

# QUESTION NO .01

## Prophet (PBUH) as a Peacemaker.

### Introduction:

“Peace is not merely the absence of war, but the presence of Justice.”

(Martin Luther King Jr)

Centuries before global peace movements emerged, Prophet Muhammad (PBUH) established a model of peace grounded in justice, compassion, and diplomacy. In era of tribal feuds and violence, he responded with patience in Makkah, forged interfaith unity in Madina, and showed unmatched forgiveness during conquest of Makkah.

### Quran declared

try to add the arabic of quranic ayats.

“We have not sent you except as a mercy to all worlds.”

(Surah Al-Anbiya 21:107)

In today's world plagued by sectarianism, Islamophobia, poverty, and militarism his peacemaking strategies profoundly relevant. From the Madina Charter to the Treaty of Hudaibiyyah, his life



provides not just moral example, but a practical framework for conflict resolution and social harmony.

### Historical Context of the Prophet as Peacemaker

The life of Prophet Muhammad (PBUH) is filled with deliberate efforts to build peace across social, political, tribal, and religious divides. His peace building strategies were grounded in justice, consultation and forgiveness implemented well before he held any political power. These examples form Prophetic blue-print of peace making in Islamic Traditions:

#### 1. Hilf al-Fuzul: Upholding Justice before Prophethood:

Before prophethood, Muhammad (PBUH) formed a confederacy or alliance known as Hilf al-Fudul with the intention of forming justice for everyone through peaceful measures to protect the oppressed and ensure justice.

Ibn Hisham reports that the Prophet



Later said:

"I witnessed a pact in the house of Abdullah bin Jud'an that I would not trade for the best red camels. If I were called to it ~~today~~, I would respond."

This pre-Islamic pact reflects his early commitment to peace through equity and protection of human dignity.

## 2. The Black Stone Dispute

During the reconstruction of the Ka'bah, tribal conflict arose over who would place the sacred **Hijr al Aswad**. The Prophet proposed placing the stone on a cloth and having all leaders lift it together preserving honor and preventing bloodshed.

Imam Nawawi states in *Sharh Sahih Muslim*:

"This action highlights the Prophet's wisdom and foresight in resolving disputes without humiliation to any party."



### 3. The Charter of Madinah

Upon migration to Madinah, the Prophet Muhammad drafted the Sahifat al-Madinah, often described as the first written constitution. It defined mutual rights of muslim, Jews, and pagans, ensuring freedom of religion and internal peace.

According to Dr. Muhammad Hamidullah

“The Madinan Charter is the earliest example of a written political agreement that acknowledged the plurality of society while ensuring civic equality.”

The Quran affirms:

one reference is enough for a single argument.

“And if they incline to peace, then incline to it and rely upon Allah.”

(Surah Al-Anfal 8:61)

### 4. Treaty of Hudaibiyah: Strategy over emotion

Despite appearing unfavorable to muslims, the Prophet (PBUH)



signed the Treaty of Hudaibiyah with the Quraysh, agreeing to ten years of peace. He accepted apparently humiliating terms for a greater cause.

The Quran affirms

“Indeed, we have given you a clear conquest.”

(Surah Al-Fath 48:1)

Allama Shabbir Ahmad Usmani wrote:

“This treaty paved the way for the peaceful spread of Islam and neutralized Quraysh opposition without battle.”

use elaborate and relevant headings.

## 5. Year of Delegations (9AH)

In 9th Hijri, over 70 delegations came to meet Prophet Muhammad (PBUH), many of whom converted or pledged peace.

According to Seerat Ton Kathir

“The Prophet would receive them with generosity, answered their queries patiently, and never insult their



traditions unless they contradicted  
Tawheed."

## 6. The Conquest of Makkah: Amnesty, Not Revenge

When the Prophet  
(PBUH) re-entered Makkah with 10,000  
companions, he declared a general  
amnesty, even for long-standing enemies  
No homes were looted, and no revenge  
was taken.

His words were:

"Go, you are all free."

As narrated by Imam Bukhari, the Prophet  
Muhammad recited:

"No blame will there be upon  
you today. Allah will forgive you,  
and He is the most merciful  
of the merciful."

(Surah Yusuf 12:92)

Mawlana Syed Abul A'la Maududi notes

"The Prophet turned a military  
conquest into spiritual and



civilizational triumph through  
mercy and magnanimity."

## Contemporary Issues & the Prophetic Peace Paradigm

In today's world, the legacy of Prophet Muhammad (PBUH) as a peacemaker remains both spiritually inspiring and strategically essential. Contemporary societies, especially the Muslim Ummah, face a range of crises ~~sectarianism~~, extremism, Islamophobia, Global political instability, and moral polarization all of which call for the Prophet's conflict resolution model.

### 1. Sectarian Conflicts in the Muslim World

The Sunni-Shia conflict in Yemen, the sectarian tension in Iraq, and recent clashes in Pakistan's Kurram District are reminders of how religious ~~identity~~ can be weaponized. Reintroducing the Madinah Charter model could help states build pluralistic constitutions. Initiatives like Pakistan's Paigham-e-Pakistan Fatwa which condemned



sectarian violence, must be extended to curriculum & community level to unify divided muslims.

According to Dr. Israr Ahmed

“The Prophet's genius lay in uniting hearts (ta'rif al-qulub), not merely negotiating treaties.”

## 2 Rising Islamophobia and Hate Speech

In western countries, muslims are frequently misrepresented and stereotyped as threats to peace. After the burning of Holy Quran in Sweden (2023) and France's ban on Abayas, muslim communities in the west faced provocation.

### Solution

Following the Prophetic approach of calm dignity Muslim Leaders should focus on legal advocacy, interfaith dialogue, and global awareness campaigns like “#KnowMuhammad” to dispel false narratives. The Qatar Worldcup 2022 showed how Islamic values can be shared peacefully on global stages.



According to Allama Ghulam Rasool Saeedi

“The Prophet's resilience and emotional intelligence were weapons more powerful than swords.”

### 3. Extremism and Radicalization of Youth

Online platforms like Telegram and YouTube have been exploited by extremist groups such as ~~Tsist~~ and Lone Wolf radicalizers.

#### Solution:

The Prophetic strategy of channeling youth energy towards service, education and identity formation must be replicated today. Efforts like Pakistan's National Counter Terrorism Authority (NACTA) and Saudi Arabia's Ideological Warfare Centre can only succeed if they integrate Seerah-based character building into Youth.

### 4. Global Political Injustices and Wars

The ongoing Israeli aggression in Gaza, the persecution of Rohingya



muslims in Myanmar, and the occupation of Kashmir highlights Political Failure.

### Solution:

Rather than fragmented condemnations, muslim leaders should adopt the Prophet's diplomatic approach of unified representation, forming joint delegations at UN and investing in muslim-led peacebuilding NGO's.

Malaysia and Turkey have shown partial success a Pan-Islamic bloc is now an urgent need.

According to the words of Dr. Fazul -

Rehman:

"The Prophet converted tribalism into Ummah and that is our Political goal today."

### Critical Analysis:

The Prophet Muhammad (PBUH) was not a passive idealist but an active reformer who used peace as a tool for revolution. His peacemaking was neither appeasement nor weakness;



It was strategic, moral and visionary.

Contemporary muslim leadership has often failed to follow this pragmatic ideal, prioritizing reaction over reflection.

Unless muslim integrate Seerah-based diplomacy in politics \*today\* and society, cycles of hate will persist.

### Conclusion

Prophet Muhammad (PBUH) redefined Leadership by reconciling tribes, softening hearts and healing wounds through moral strength, not military power. In a time marred by hate speech, Islamophobia, and intra-faith divisions, his legacy as a peacemaker is not just a historical reference, but a manual for survival. The Prophetic model of peacemaking must be revived not in slogans, but in Policy, practice, and education.

### According to the words of Iqbal

"It is through the presence of Prophet (PBUH) that the world blossoms with beauty; from his grace shines the light of global peace."