

Q No 3

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

### 1- Introduction:

Islam ~~means~~ in essence, means peace. War was fought in exceptional conditions during the time of Prophet Muhammad (PBUH) and the foremost purpose of wars led by Prophet Muhammad (PBUH) was the development of Muslims and their future generations. ~~These~~ wars were not fought to destroy the enemy rather they aimed at establishing peace and maintaining justice within the society. Furthermore, Ghazwat-e-Nabawi (PBUH) were not fought for personal gain rather they were part of sacred movement called "Jihad" which means "struggle", which could be at ~~personal~~ or National level. Prophet Muhammad (PBUH) never guided Muslims to make war priority rather he advised them to be patient.

however, one should be ready for war always because peace cannot be achieved unilaterally.

## 2. Ghazwat - e - Nabwi (PBUH): as a source of Peace and establishment within the Society:

Even during War, Prophet Muhammad (PBUH) protected the innocents and proved to be a Holy Prophet of peace. Prophet Muhammad (PBUH) said:

"I am the Holy Prophet of Mercy,  
I am the Holy Prophet of War"

Even during battles, the Holy Prophet (PBUH) used such tactics that no civilian was harmed and there were minimum casualties. The protection of civilians and environment, is a prominent contemporary issue in the contemporary armed conflicts however, it was the practice in the battles led by Prophet Muhammad (PBUH).

## a) Defence against aggression:

In their early times, Muslims were under constant threat in Makkah and they were persistently oppressed by Quraysh. Therefore, the battles fought during that time were aimed at ensuring the survival and defence of Muslims. In "Surah - Al - Hajj" verse 39-40, Allah says;

اذن للذين يقولون بانهم ظلموا وان الله على نصرهم  
لقد يره الذين اخرجوا من ديارهم بغير حق الا ان  
يقولوا ربنا الله

"Permission (of fight) has been given to those who are being fought because they were wrong. And indeed, Allah is competent to give them victory. [They are] those who were evicted from their homes without right — only because they say, 'Our Lord is Allah.'"

## b) Maintaining Justice within the Society:

Despite this, the battles led by Prophet Muhammad (PBUH) were

fought to eradicate oppression and maintain peace within the society. In "Surah Nisa" verse 75, Allah says,

"And what is [the matter] with you that you not fight not for the cause of Allah and [for] oppressed among men, women and children who say, 'Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector, and appoint for us from Yourself a helper?'"

### 3- Principle of Warfare in Islam

#### a) Ethical Conduct Amid Warfare:

Through Ghazwat-e-Nabwi, Holy Prophet (PBUH) has provided guidelines for all generations regarding prohibiting aggression, ensuring dignity and protecting the rights of humans particularly non-combatants. In "Surah-A1-Baqarah" verse 190, Allah says,

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يَقْتُلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ -

"Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors."

## b) Protection of Civilians:

Prophet Muhammad (PBUH) ensured the protection of civilians in his battles. The Battle of Uhud and Battle of Badar were fought outside the cities whereas in Battle of Trench, Trenches were built across the cities to protect the civilians from any harm during the battles. For ten years, Prophet Muhammad (PBUH) was the head of state, and he participated in more than twenty battles. The total casualties on the enemy's side were approximately 250.

and 150 were martyred in the Muslim army.

### c) Protection of Women, Children and Mentally ill:

In battles, during the time of Prophet Muhammad (PBUH), killing or any type of violence against women and children was prohibited. As reported by 'Abdullah Bin Umer'

"In one of the Holy Prophet's battles, a woman was killed. Upon this, the Holy Prophet (PBUH) prohibited the killing of women and children in the battles"

(Sahi Bukhari)

Furthermore, the mentally ill or senile were neither held responsible nor killed. Prophet Muhammad (PBUH) said;

"Three kind of people are not held responsible for what they do: the sleeping person until he wakes

up, the mentally ill until he regains his mental health, and the children until they grow up."

#### d) Protection of Elderly:

The elderly were also given protection until they oppose Muslims causing any harm to army or participating in war. Prophet Muhammad (PBUH) said;

"Set out in the name of Allah. Fight for the religion of Allah and in the name of Allah. Do not kill elderly."

#### e) Protection of Clergymen:

The Holy Prophet (PBUH) said,

"-- do not kill children and members of monasteries"

The phrase "members of monasteries"

here means the people who are sitting in religious places and not harming the Muslims.

### f) Protection of Workers:

The workers and servants do not participate in war therefore they are protected amid wars. Prophet Muhammad (PBUH) said;

“Do not hit the workers and servants”

### g) Prisoner of Wars:

Use elaborate and self explanatory headings

In “The Battlefields of Prophet”, Dr M. Hameedullah delineates:

“Before Islam there was no definite or particular manner to treat the prisoners of wars. Sometimes they were killed, some were enslaved (especially women and children), some were freed for ransom or nothing and some were exchanged with theirs held by other side”.

Add more arguments



#### 4- Conclusions:

To sum it up, Prophet Muhammad (PBUH) taught all future generations how to wage war without destructing enemy, environment and killing civilians. Despite this, war was the last resort during his time and only aim to establish peace and justice within the society. The He (PBUH) always proved to be the Prophet of peace and war was not aim meant for destruction and but development. The Holy Prophet (PBUH) once said;

"When you encounter your enemy who is an iddatka, invite him to Islam. Should they accept, they are your brothers. If they do not accept, ask them to submit to the state of Islam, <sup>should</sup> if they not accept that either, ask help from Allah and make war on them."