

No. 1

Holy Prophet (PBUH) as a peace maker:

• INTRODUCTION :

The Holy Prophet Muhammad (PBUH) stands as the greatest peacemaker in history, embodying the principles of justice, mercy, and reconciliation. His mission was not only to guide people towards monotheism but also to establish a harmonious society based on equality and peace. Throughout his life, he resolved conflicts through wisdom and dialogue rather than violence, as seen in the conquest of Makkah, battle of Hudaibiya and charter of Medina. The Quran and Hadith provide numerous examples of his efforts to maintain peace at individual, tribal, and international levels. The following discussion explores his approach to peace, demonstrating how his principles of patience, diplomacy, and forgiveness combine to serve as a timeless model for fostering harmony in human society.

• QURANIC CONCEPT OF PEACE :

The Arabic word for peace is Salam which comes from the root S-L-M, meaning security, safety, submission, and well-being. It is closely linked to Islam which means submission to the will of Allah. Thus in literal sense, peace in Islam signifies absence of conflict or harm and submission to Allah's will.

One of the Allah's names is As-Salam meaning the source of Peace. The Holy Prophet (PBUH) always endeavoured not only to maintain peace and tranquillity within Islamic society but also for peaceful coexistence of Muslims with other communities. He (PBUH) was sent as a messenger of peace and mercy for the whole humanity, not to the Muslims only, as the Allah Almighty says in verse 107 of Surah Al-Anbya

وما ارسلناك الا رحمة للعالمين.

"And we have not sent you (O Muhammad), except as a mercy to the worlds."

• THE HOLY PROPHET AS A PEACEMAKER :

(1) The Treaty of Hudaibiya (628CE) :

One of the most significant events in the Prophet's life that demonstrated his commitment to peace was the "Treaty of Hudaibiya". In 628CE, the Prophet (PBUH) and his companions set out for Makkah to perform Umrah, but the Quresh blocked their entry. Instead of resorting to violence, the Prophet (PBUH) engaged in negotiations, leading to a written agreement, known as Treaty of Hudaibiya. Although many clauses of this treaty were apparently not favourable to the Muslims and even some of the companions (RA) had resentment over those,

the Holy Prophet (PBUH) signed the treaty with an aim to prevent bloodshed. Following are the terms of this treaty:

- Muslims would return to Madinah without performing Umrah that year.
- A 10-year peace agreement was established
- Any Muslim leaving Makkah for Madinah without permission would be returned.

It allowed peaceful interaction between Muslims and non-Muslims, leading to a significant number of conversions to Islam. Even the Holy Quran called this Treaty a Fatah Mubeen in Surah Fatah.

انا فتحنا لك قتنا مبينا .

"Indeed, We have given you a clear victory."

(2) Reconciliation with the People of Taif :

In 610 AD, when the Holy Prophet (PBUH) started calling people toward Islam, the Makkans turned against him. They started persecuting him and his followers i.e the new Muslims. Their cruelties and inhumaneness kept on rising. Once, the Prophet (PBUH) went to Taif for preaching of Islam, the Taifites adopted inhuman attitude and pelted stones at him and his companion Hazrat Zaid bin Haritha (RA). The rocks that were thrown at him by the children caused him to bleed seriously, so much so that his feet became stuck to his shoes by the drying blood. At that moment angel Gabriel came to him and asked :

"O, Prophet of Allah (PBUH)! I am at your service. If you wish, I can cause the mountains overlooking this town on both sides to collide with each other, so that all the people therein would be crushed to death, or you may suggest any other punishment for them."

But Holy Prophet (PBUH) refused, praying instead:

اللهم اهز قومي فانهم لا يعلمون .

"O Allah, guide my people, for they do not know"

He further said,

"Even if these people do not accept Islam, I do hope from Allah that there will be persons from among their progeny who would worship Allah and serve His cause."

This prayer reflects his immense patience and mercy. Instead of seeking revenge, he wished for their guidance. Later, the people of Taif embraced Islam, demonstrating the long-term success of his peaceful approach.

(3) The Conquest of Makkah (630 CE): A bloodless victory:

In 630 CE, Muslim army triumphantly entered Makkah without any bloodshed and the Kuffar surrendered without an attempt to resist. This great military feat was achieved without any bloodshed and in a peaceful manner that is still unprecedented in history. At this great triumph, the Holy Prophet (PBUH) set another supremely glorious example of

peacemaking when he exhibited unwavering mercy for those people who had oppressed and persecuted the Muslims; as he announced general amnesty for all.

The Prophet (PBUH) declared:

لا تثریب علیکم الیوم، لیغفر الله لکم، وهو ارحم الراحمین.

"No blame will there be upon you today. Allah will forgive you; and He is the Most Merciful of the merciful."

This extraordinary act of forgiveness ensured that Makkah was conquered without widespread violence. The

Prophet (PBUH) further announced:

"Whoever enters the house of Abu Sufyan is safe.

Whoever lays down his arms is safe.

Whoever stays in his house is safe."

• ROLE AS A MEDIATOR IN TRIBAL CONFLICTS

(1) Resolving the dispute of the Black Stone:

Before announcing his prophethood, the Holy Prophet (PBUH) had been making efforts to promote peace in Arab society by amicably resolving the disputes. Before prophethood, He was also known as **Al-Sadiq (The Truthful)** and **Al-Amin (The Trustworthy)**. During his youth, when different clans of Quraysh had a disagreement over the right to erect the revered Hajar - Al-Aswad (The Black Stone) in the Holy Kabba, and it was feared

that a civil war would break out. The Holy Prophet (PBUH) resolved the issue in such a peaceful manner that history is unable to present any such example. When the matter was referred to him, the Holy Prophet (PBUH) put the black stone in the middle of a piece of cloth, and asked a representative of each clan to hold one of the edges of the cloth and raise it close to its place. Then, He picked it up with his own noble hands and put it to its original place.

(2) The Charter of Madinah:

In Madinah, The Holy Prophet (PBUH) laid the foundations of the first city-state of Islam. Since a large number of Jews and idolaters were already living in Madinah at that time, therefore, the Holy Prophet (PBUH) concluded the Charter of Medina with them. It was a written agreement consisting of 52 articles; numbering of clauses differs in different sources as Dr. Tahir-ul-Qadri lists 63 articles in his book "The Constitution of Medina: 63 constitutional articles". The Muslims, Jews and pagans were signatories to the agreement. It was, indeed, a great effort for promoting peace and coexistence among the Medinaites of different beliefs. Its key principles included:

- Freedom of religion for all citizens

- Collective defense against external threats.
- Peaceful conflict resolution through arbitration.

This document remains an example of governance based on justice and mutual respect. One of the key principles of the Charter was honoring agreements among different groups, as commanded by the Quran:

وَأَذِّنْ بِالْعَهْدِ أَنَّ الْمُؤْمِنِينَ عَمَرُوا.

"And fulfill the covenant. Indeed, the covenant will be questioned about."

The Prophet (PBUH) warned against harming non-Muslim citizens under Islamic rule, a key principle in this charter. He said:

"Whoever oppresses a non-Muslim under Muslim rule, diminishes his rights, burdens him beyond his capacity, or takes anything from him unjustly, I will argue against him on the Day of Judgement."

• BATTLE OF BADR :

Another incident, which reflects the peacemaking efforts made by the Holy Prophet (PBUH), is the Battle of Badr in which 70 infidels were killed and nearly 22 were made prisoners of war. The Holy Prophet (PBUH) offered freedom to them on the condition that each one of them would teach art of reading and writing to 10 Muslims. Those acts of peace

And Kindness toward Prisoners of War still remain unprecedented in the annals of human history.

لقد نصرهم الله ببدر وانتم اذلة فاتقوا الله لعلمكم تشكرون.

"And indeed, Allah gave you victory at Badr when you were weak. So fear Allah that you may be grateful."

• THE PROPHET'S TEACHINGS ON PEACE :

The Prophet (PBUH) consistently emphasized peace in his teachings.

لا يؤمن احدكم حتى يحب لاجبيه ما يحب لنفسه.

"None of you will have faith until he loves for his brother what he loves for himself."

He also encouraged greeting others with As-Salamu Alaikum (Peace be upon you), making peace an integral part of daily life.

• THE PROPHET'S LEGACY AS A PEACE MAKER:

His legacy as a peacemaker continues to inspire leaders, scholars, and diplomats worldwide. His methods of conflicts resolution through patience, dialogue and forgiveness are applicable even today in global diplomacy and interfaith relations. His teachings emphasize :

- Forgiveness over revenge

- Dialogue over hostility
- Compassion over oppression

His life provides a timeless model for resolving conflicts at both individual and societal levels.

• CONCLUSION :

Based upon the above assertions, we come to the conclusion that the Holy Prophet Muhammad (PBUH) was the most supreme and the most superlative personality, that is complete in all forms of discipline and profession. Whether in personal disputes, tribal conflicts, or international relations, he always prioritized reconciliation, justice, and mercy. He was the greatest peacemaker who declared forgiveness for all his enemies.

In Muhammad : A Biography of the Prophet Karen Armstrong concludes :

"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."
