

2024

(3) The main purpose of Ghazwat-e-Nabawi (PBUH) was to establish peace. Explain.

1. Introduction

Islam, as a religion of peace and mercy, teaches and preaches peace, justice, tolerance, good will and equality among human beings. Allah says in the Quran: 'If the enemy inclines to peace then incline to it also and rely upon Allah.' (Surah Al-Anfaal). The Holy Prophet (PBUH) is the personification of these teachings and commandments of Allah.

2. Holy Prophet (PBUH) as a Symbol of Peace

The Holy Prophet (PBUH) has been titled in the Quran as 'Al-Rahmah' meaning mercy for all. The study of the Sirah of Prophet Muhammad (PBUH) proves that the personality of the Prophet (PBUH) is a source of peace and mercy, not only for Muslims but for all the people.

people of all the times. Allah says in the Quran: 'And We have not sent you, [O Muhammad], except as a mercy to the worlds.'

3. Main Purpose of Ghazwat-e-Nabawi

Ghazwat-e-Nabawi refers to all the battles led by the Holy Prophet (PBUH) and its main purpose has always been to establish peace. For example, The Battle of Trench, which is also called Ahzab, is an important portrayal of the peace being the main purpose of war. Herein, the Jews had announced that no pact of alliance existed any longer with the Holy Prophet (PBUH). The invaders were proved to be the worst enemies of peace and hence it was established that they may be crushed or dominated to maintain and guarantee the peace of the society. Consequently, the Holy Prophet had to change his strategy and thus, he declared: 'Now we will take the initiative in war and will not wait for the land of Islam

to be invaded, we will move forward to the invaders.' This shows that the Holy Prophet (PBUH) only resorted to war to reestablish lasting peace.

3.1. The Holy Prophet Preferred Peace over Aggression

The Holy Prophet (PBUH) avoided wars at all costs. ~~But whenever a situation arose that became a threat to peace, He (PBUH) would not hold back otherwise.~~ He (PBUH) tried his best to bring about peace agreements. According to the books of Seerah, the Qurash wanted to embroil him in minor or major wars for more than eighty times, but the Prophet did his best to avert war through peaceful policy. The Prophet Muhammad (PBUH) said: 'So verily after me, there will be conflicts and affairs, so if you are able to end them with peace, then do so.'

3.2. Policy of Tolerance and Avoidance of Confrontation by the Holy Prophet

(P.B.V.H)

The Holy Prophet (P.B.V.H) always opted for the policy of tolerance and avoidance of confrontation. Throughout the first thirteen years of his mission, the Prophet (P.B.V.H) preached in Makkah but it was in the face of bitter opposition from the Makkans. When the Prophet (P.B.V.H) would stand to pray, his detractors would whistle and clap in order to disturb him. But the Prophet not even once showed his anger at such acts. Even at the time when he was badly stoned by his enemies that blood began to spurt from all over his body, he did not retaliate, instead he prayed for their guidance.

3.3. Policy of Peace and Vision of Jihad

Uphrears, turmoil or any kind of disruption in the society is undesirable in the eyes of Islam. But if any factor, internal or external, initiates any kind of disturbance in the

society, it must be opposed with force.

The institution of Jihad is strictly established as a tool to ensure and preserve the peace and security of the society. Islam recognises it as a lawful and justified course only for self-defence, resistance of aggression and freeing people from tyrant authorities...

In simple words, Jihad is to be initiated to reestablish lasting peace.

4. Peaceful Conduct Adopted by Prophet (PBUH) Even in Times of War

In the battle of Badr, in which seventy infidels were killed and nearly seventy-two were made Prisoners of War. The Holy Prophet (PBUH) offered freedom to them on the condition that each one of them would teach the art of reading and writing to ten Muslims. This reflects the peace-making efforts made by the Holy Prophet (PBUH) even in times of war. When the Muslim Army conquered Makkah, some of the companions of the Prophet chanted slogan 'Today

is the day of revenge, today is the day of revenge.' When the Holy Prophet (PBUH) heard such slogans, he strongly instructed Muslims to only raise slogans of peace: 'Today is the day of mercy, today is the day of mercy.'

5. Conclusion **Short answer. Add more arguments**

From the above discussions, it is evident that the main purpose of Ahzawat-e-Nabawi was to establish peace. The Prophet had avoided wars. But he only resorted to battles when it came to become absolutely necessary for the restoration and maintenance of peace in the society.

Arabia had been conquered during the life of the Holy Prophet (PBUH) itself. This revolution brought about the Prophet (PBUH) of Islam was indeed a bloodless revolution. This bloodless revolution became possible only by the power of peace. This line of thought continued to influence later generations.

Excerpt from "Muhammad: A Biography of the Prophet by Karen Armstrong": "Far from being the father of Jihad, Muhammad was a peacemaker, who risked his life and nearly lost the loyalty of his closest companions because he was determined to effect a reconciliation with Makkah."

A 20 marks answer should have around 15 subheadings and be on 7-9 pages