

Q. Prophet (Pbuh) preferred establishment of peace over everything. Define how prophet (Pbuh) came for humanity as a peacemaker.

1. INTRODUCTION

Arabia, before the arrival of prophet (SAW), was the epicentre of unjust and violence. It was a society where wars were a fashion and felt necessary for survival. Due to this, people used to live in constant fear as enemy fueled among them for centuries. In such a society a calm personality like prophet (SAW) was born who transformed these nomads into a civilisation on the grounds of peace and tolerance in few decades. Despite coming from a powerful house of Quraysh, prophet (SAW) detested the conduct of Makkah people over every issue. Therefore, he preferred solitude and isolation in cave of Hira. This peace-oriented mind of prophet (SAW) can be seen even before his prophethood in the event of fixing the black stone of Kaabah. Later on, formation of Brotherhood, drafting charter of Medina, making rules for war, signing treaty of Hudaibiya, and the conquest of Makkah are its extended manifestation after prophethood. Muhammad (SAW) through this situated peace and tolerance among Ummah, making Islam the beacon of hope for all peace-seekers.

2. MUHAMMAD (SAW) AS A PEACEMAKER

Use elaborate, self explanatory and relevant headings

2.1 FIXING OF BLACK STONE

The tribes of Makkah were always at dagger drawn and for all of them, fixing of black stone to Kaabah had become a bone of contention. Prophet (SAW) prevented any conflict by suggesting a feasible solution. He put black stone on a sheet of cloth and asked all the concerned tribes to hold corners of it and then he (SAW) with his blessed hand fix the blackstone in Kaabah. This shows Prophet (SAW) was peace-oriented and abhor bloodshed at any cost.

2.2 TRAVEL TO TAIF:

After the prophethood, it became really hard for Muslims to follow Islam in Makkah, so to seek a safe land Prophet (SAW) along with Zaid bin Haris (RA) went to Taif in 9AH. The King, however, refused to provide them shelter and let his people to stone Prophet (SAW) and Zaid out of the city. Covered in blood Prophet (SAW) did not curse Taif or its people. Even when Zaid bin Haris asked Prophet (SAW) to do so he (SAW) said Even if these people do not accept Islam, I do hope from Allah that

their will be someone from their descendants who would worship Allah." This shows that even al his (SAW) lowest prophet (SAW) remained peaceful.

2.3 CREATION OF BROTHERHOOD:

The very first thing Prophet (SAW) addressed was to find a solution to adjust the migrants in already exist society of Medina after the migration. So, he ^(SAW) created brotherhood among Muhajireens and Ansars. Every Ansar got one Muhajir brother to share food shelter and property with. This relationship benefitted Medina as Ansars were harvestors while Muhajireen knows how to trade, making perfect combo of survival.

Add and highlight references/examples against these arguments.

2.4 DRAFTING CHARTER OF MEDINA

necessary for prophet (SAW) to find some way of reconciliation in Medina because of different Jews and Christian tribes, never saw eye to with each other. If this issue be ignored, Medina might have become another Makkah so Prophet (SAW) acted as mediator and bounded all the people of Medina to the charter of Medina. Through this, peace prevailed among tribes as conditions and rules were maintained; for example, blood for blood. If anyone kills of another. Majority of the clauses - approx 27 - were drafted for Non-Muslims to promote peaceful existence of all.

2.5

RULES FOR WARS:

Another fact that depicts that Prophet (SAW) was peace maker was the conditions, regulations, rules and ethics of War. Prophet (SAW) never opted war as primary option. He (SAW) avoided as much bloodshed as possible and Prophet (SAW) also accepted peace first as he (SAW) never let his emotions drive war. Prophet (SAW) reportedly guided his armies, "do not kill children, women, old and do not cut trees or burn buildings of religious sentiments and let not a jlee be killed and treat prisoners of war with dignity." Such discipline make enemies surrender themselves.

2.6

TREATY OF HUDAIBIYA:

Muslims were at war for their survival for years which did not let them focus on their socio-economic growth. So, as soon as Prophet (SAW) saw an opportunity of peace that will benefit Muslims, he grabbed it. This treaty, however, was opposed by many of Prophet's (SAW) companions but he said "and so you do not know what I know, verily Allah is most merciful." Treaty of Hudaibiyah then gave Muslims an era of peace in which they flourish their administrative sectors and social growth.

2.7

CONQUEST OF MAKKAH:

It is among the most peaceful conquest in the history of humankind where only four people were killed and others were pardoned by the Prophet (SAW). He (SAW) even forgave his bitter enemies like Abu Jahl that shows that Islam is not the religion of persuasion and wringing, but abiding the will of Allah. After this, peace prevailed and unlike other attackers no loot or plunder was done neither forced conversions to Islam.

2.8 LAST SERMON OF THE PROPHET (SAW):

Prophet (SAW), in this sermon after his only Hagg, clearly guided all that Allah created equality for all so they must not violate it. He (SAW) said "Every right arising out of homicide in pre-Islamic days is waived...", Prophet (SAW) further said, "every Muslim is a brother to every Muslim ... constitute a brotherhood." This clearly portrays that Prophet (SAW) had directed every Muslim to think beyond individual as whole Ummah is ultimately one single body. This belief drives peace among Ummah if properly viewed, therefore, making prophet (SAW) the promoter of peace for all humanity.

3. HOW ARABIA AND THE WORLD WAS AFFECTED FROM THIS:

3.1 PROSPERITY AND SPREAD OF ISLAM

Due to the peace-loving aspect, Islam spread in four directions of Arabia. No religious talked that much over peace or gave rights to everyone as Islam gave. This made Islam a peaceful religion as many were happy to live in Islamic empire despite being non-muslims, for example, Byzantine empire. Also, Islamic laws and conditions were peaceful. As Hadith says on it, "Prophet (saw) has prohibited the believers from looting and plunder."

3.2 PEACEFUL EXISTENCE OF ALL:

Peace-oriented approach provided Muslims with tolerance for others, making Islam a tolerant religion unlike others of Arabia or World. Even, Tony Blair once said, "Tolerance is the defining characteristic of Islam." Islam never forced anyone to be a Muslim, but it was its elements that surprised others to come under its umbrella like, Peace-oriented approach of Deen-e-Islam.

4. OVERALL IMPACTS OF PEACEMAKING OF PROPHET (SAW)

Events	Impacts
1. Fixing of black stone	<ul style="list-style-type: none"> Established his modest character in Makkah that later on helped the spread of Islam.
2. Travel to Ta'if	<ul style="list-style-type: none"> Taught Ummah to never seek bad for anyone as time changes so be patient
3. Brotherhood	<ul style="list-style-type: none"> Economic welfare and social cohesion.
4. Charter of Madina	<ul style="list-style-type: none"> Peace in Medina and code of conduct.
5. War Ethics	<ul style="list-style-type: none"> Minimum bloodshed; and by the spread of Islam
6. Treaty of Hudaibiya	<ul style="list-style-type: none"> Socio-economic welfare of Muslims of Madina.
7. Conquest of Makkah	<ul style="list-style-type: none"> A lesson for the Ummah that emotions should not drive purpose.
8. Last sermon of Prophet ^(SAW)	<ul style="list-style-type: none"> A universal code to follow and abide.

5.

CONCLUSION

Prophet (SAW) reportedly said whose content meaning is, "and I have sent to you as an example to follow and promote peace." Prophet (SAW) transformed the social structure of Arabia through the ability of tolerance. He (SAW) taught his companions to "to live and love peace." Prophet (SAW) through different events of his life proved that he (SAW) is a peacemaker for this world. Let this be the foundation of Brotherhood or the treaty of Hudaibiya, Prophet (SAW) avoided conflict. Resultantly, Islam not only spread in the region, but also transformed the war-torn people into hospitable civilization.