

Prophetic Diplomacy: Justice, Mercy, And Dialogues A Framework for Peacebuilding

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Abstract:

Hazrat Muhammad (Peace Be upon Him) is the role model and Rahmat for all mankind. As Allah clearly mentions in the Holy Quran:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ¹

Translation:

“And We have not sent you, except as a mercy to the worlds”.

The Messenger of Allah is the greatest messenger of peace in human society, who promoted reconciliation, forgiveness, and respect for humanity even while possessing power. He (PBUH) avoided conflict, forgave enemies, and sacrificed his own ego for peace and security, laying the foundation of a society where people's lives and property were protected. His (PBUH) message, program, political, social, and communal system had a major objective: to eliminate oppression and injustice from the entire world, to honor and dignify humanity, to protect the fundamental rights of human beings, to eradicate all causes of disorder and conflicts, and to uproot crime.

As He (PBUH) once, narrated from Hazrat Abu Huraira (RA), was asked to curse against infidals of Makkah, He (PBUH) replied,

انى لم ابعث لعناً، وانما بعثت رحمة²

Translation: “I was not sent as one who curses. I was only sent as a mercy” The whole life of the Holy Prophet (PBUH), and conduct and numerous actions both before and after the proclamation of Prophethood, are clear evidence of his love for peace. We may attribute these to His (PBUH) extraordinary foresight, wisdom, inner insight, utmost intelligence, understanding of affairs, and patience and tolerance. His (PBUH) noble qualities even in his infancy & early childhood, his (PBUH) demeanor,

habits, and certain practices indicate that peace loving and peacemaking were inherited in his (PBUH) very nature and disposition³.

This article focuses mainly on Hazrat Muhammad's (PBUH) life pivotal events that demonstrate his (PBUH) role as a peacemaker. It focuses on instances where he (PBUH) resolved disputes and conflicts, eased tensions, and turned hostile situations into lasting reconciliation. Through dialogue, wisdom, and patience, he (PBUH) converted moments of conflict into opportunities for unity and peace.

Keywords: reconciliation. Forgiveness. eliminate, proclamation, extraordinary foresight, infancy. demeanor. disposition

On earth, Peace and security are the fundamental need of humanity. Without peace, neither the process of human evolution can continue nor can social life survive. Every human endeavor in research and progress depends on peace, security, and tranquility. If tranquility itself is unavailable, the door to intellectual and practical advancement will close. Islam is the dynamic religion, and therefore it is the greatest standard-bearer of peace. Consequently, some scholars have written that according to western view, "Freedom" is "***Summum Bonum***" means the greatest good, whereas Islam has declared peace to be the greatest good (خيراً كثيراً).⁴

The Honorable Messenger (PBUH) is the greatest messenger of peace in human history. He (PBUH) always gave preference to peace and promoted it, and avoided war as much as possible because war has never been the solution to problems⁵.

Qazi Sulaiman Mansoor Pori writes: "Consider the names of the Prophet's (PBUH) parents, and when viewed against the history of that era, every historian will be astonished as to how much pure names were chosen. The reality is that this too was a prelude to Prophethood (Irhas annubuwwah). For a child who received the devotion to Divine servitude through his father's lineage and was nurtured from his mother's milk with the essence of universal peace, it should be no surprise that He (PBUH) would be praiseworthy in deeds and commendable in character, and that the entire world would come to call him Muhammad (PBUH)⁶.

Infancy:

(1). Upbringing by Halima Sadiya (RA):

Describing the moment Hazrat Halima (RA) first took him (PBUH) from his noble mother into her arms, his foster mother recounts:

"I took him (PBUH) and went back to my dwelling, and seated him in my lap. My breast then became overflowing with milk. I offered him my right breast, and he (PBUH) drank from it to his fill then turned his face

away. When I tried to nurse him (PBUH) from the left side, he (PBUH) refused to drink. And this habit continued thereafter.”

The analysis and commentary of Allama Abu Al-Qasim Abd Al-Rahman ibn Abdullah Sahili (d.581AH) regarding this practice of Muhammad (PBUH) is as follows: “It was as if he (PBUH) already knew that there was another foster-brother who shared his mother’s milk, and to act with justice was inherited in his nature.

(2). Eating Breakfast:

Similarly, Dr. Muhammad Hamidullah has mentioned another noble habit from childhood, citing Ibn Sa’ad.

According to Ibn Sa’ad: when breakfast was brought to Abu Talib’s household, the children would all rush in and grab it together. But after it was observed several times that his orphaned nephew (PBUH) did not take part in this scramble, his breakfast then began to be served separately and exclusively for him (PBUH).

From this too, one can gauge that quarreling, fighting, or engaging in any act that causes unrest was never part of his (PBUH) nature⁷.

Before Prophet Hood:

(1). Participation in Hilf al-Fudul

When Aas bin Wa’il Sahmi, a chief and influential man of Makkah, violated the rights of a foreign traveler from the tribe of Zubair and did not even respect the sanctity of the Ka’aba, then at the initiative and suggestion of the Prophet’s (PBUH) uncle, Hazrat Zubair bin Abdul Muttalib, the leading and respected figures of several tribes gathered at the house of Abdullah bin Jidan, an elder of the Banu Taym, to deliberate on this matter. Although the Prophet Muhammad (PBUH) was only twenty years old at that time, and this age is generally not one for participation in such serious national social issues and affairs, yet driven by his innate inclination toward peace and reconciliation, goodwill toward humanity, and the support and aid of the oppressed. A spirit that was stirring within him (PBUH), he also took part in it.

They agreed on three main points:

- If any person from Makkah or from outside suffers injustice, we will always unite as one hand
and one force in his support,
- This hand will remain raised against the suppressor until he restores the right of the oppressed,
- Every stranger and traveler’s life and property will be protected.

This agreement was called “*Hilf al-Fudul*”. The treaty was in complete accord with the beloved Prophet’s (PBUH) pure nature, peace-loving disposition, and just temperament, and was the voice of his compassionate heart, even after prophet hood He (PBUH) used to express great pride and joy at having participated in that treaty.

On one occasion, He (PBUH) said, “I was present at the house of Abdullah bin Jidan when Hilf al-Fudul was agreed upon. In exchange for it, even if I were offered red camels, I would not accept them. And if I were invited to a similar pact in Islam, I would accept it.”

This organization was not something the Messenger of Mercy (PBUH) attended merely as a formality for blessing. He (PBUH) played an active role in it and breathed life into it by forming and leading an army group of young men.

(2). Kidnapping a Girl:

For instance, when a wealthy merchant of Makkah kidnapped the daughter of a pilgrim, the young squad helped recover the girl. Similarly, when Abu Jahl bought goods from a trader who had come to Makkah and delayed paying him, the Rasoolullah (PBUH) went alone and had Abu Jahl pay the trader his due⁸.

Installation of Hajr-e-Aswad:

The second astonishing step in the life of the Holy prophet (PBUH) regarding peace and security, which demonstrated his (PBUH) extraordinary, God-gifted intelligence, wisdom, insight, and prudence, and which saved the people of Makkah from a very great anticipated bloodshed, clash, riot, and conflict, is the installation of the Black Stone (Hajr-e-Aswad).

When the Holy Prophet (PBUH) was thirty-five (35) years old, the people of Makkah decided to rebuild the Ka’aba from scratch because its structure had collapsed due to heavier-than-usual rain. When the building was completed, a dispute arose over the installation of the Black Stone. Every tribe wished for this honor to fall to its share. Swords were drawn, and this quarrel continued for four days.

Finally, on the advice of an elderly and aged man, Abu Umayya bin Mughira, it was decided that whoever entered Haram Sharif first through Bab-ul-Islam should be accepted as the arbitrator, and whatever decision he made would be accepted by all.

It was not just coincidence but rather by the will of Allah that the first person to enter through the mentioned gate was the beloved Prophet (PBUH). Upon seeing him, everyone unanimously said, “This is Muhammad, the trustworthy. Whatever decision he (PBUH) makes will

be acceptable to us". The Holy Prophet (PBUH) was completely unaware of the situation.

When the whole matter was presented to him, he (PBUH) gave such a balanced, just, and astonishing decision that it satisfied everyone. The Holy Prophet (PBUH) could have claimed this honor for himself if he (PBUH) wished, but he didn't do so. He (PBUH) placed the Black Stone on a big sheet and asked chiefs of all the tribes to hold the edges of the sheet and lift it together. All of them lifted the sheet together and brought the Black Stone before the designated spot, whereupon the Holy Prophet (PBUH) lifted it with his blessed hands and installed in its proper place.

Thus the Holy Prophet (PBUH), with remarkable wisdom and excellent strategy, prevented a bloody war. Otherwise, these were the very people who would not hesitate to resort to battle over the slightest of matter⁹.

Sulha Hudaibiyah:

The greatest proof of the Holy Prophet's (PBUH) love for peace, his avoidance of conflict and riots, his refusal to let ego stand in the way of peace and security, and his conciliatory nature is the historic treaty of Hudaibiyah with the people of Makkah.

When people of Makkah did not allow the Muslims to perform "*Umrah*", on this occasion, fourteen hundred devoted companions were with the Holy Prophet (PBUH), who had pledged on his blessed hand to fight to the death. Among them were also those three hundred thirteen (313) brave warriors who had defeated a well-armed army of one thousand Makkan fighters in the battle of Badr.

These Muslims were certainly in a great position that, if the Noble Prophet (PBUH) had only given a signal, they would have forcibly entered Makkah despite the Quraish's opposition, and would have returned only after performing Umrah. During the writing of Hudaibiyah Treaty, Sohail bin Amr's son Abu Jandal (RA) who was Muslim, reached there while he was in chains. His father, Sohail bin Amr who was from Quraish's side, said his son to be returned to Makkah. Even though the agreement was not yet finalized, but he (PBUH) returned him to end the dispute¹⁰.

Yet the Prophet (PBUH), for the sake of the sanctity of the Sacred City, certain greater objectives, and peace, preferred reconciliation over war. Even on the arbitrary conditions set by the people of Makkah¹¹.

Conquest of Makkah:

On the occasion of the conquest of Makkah, when the Holy Prophet (PBUH) entered the city as a conqueror, before him stood the people who had inflicted countless hardships upon him (PBUH), because of which he (PBUH) had migrated and fought several battles against them. Despite all

these things, he (PBUH) forgave all his enemies. After forgiveness, the former enemies forgot all bitterness and became brothers to one another in every sense, and a new collective life began.

The Holy Prophet (PBUH) not only presented solutions of the conflicts but also converted them into long lasting peace and happiness¹².

Standing in a Queue:

After the Ghazwa Mustalaq, when the Holy Prophet (SAW) was returning, it was summer and very hot, the army was staying, and people were drawing from the well. They were standing in a queue as they were large in number. Behind Jahjah bin Amar Al-Ghaffari¹³ was Sinan bin Wabr al-Juhani an old Ansari, who was respectable and estimable person, when it was Jahjah's turn to draw water but the old Ansari moved forward and hold the rope of the bucket, either he didn't notice or there was another reason. Jahjah said, "It's my turn" but he was not ready to leave the rope. When Jahjah struck Sinan, who called out "O Ansar!" Jahjah responded "O Muhajireen!" On this occasion, Abdullah bin Obay incited the Ansar to fight, saying, "Feed them more".

The situation was so tense that swords were about to be drawn from both sides. But the Prophet (SAW) acted with great wisdom and ordered all the companions to leave the place so that the matter could be defused.

Hazrat Abu Bakkar (RA) & Hazrat Umar (RA):

abu Darda' reported: A dispute occurred between Hazrat Abu Bakkar (RA) and Hazrat Umar (RA). Umar became angry with Abu Bakkar and left. Abu Bakkar followed him, asking for forgiveness, but Umar did not forgive him and shut his door.

Abu Bakkar then went to Rasolullah (PBUH), when Rasolullah (PBUH) saw him, he said, "Your companion has come quarreling". Latter Hazrat Umar regretted his behavior and also went to the Prophet (PBUH), greeted him, and sat down. He told the Prophet (PBUH) what had happened.

The Prophet (PBUH) became very annoy. Abu Bakkar kept saying, "O Messenger of Allah, by Allah, I was the one at fault".

Then Rasoolullah (PBUH) said: "Do you want to abandon me from my friend? Do you want to abandon me from my friend? When I said, "O people, I am the Messenger of Allah to you all, you said, "You are lying", but Abu Bakkar said, "You are telling¹⁴ the truth"¹⁵.

Debt Settlement:

Narrated by Sayyidena Ka'b that he demanded repayment of his debt from Abdullah bin Abi Hadard in Masjid-e-Nabavi and the voices of

both were raised. The voices grew so loud that even the Holy Prophet (PBUH) heard them from his chamber. He (PBUH) came outside to them, lifting the curtain of his chamber.

He (PBUH) called out, "O Ka'b." Ka'b replied, "I'm present, O the Messenger of Allah!" he (PBUH) gestured with his hand to indicate, "Reduce your debt by half". So Ka'b said, "I have done so". Then he (PBUH) said to ibn Abi Hadard, "Now stand up and repay his loan."

Thus the Noble Prophet (PBUH) resolved the dispute regarding debt repayment in a very kind and responsible manner. He (PBUH) told the creditor to forgive half the debt, and ordered the one who was to pay the debt to immediately pay the remaining loan. In this way, he (PBUH) resolved the matter between the two parties in the best manner with certainty¹⁶.

Water dispute:

An Ansari had a dispute with Zubair about water for date palms. The dispute was brought before the Prophet (PBUH). He (PBUH) told Zubair to water his land first then let the water go to his neighbor. The Ansari got angry, saying, "Because he is your aunt's son". The Holy Prophet's (PBUH) face changed. He (PBUH) told Zubair, "Water fully, then hold till it reaches the wall".

This shows two rules for judges: give fair ruling, and use wisdom in disputes. In this dispute, the beloved Rasoolullah (PBUH) first advised ease, then gave strict right when Ansari spoke wrong¹⁷.

Summary:

Before his prophethood, the world was a hub of chaos and disorder. No one's life, wealth, honor, or even roads were safe.

The Holy Prophet (PBUH) came as a universal, eternal prophet without any distinction of sect, ideology, race, color, or region. Being a mercy meant he (PBUH) had to make the world a place of peace, safety, and present solution of the conflicts practically. He (PBUH) took many far-reaching steps. He (PBUH) brought a mental and practical revolution. These made Arabia a land of peace, security, and safety. If the teachings and instructions of Rasoolullah were acted upon even today, the entire world could become a cradle of peace and security. This is not merely an expression of devotion, but an open reality that the beloved Muhammad (PBUH), through his teachings, his example, and his practical actions, is undoubtedly and without any exaggeration a mercy and a source of peace and security for all of humanity¹⁸.

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