

Q Discuss the role of Prophet Muhammad (PBUH) as a Peace maker.

Ans The Role of Prophet Muhammad (PBUH) as a Peace Maker:

1. Introduction:

Islam is fundamentally a deen of peace, harmony, and coexistence. The very word Islam is derived from Salam, meaning peace, safety, and submission to the will of Allah. The mission of the Prophet Muhammad (PBUH) was not limited to a particular nation or community; rather he was sent as a mercy for all humanity. As Allah Almighty declares in the Holy Quran:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ .

"We have sent you 'O Prophet' only as a mercy for the whole world."

(Surah Al-Anbiya 21: 107)

Before Prophethood, during the Makkah period and after the establishment of the Islamic state in Madinah, Holy Prophet Muhammad (PBUH) consistently

adopted peaceful strategies aimed at reconciliation, justice, and human welfare. That is why Makkans called him "Al-Sadiq" and "Al-Amin" owing to his trustworthy and truthful nature.

2. Peace-making Strategy of Prophet Muhammad (PBUH) Before

Prophethood:

a. Peaceful Resolution of the Black Stone Dispute:

One of the most remarkable examples of Prophet Muhammad's (PBUH) peacemaking occurred during the reconstruction of the Ka'bah when Quraysh tribes disputed who would place Hajar-e-Aswad (Black Stone). The conflict nearly resulted in civil war. The Prophet (PBUH) resolved the issue peacefully by placing the stone on a cloth and allowing representatives of all tribes to lift it together, while he himself positioned it in its place. This solution preserved unity and prevented bloodshed. This peaceful effort of Prophet (PBUH) can be called as a model of

diplomatic conflict resolution.

b. Moral Reform Through Character:

Before prophethood, the Prophet Muhammad (PBUH) reformed society not through force but through moral excellence. His character attracted trust and harmony, supporting the Quranic principle:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ.

"Indeed, in the Messenger of Allah you have an excellent example."

(Surah Al-Ahzab 33:21)

Thus, even prior to revelation, the life of Muhammad (PBUH) reflected peacebuilding through justice, wisdom, and reconciliation.

3. Peace-Making Strategies of Prophet Muhammad (PBUH) After Prophethood:

a. Forgiveness at Taif:

After declaring prophethood in 610 AD, when the Prophet Muhammad (SAW) went to Taif to preach Islam, he was stoned and severely injured. At that time, Angel Jibreel offered to destroy the town, but

the Prophet (PBUH) refused and prayed for their future generation as:

"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 act exemplifies prophetic mercy and long-term peace strategy based on hope rather than retaliation.

b. Migration (Hijrah) as a Strategy of

Peace:

When persecution by Makkans crossed all limits, Muslims migrated to Madinah in 622 AD. The Hijrah was not an escape but a peaceful strategic move to preserve faith and human life. Islam prioritizes protection of life as Allah says:

وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا

"Whoever saves one [life], it is as if he has saved all mankind." (Al-Maidah 5:32)
Even after migration, the Prophet Muhammad (SAW) continued praying for the guidance of Quraysh, proving that reconciliation remained his ultimate goal.

4. Peace-Making Strategies of Prophet

Muhammad (PBUH) After the Establishment of the Islamic State:

a. The Charter of Madinah:

After settling in Madinah, the Prophet Muhammad (PBUH) established the first Islamic city-state based on pluralism and coexistence. Through the Charter of Madinah, Muslims, Jews, and Pagan tribes were recognized as one political community with mutual rights and responsibilities. Religious freedom, collective security, and justice formed its foundation which can be viewed as an early example of constitutional governance promoting interfaith peace. This act of peace reflected the Quranic Command:

"There is no compulsion in religion."
(Al-Baqarah 2:256)

b. Defensive Nature of Early Battles:

Between 624-627 AD, battles such as Badr, Uhud, and Ahzab were defensive

responses to continuous Makkan aggression. Muslims fought only to protect their community and freedom of belief. Allah permitted fighting strictly for defense in the Quran:

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلَمُوا.

"Permission to fight is given to those who are fought because they have been wronged." (Surah Al-Hajj 22:39)

Even during war, the Prophet Muhammad (PBUH) established ethical rules: protection of civilians, prohibition of mutilation, and humane treatment of prisoners.

c. Kindness Toward Prisoners of War:

After the Battle of Badr, prisoners were freed in exchange for teaching literacy to Muslims. This unprecedented policy transformed enemies into contributors to society, demonstrating that education and reform were preferred over punishment.

Thomas Walker Arnold in his book "The Preaching of Islam" concludes that "Islam was spread through peaceful means, not by the sword."

d. Treaty of Hudaibiyyah - Diplomacy

Over Conflict:

In 628 AD, the Prophet Muhammad (PBUH) signed the Treaty of Hudaibiyyah with Quraysh despite ~~apparently~~ unfavorable terms. His priority was preventing bloodshed and opening channels of peaceful interaction. The Quran described this treaty as:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

"Indeed, We have granted you a clear victory." (Surah Al-Fath 48:1)

The treaty later ~~enabled~~ rapid peaceful spread of Islam, proving diplomacy and peace-making strategy more effective than warfare.

e. Conquest of Makkah - Supreme

Example of Forgiveness:

When Quraysh violated the treaty, the Prophet Muhammad (SAW) entered Makkah in 630 AD with a powerful army. Despite having complete authority, he declared ~~general~~ general amnesty for former enemies, ~~including~~ including Abu Sufyan and other persecutors. In this case, no revenge killings occurred.

This reflected the Quranic ethic:

"The recompense of evil is evil like it, but whoever forgives and reconciles — his reward is with Allah."

(Ash-shura 42:40)

His (PBUH) forgiveness transformed enemies into allies and ensured lasting peace.

Scholars like Maulana Ibrahīm al-Balīghī is of the view that the Prophet (PBUH) was supremely successful as he always followed the principles of peace and refers to him as "the Prophet of Peace".

5. Conclusion:

Thus, the life of the Prophet Muhammad (PBUH) presents a comprehensive model of peacebuilding at every stage; individual, societal and political. Before prophethood, he resolved conflicts through wisdom and justice; after prophethood, he responded to persecution with patience and mercy; and after establishing the Islamic state, he institutionalized peace through constitutional governance, diplomacy, ethical warfare, and forgiveness. His life and character fulfill Allah's declaration that he was sent as "a mercy to all worlds."

add more arguments.

a 20 marks answer should have around 15 arguments....

improve the references and the paper presentation part.....