

Q no:1 Discuss the contents of peace agreements made during the Prophet's era by determining the parties thereof.

① INTRODUCTION:

The Quran (word of God) has itself praised Prophet Muhammad (PBUH) as "Rahmatan lil-Alamin" (mercy to all worlds). Even before Prophethood, he forged nothing but peace and justice. Being 'Al-Sadiq and Al-Amin', elders used to confide in him when faced with disputes. Post-Prophethood in Medina, he initiated many peace treaties between warring tribes to consolidate peaceful coexistence and religious tolerance through Constitution of Medina, Treaty of Hudaibiyah, and alliances with other tribes as his purpose was not tribal revenge but dawah (spreading Islam).

② Prophet's Strategic Peace Parties

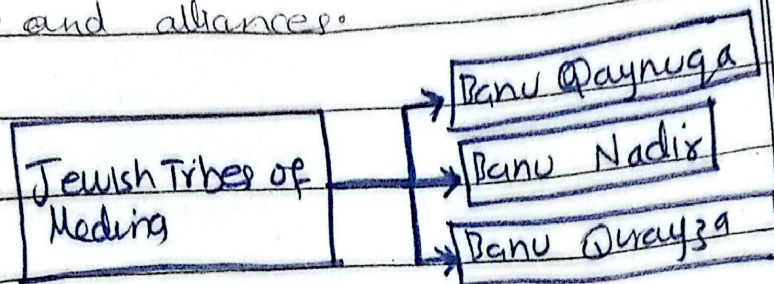
(i) The Constitution of Medina (623 CE)

The first year after migrating from Makkah to Medina in 622 CE, the Prophet (PBUH) created the first basic constitution in the world's history. It formed a nascent Ummah (community) under the banner of Islam, rooted in religious tolerance and peaceful coexistence. It was the first political-social contract drafted by Prophet Muhammad (PBUH).

(a) Parties to the constitution

The parties involved were the Muslims of Medina and the Jewish tribes ~~and~~ other minor Arab groups. Among the Muslims were Muhajirun (Emigrants) who migrated from Makkah to Medina with the Prophet (PBUH). Ansar (Helpers) were the Medinan converts who post-war hosted the prophet. They included

Aus tribe and Huzraj tribe also fought the battle of Bu'ath against each other for 120 years. The Jewish community, too, included disparate clans and alliances.



(b) Essence of the Agreement

The charter of Medina had 47 to 63 articles in it, predating Magna Carta and the American constitution by centuries. It transcended faith, tribal affiliations, and lineage, uniting diverse inhabitants of Medina under a single-inclusive civic identity.

- Article 1: Jews, Muslims, and the pagans of Arab are one political community (Ummah).

Article 2: "The Jews have their religion and the Muslims have theirs".

Article 3: Medina is a sacred sanctuary (haram) where violence is strictly prohibited.

Article 4: All parties will defend Medina. Prophet Muhammad (PBUH) would be the final arbiter ensuring impartiality and fairness.

Article 5: "Whoever kills a Dhimmi (Non-Muslim under Muslim protection) would be his adversary till the Day of Resurrection". — Prophet's Hadith

CTI) Treaty of Hudaibiyah

Just before the conquest of Makkah, in 630 CE, the Muslims of Medina and the Quraysh leaders of Makkah. It created a peace pact between them for 10 years. It started when the Muslims of

Medina were prevented from performing pilgrimage (hajj) in Makkah. Prophet Muhammad (PBUH) created a pact to expand Islam without bloodshed between noble Makkah and Jewish stronghold of Yathrib.

(A) Pact of Hudaibiyah

The command and the Quraysh

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Medina were prevented from performing lesser pilgrimage (Umrah) in Makkah. Therefore, Prophet Muhammad (PBUH) created a strategic truce to expand Islam without suffocating it between hostile Makkah to the south and Jewish strongholds like Khaybar to the north.

(a) Parties to the Agreement

The commander-in-chief and chief justice and the chief negotiator was Prophet (PBUH) himself. Ali Ibn Abi Talib recorded the terms of the agreement. While Usman ibn Affan acted as messenger during early negotiations. Whereas, the Quraysh of Mecca brought Suhayl ibn Amr as the chief negotiator while Miklat ibn Rafi supported signing along with other envoys.

(b) Clauses under the Agreement

(i) Muslims would return to Medina without performing umrah but could return next year for a three-day unarmed visit while Muslims vacated the city.

(ii) Muslims who fled from Makkah to Medina would be returned on Makkah's guardian's request but Muslims who went to Makkah would not be returned.

(iii) Any tribe is free to ally with either Quraysh or the Muslims.

(iv) The case of Abu Basir

Abu Basir was a new Muslim from Makkah who escaped to Medina without the guardian's consent. Prophet (PBUH) had to send him back, honoring the clauses of the treaty.

"Our faith forbids betrayal - even when dealing with non-Muslims" - Prophet (PBUH)

(C) Treaty with Christians of Najran

After the conquest of Makkah, hearing of Prophet Muhammad's (PBUH) growing influence, ^{Najran Christians} sent a delegation to Medina. They wanted to discuss theological differences and understand Allah's message. They engaged in Mubahila, mentioned in surah Imran. ^{the} This was one of first interfaith dialogues in the history of Islam.

(i) Parties Involved

On the day of Mubahila, Prophet (PBUH) came with his closed family members.

^(PBUH) He introduced Iman Ali as 'Our sons',

Hazrat Fatima as 'Our women' and Imam

Hassan and Hussain as 'Our sons'.

Whereas, the Najran delegation was 60 in number. Abu Harith bin Alqamah was

was the Grand Bishop of Najran. However,

their delegation realized the true message of Islam; however, ^{they} sought religious autonomy

while accepting Muslim authority politically.

Clauses of Treaty

- (i) The Najran were granted religious autonomy to practice their faith freely.
- (ii) Their lives, properties and community were under the protection of Muslims.
- (iii) Najran Christians were not forced to convert. Rather, they build a peaceful relationship with ^{the} Muslims.
- (iv) Christians had to pay jizya in return, as they were exempted from military service.

Critical Analysis

In today's conflict-ridden world, especially among Muslim-majority nations, Prophet's peace-making practices offer timeless lessons for modern diplomats. Secular violence, political instability, and extremism could be tackled altogether by reviving the Prophetic principles of inclusivity, religious tolerance and peaceful coexistence.

Conclusion

It could be concluded in the end that the peace agreements initiated by Prophet (PBUH) ^{only} did not foster peace and justice in the Saudi Arabia of 14th century but also guided the later Muslim world to live in harmony and mutual coexistence. He (PBUH) was undoubtedly a great negotiator, with exceptional diplomatic skills and patience. He paved the way to create a more just global order. The treaty of Hudaibiyyah, constitution of Medina, and the pact with Najran Christians are cases in point for the whole world to draw lessons from.