division in society and prevented the creation of an extremist mentality.

The slowness in the implementation of law in Pakistan has reached its loneliness, as well as examples of legal inequality come to light every day, which creates unrest in the society and unrest among the youth. For these reasons, the youth take the path of law into their hands and resort to violence. Therefore, this has to be seriously considered and according to the teachings of Sirat Tayyaba, legislation and bold decisions are needed for immediate implementation of the law. Similarly, legal equality has to be ensured so that the youth have faith in state institutions and they do not become instruments of anyone.

#### **Withholding of Fund:**

Terrorists and extremists need resources to spread their network and carry out terrorist acts and without them, they cannot succeed in their mission, so the Prophet ((PBUH)) took steps to stop the funding of the Quraish-e-Makkah, which carried out terrorist acts against the State of Madinah. After the migration of Madinah, the terrorist activities of the Quraish were going on and in the future, they were trying to create problems for the Muslims from outside as well as to spread corruption

and terror within the state by colluding with the Jews in Madina. For this purpose, the people of Makkah sent Abu Sufyan with their goods to Syria with a trade caravan so that resources and expenses could be arranged<sup>24</sup>. Therefore, the Prophet ((PBUH)) also decided to stop the funding of the disbelievers and put economic pressure on them in order to protect the Muslims<sup>25</sup>. The Prophet ((PBUH)) did not agree to this, but the Quraish sent several expeditions to target the trade caravans of Makkah. At the same time, the Prophet ((PBUH)) made agreements with allied tribes and tried to impose an economic blockade of The Quraish of Makkah. The fruits of this strategy soon came out and the Quraish themselves agreed to make a peace treaty in the form of the Treaty of Hudaibiya and to stop terrorist activities.

In Pakistan too, it is the same way to rein in extremists and terrorists that steps should be taken to stop their funding. Such a comprehensive policy should be made so that it becomes impossible for extremists to get resources from both at home and abroad. In this regard, the implementation of laws should also be ensured to completely stop smuggling and black money, because this money is often used in terrorist acts.

#### **Surveillance Activities:**

The strategy for terrorists to spread their network of terrorist acts prematurely is a robust and organized system of espionage. The Prophet ((PBUH)) understood the importance of the spy system, so He kept and sent spies both at home and abroad. In this regard, a regular department was also established to protect the life, property, and honor of the citizens of the state, and Muhammad bin Maslamah Ansari was entrusted with the leadership of this department. Under them, their appointees kept watching their respective neighborhoods and areas.<sup>26</sup> Similarly, He sent spy missions outside the state to monitor the activities of the enemy<sup>27</sup>. As a result, many of the enemy's plans were already exposed and the security of the state and the people was ensured.

There are excellent agencies in Pakistan, but due to various reasons, terrorists get an opportunity to operate, so a strategy should be prepared to further improve the performance of these agencies so that terrorist activities can be stopped in advance and terrorists do not get a chance to spread the network.

#### **Giving quick punishments**

Crimes against the state and acts of terrorism cannot be stopped unless strict action is taken against the elements involved in the

incidents of violence, especially such groups and organizations. The Prophet ((PBUH)) adhered to the policy of zero tolerance in this matter; one example of action against such terrorist groups from Sirat Tayyaba is the action against Banu Nadir, who was involved in the crime of conspiring against the state while living within the state of Madina, although these things were forbidden in the unanimous constitution. Therefore, the Prophet ((PBUH)) acted immediately against them and drove them out of the boundaries of the state<sup>28</sup>. In the same way, Banu Qurayzah, along with the enemies of the state, tried to destroy the peace of the state, for which the Prophet ((PBUH)) severely punished him<sup>29</sup>. In our opinion if the crimes of the captives were not of severe nature, then they might be given capital punishment rather they be treated as normal captive and bahved with Ihsan. For the reason they will be not only accepting the state writ but will also become Muslims as well.<sup>30</sup> As a result of the strong and prompt action against terrorist and extremist groups, no one else was encouraged to betray the state and conspire with others to harm the state peace and ensure lasting peace in the state.

Terrorist groups are the worst enemies of peace in Pakistan, however, the problem is that action is taken against these groups, and their leaders are also arrested. But the judicial system works very slowly, due to which it takes years for the culprits involved in an incident to be punished despite being arrested, so there is a need to make such changes in the judicial system under the Constitution and basic human rights that extremists and terrorists can be punished immediately. This can lead to an end to terrorism as soon as possible.

### **Combing Operation**

With immediate action against terrorist groups, if there is a terrorist who is involved in anti-state or terrorist activities, then arresting or targeting him through combing operations is essential for state peace. There are many examples of this in Sirat Tayyaba. Ka'b bin Ashraf was a poet and chieftain, he used to raise enemies against the Prophet ((PBUH)) and Muslims and openly challenged the state. Since his arrest was not possible because he was the leader of a large tribe, the Prophet ((PBUH)) ordered Muhammad bin Maslamah and his companions to target him through a combing operation<sup>31</sup>. Similarly, a man named Abu Rafi was at the forefront of conspiracies against the state, the Prophet ((PBUH)) sent Abdullah bin Atiq and his companions to take action against him, who killed him in his house by conducting a combing operation<sup>32</sup>.

These actions yielded immediate results and no one was encouraged to indulge in anti-state activities and no one dared to disturb state peace. In this way, seeing the writ of the state, the people involved in such matters were automatically forced to live a peaceful life according to the Constitution.

There is a constitution in Pakistan, in which every citizen has the right to access fundamental rights and free and fair legal action, but terrorists who are not in the power of the government to arrest should be targeted through combing operations. The advantage of this will be that on one hand terrorism will be ended and on the other hand, the risk of collateral damage will be also reduced by combing operations.

### **Rehabilitation**

For those who are not involved in terrorist acts but have terrorist status, steps are necessary to rehabilitate them, otherwise they are completely in the hands of extremists and terrorists. In the time of the Prophet ((PBUH)), the example of this is those who conspired against the Muslims and their state by being part of the disbelievers, when such people came to the Muslims or were somehow close to the Muslims, the Prophet ((PBUH)) used to take steps to rehabilitate them in different ways. One of these measures was that special financial assistance was given to such people, such as the share of Zakat money was fixed for them, they were given more share in the booty than others. The second step was to keep them in an environment that would enable their mental rehabilitation, such as Thumatha bin Uthal was kept in the mosque for three days, He ((PBUH)) the routines of the Prophet ((PBUH)) and the Companions with his own eyes for three days, so his views about The Muslims changed completely<sup>33</sup>.

These measures had an immediate impact and the opponents of the state began to become so loyal to the state that they were ready to sacrifice their heads for the state.

There are also people affected by extremist mentality in the country, who are not involved in terrorist incidents, there is a need to work like the Prophet for the rehabilitation of such people initially they should be provided a good and healthy environment for their mental rehabilitation as well as they should be funded, hopefully it will have positive effects and many more. Soon such people will use their capabilities for the betterment of the state.

### **(2) Foreign Policy**

To prevent extremism and terrorism, the Prophet ((PBUH)) made an excellent foreign policy along with the interior. Foreign policy

included the following measures:

### **Relations with neighbors**

When the Prophet ((PBUH)) founded the new state, the state faced internal threats as well as external threats, and in a society like The Arabs, at any time there was a danger of actions by them to destroy the peace of the state. The Prophet ((PBUH)) had already realized this danger, so he began to go and send delegations for diplomatic relations and peace agreements with neighboring tribes. In this regard, a peace agreement was first reached with a non-Muslim tribe living in the north of Madinah. This was followed by agreements with the tribes of Banu Madlaj, Banu Damra, and Mazinah, who settled to the south and east. These treaties averted the threat of external aggression, as these tribes were non-Muslims and the state's borders were insecure because of them<sup>34</sup>. In addition to these early agreements, over time, diplomacy continued with many governments and tribes far and near, and agreements were made from time to time, notable among them being the peace treaty with the Christians of Najran. Najran is a vast area of seventy-three (73) settlements on the Yemen side. There were more than 100,000 fighters in it<sup>35</sup>. These agreements brought both defense and economic benefits to the state.

The geographical importance of Pakistan is not hidden from anyone, its borders are connected with a global power like China on the one hand, and on the other hand it is connected with the Central Asian states by land route, while on the south side, it is connected to the sea used throughout the year. Due to this geographical importance, the country has always been the target of enemies and here foreign forces continue to carry out terrorist activities through their proxies inside the country. Our eastern border is not secure, because relations with India have been tense from the beginning and so far there have been three regular wars. Similarly, for the last four decades, there has been tension on the western border and there are ways to support extremists and terrorists from both sides. Therefore, peace agreements should be signed with all neighboring countries regularly to ensure peace within the state.

### **Abiding by agreements/ not using your land against others**

It is necessary for every country that wants peace to have good relations with neighboring countries, make agreements with them, as well as do not allow their land to be used against anyone by following these agreements, in this way those countries will also not allow their land to be used against you, these bilateral agreements are

indispensable for the peace of the countries on both sides. The Prophet ((PBUH)) understood the importance of these agreements, so when he had the opportunity to make a peace treaty with his worst enemies, the polytheists of Makkah, in the sixth year of his migration, he gladly made an agreement but then went to any extent to abide by this agreement. According to the agreement, if a resident of Makkah goes to the Messenger of Allah ((PBUH)), it will be obligatory for the Messenger of Allah ((PBUH)) to send him back to Makkah, that is why Abu Basir fled from Makkah and reached Madinah and the Quraish sent two men to return him. He took advantage of the opportunity and killed him with the sword of one of them and returned to Madinah and said to the Prophet ((PBUH)) that you have fulfilled your responsibility by returning me under the agreement, now I have come back after getting rid of them, so allow me to stay here. The Prophet ((PBUH)) reacted sharply to this and said about him, "Death to his mother! Then Abu Basir left Madinah.

In this incident, it can be seen that the Prophet ((PBUH)) refused to give shelter to criminals from other countries on his soil, not only adhering to the agreement with neighboring countries. The effect of this was that within a period of ten years, the state of Madina became an invincible force, with a major role being the moral superiority that the Prophet ((PBUH)) had proved by abiding by covenants.

Pakistan is also facing the same problems, so in this regard, peace agreements should be made in the light of clear character, then the agreements should be adhered to and the policy of not using their land against anyone should be strictly followed, so that others do not dare to use their land against us and peace can be ensured here.

### **Conclusions**

1. There is no better way for an Islamic country to prevent terrorism and extremism than the life of the Prophet ((PBUH)).
2. The Prophet ((PBUH)) had established strong domestic and foreign policies to prevent terrorism.
3. The main focus of the Prophet's admission policy was to create unity in the society and to eliminate all possible forms of division. At the same time, measures to stop the recruitment and funding of terrorists, immediate punishment, and rehabilitation of people suffering from terrorist mentality were also part of the interior policy.
4. The foreign policy of the State of Madina consisted of relations with neighboring countries, peace treaties, and measures not to

use its territory against anyone under agreements.

### **Recommendations**

1. A policy should be made by taking the people into confidence to eliminate terrorism and extremism and the role of Ulama, media, and educational institutions is the most important in this regard. Therefore, such a strategy should be made that all these stakeholders should be recognized, especially in the educational curriculum, such incidents, and such examples should be included frequently so that students are well aware of the prevention and prevention of extremism and terrorism.
2. It is also important to ensure the rule of law and legal equality and at the same time, a clear policy should be made to prevent extremist content on social media so that the youth do not fall prey to them.



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