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Prophet as a Peacemaker?

Scholarly Definition of the Prophets Mission:

Dr Hamidullah's Perspective:

In his book Introduction to Islam, he notes that the Prophet (PBUH) was a "Messenger of God" who successfully maintained internal peace and order:

"While administring a state for twenty-three years. He describes the prophet's efforts as "disinterested struggle" that cured the entire Arabian Peninsula of the abscess of anarchy and immorality."

Quranic Foundation:

"And Allah calls to the house of Peace (Dar-us-salam) (Surah Yunus, 10:25)

DAY: _____

(2)

DATE: _____

1. Introduction: The Divine Mandate for Peace:

The prophet (PBUH) was sent to ~~not~~ ^{conquer} hearts through the message of silm (peace). His life serves as a practical implementation of the Quranic verse:

“And if they incline to peace, then incline to it [also] and rely upon Allah.” (Surah Al-Anfal, 8:61)

2: Pre-Prophethood Foundation:

The Architect of social Harmony.

Even before the formal start of his mission, the Prophet (PBUH) was recognized as an exceptional peacemaker through two major events:

Hilf al-Fudul (The League of Virtuous):

At age 20, he joined this pact aimed at protecting the oppressed and ensuring that no traveler was cheated in Makkah. This was an early model of social justice.

Hadith: "I witnessed a pact in the house of Abdullah bin Judan. If I were invited to it today in Islam, I would surely respond." (Sunan Al-Kubra)

The Black Stone (Hajr-e-

Aswad) Incident:

When the Quraysh rebuilt the Kaba, a violent dispute arose over which tribe would place the black stone. Civil war was imminent.

The Prophet (PBUH) used a shared cloth, allowing every tribal chief to hold a corner, thus involving everyone in the honour.

Strategic Impact:

This demonstrated inclusive Arbitration, proving that peace is achieved when all stakeholders feel respected.

3. The Charter of Madina:

The First Written Constitution:

Upon migrating

to madina, the Prophet (PBUH) drafted a document that Dr. Hamidullah identifies as the world's first written constitution.

Pluralistic Citizenship:

It granted Jews, Muslims and Pagans equal rights, creating a contractual peace.

Legal Injunction:

"And if two factions among the believers should fight, then make settlement between the two. (Surah Al-Hujurat, 49:9)

4. The Treaty of Hudaibiyah:

The Masterstroke of Diplomacy:

In 6AH, the prophet (PBUH) accepted terms that seemed unfavorable (such as returning Makkans who fled to

⑥
madina) to secure a 10-year
no-war pact.

Strategic Patience:

He prioritized long-term stability over short-term pride.

Prophetic Guidance:

"Do not wish for an encounter with the enemy, but ask Allah for safety (Aafiyah)." (Sahih Muslim)"

Divine Confirmation:

"Allah termed this compromise a "clear victory" (Fath-um-Mubeen) in surah Al-Fath (48:1)."

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5. Ethical Guidelines of

"Conflict: The Peace of War"

The Prophet (PBUH) revolutionized the rules of engagement. ~~As noted~~ The total casualties in all his battles over 10 years were remarkably low (approximately 250 non muslims).

Humanitarian Restrictions:

He strictly forbade the killing of non-combatants. The Prophet (PBUH) revolutionized conflict by establishing a strict distinction between combatants (active fighters) and non-combatants (civilians and bystanders). Unlike the total warfare of the pre-islamic era, the prophet (PBUH)

introduced the world to the concept of "Ethical warfare", where the sanctity of life was preserved even amidst hostility.

Codification of Civilian Immunity:

He famously issued standing orders to his commanders.

"Do not kill a woman, or a child, or an old person, and do not cut down fruit-bearing trees" (Munawatta Imam Malik).

By codifying these protections, the Prophet (PBUH) transformed the nature of the "enemy" from a target of hatred to a legal entity, with rights, ensuring that the fire of war did not consume those who played no part in the hostility.

Protection of Religious and Economic Life:

His restrictions extended to religious figures and the environment, forbidding the harming of monks in their cloisters or the destruction of crops. As Dr Muhammad Hamidullah argues in Introduction to Islam, these humanitarian bans served a strategic and moral purpose; by sparing the civilian population and the economic infrastructure, he ensured that the psychological and physical barriers to reconciliation were minimized. This approach ensured that the transition to peace was seamless and sustainable, as the social fabric of the conquered territory remained intact.

These prophetic injunctions predated the 1949 Geneva Conventions^{by} over 1300 years.

6.

The Conquest of Makkah:

Radical Reconciliation

When the prophet (PBUH) entered Makkah with 10,000 soldiers, he chose forgiveness over vengeance.

The Proclamation:

He echoed Prophet Ibrahim (AS) by saying:

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

(Surah: Yusuf, (2:9:2))

Impact:

This act of mercy converted the hearts of his bitterest enemies,

effectively ending the cycle of tribal violence in Arabia.

7. Rights of Minorities &

Prisoners:

A peacemaker ensures the safety of the "Other." The prophet (PBUH) established that a Dhimmi (non-Muslim citizen) must be protected by the state.

Hadith:

He who hurts a non-Muslim citizen (Dhimmi), hurts me, and he who hurts me, annoys Allah."

(Al-Tabarani):

Conclusion: The

Contemporary Relevance of

(17)

the "mercy" Paradigm

The Prophet (PBUH) was not just a man of peace but a system-builder of peace. His life provides a blueprint for modern conflict resolution, moving from tribalism to constitutionalism, and from ~~vengeance~~ vengeance to reconciliation.

Final verse:

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

(Surah Al-Anbiya, 21:107)