

A ROAD MAP TO CONFLICT RESOLUTION FROM ISLAMIC EXPERIENCE

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Abstract

Today we live in a multicultural world with many religions existing side by side among the people, despite their different backgrounds and traditions. Conflict resolution is as old as history. There is no life that can live on this earth comfortably without peace. Islam is a religion of peace and tranquillity. It emphasises compassion, tolerance and patience. Islam teaches a collective sense of loyalty to Allah and equality of all human beings before him. Conflict is an inevitable phenomenon of human life. Every human kind strives for the peace be it inner peace or whatever it is which can only be established in the absence of conflict. The prime objective of this article is to examine the contributions of Prophet Muhammad (S.A.W) to the civilization in resolving disputes and conflict resolution. This study used qualitative research methods for the collection of data along with the combination of descriptive, analytical and historical models. The study is based on a secondary source of data. The study is limited to the conflict resolution strategy of the dialogue of the Prophet Muhammad (P.BU.H) and a few incidents have been only taken from his life for analysis. Hence, Glorious Quran, and Hadith and other related documents are the study's major sources. This paper presents an Islamic perspective on conflict resolution, due to the presence of various conflicts in a life, Islam

comes up with various strategies and approaches of conflict resolution which basically consists the Qur'an and traditions of the prophet Muhammad (S.A.W). This paper presents the historical evidences used by prophet's practices and methods of resolving conflict. The discussion reveals the methods/Approaches employed by Prophet Muhammad (S.A.W) and how they have significant impacts on Muslim individuals in resolving conflict resolution amicably. The paper further reveals that success of Islamic conflict resolution requires adopting approaches used by the Prophet in promoting peace among the Muslims as well as societal development. Lastly, the paper gives further recommendations.

Keywords: Conflict Resolution, Islam, Peace, peaceful co-existence.

Introduction:

History reveals that conflict is part of unavoidable nature of individual's life as well as inevitable phenomenon of international system across the globe. In contrast, peace is a condition desirable not only for life of humankind but also in the world affairs that can only be achieved by exclusion of violence and conflict. Consequently, it is a focal point of argument for social, political, and international scholars in particular. Different schools of thought have tried as much as possible to develop a comprehensive device to avoid clash and maintain peace by conflict resolution. This is because Islam guides its followers in every aspect of life through the teachings of glorious Quran and Sunnah of Prophet Muhammad. The prophet (P.B.U.H) acted upon these rules, set by examples and developed strategies to resolve disputes by peaceful methods.

Islam being a religion of peace, teaches non-violence and does not love 'fasad' (violence). Islam always promotes peaceful co-existence in every facet of life. Islam is rich with central values that promote peace making and conflict resolution in all

aspects life (Malik 2012). Quran and Hadith are attached great importance to peace and not violence. According to the Holy Quran, peace in Islam begins with God. Since as-salam (peace) is one the most beautiful ninety-nine names of Allah. The term 'peace', from the holy Quran, describes Islamic concept of peace as a positive state of safety and security which includes being at peace with one self or with fellow human beings (Said et al 2001).

Islam is not only a religion; it is an all encompassing code of conduct, and a systematic way of life. It also guides mankind on how to solve problems of life and establish peace and happiness and not to promote violence (Abu Nimer Mohammad, 2003). In the very beginning of humanity, the first creatures' Prophet Adam and Hawwa'u were confronted with conflict by the Satan (devil). Quran Ch 2 verse 34-38 gives account of the incident. From then, human civilization has never developed without conflicts, battles and disputes among themselves. As a result, Allah (S.W.A) gives complete principles on how conflicts should be resolved

based on the teachings of Islam (Rehman Uzma 2011).

Similarly, in our contemporary society, conflict becomes rampant or habitual among different people. Conflicts are part of life for any society, many Muslim peoples involved in different conflict, be it religious conflict, economic conflict, political conflict, social discrimination or segregation, personal conflict, injustice, terrorism, distribution of resources, power and work or organizational conflict and the like. The way and manner today's Muslim individuals handle conflict in many ways does not succeed due to the lack of using Islamic approaches of conflict resolution and peace-making. There are various problems that result from applying or imposing the western approaches of conflict resolution within Islamic context. Islam outlines principles of conflict resolution based on Islamic textual guidance. Muslims need to turn back to original methods of conflict resolution in order to apply them in resolving conflicts which already mentioned in the Holy Quran and traditions of the Prophet. Neglecting Islamic model strategies of conflict resolution is what throws the families, communities and society (Ummah) in hardest situation of resolving and handling conflict presently (Rusli 2020).

Therefore, it became imperative for Muslim to be conscious and be in the know of some of the essential and various ways of understanding how conflict resolution can be handled or achieved through the use of Quran and Sunnah and other principles, methods,

and approaches of conflict resolution and peace-making employed by leading leader by example, the noble Prophet Muhammad (S.A.W) on how he used his wisdom (Al-hikma) to make peace among Muslim themselves/Christians and Muslims during his life time,. These are considered examples for Muslims to emulate. There should be the need for Muslim societies to employ Islamic principles of conflict resolution and peace-making. Moreover, from Islamic perspective, we can truly understand and acknowledge how peace is important in the life of a Muslim because the main aim of Islam is to create a peaceful society where peoples live in peace and harmony. Furthermore, Islam stands as religion of resolving all problems concerning our daily life. The Qur'an teaches Muslims to control their aggression and manner of approach towards one another others with total peace. The paper discusses Islamic approaches/Methods of conflict resolution the Islamic cultural and historical approaches to conflict resolution and reconciliation in order to find ways to develop new models of conflict resolution and reconciliation which different cultural contexts into account and combine characteristics of the existing models.

Conceptual Clarification:

Conflict resolution:

Conflict resolution, otherwise known as reconciliation, is conceptualized as, the method and processes involved in facilitating the peaceful ending of conflict and retribution. The term conflict resolution may also be used interchangeably with dispute resolution, where arbitration and

litigation processes are critically involved (Barksy, 2016). Furthermore, the concept of conflict resolution can be through to encompass the use of non-violent resistance measures by conflicted parties in an attempt to promote effective resolution. Conflict comes about from differences between individuals; their needs, values and motivations. Sometimes through these differences, individuals can complement each other, but at other times, there will be conflict. Conflict is not a problem in isolation; it is how it is dealt with that determines whether it is resolved or escalated (Help 2006). Conflict resolution according to (Weeks, 1992) means a range of methods of eradicating sources of conflict or any reduction in the severity of a conflict or the process of resolving disputes between parties. It generally works in three phases; first, prevention, second, reduction of the intensity of conflict and finally to an ultimate resolution.

Similarly, Webel (2020) stated the term “conflict resolution” is sometimes used interchangeably with the term conflict management, conflict settlement, dispute resolution, and alternative dispute resolution. All these terms were applied with some differences in practice through vital methods such as toleration, avoidance, negotiation, meditation, arbitration, adjudication coercion, collaborative law, conciliation litigation, diplomacy were all the approaches used to establish peace and happiness.

Correspondingly, Barasa & Webel, (2002) are of the view that conflict derives from the Latin “*conflisere*” which means to strike together.

Literally, conflict might be used as both positive and negative notion. Weeks, (1992) described conflict as a state of being hostile, a discord of action and a feeling. It is a complex phenomenon of human interaction which has also been described in various synonymous terms as follows: fight, battle, clash, war, disagreement, impasse, destruction, fear, dispute, debate, avoid, hate, wrong doing etc. It is defined as an incompatibility of goals or values between two or more parties in a relationship, combined with attempts to control each other and antagonistic feelings towards each other. (Fisher, 1990)

Islam

The word Islam is derived from the Arabic root word “Salam” which mean peace. In other word, Islam means submission to the will of God and obedience to His law. The word Islam means peace, submission, and obedience. The religion of Islam is the complete acceptance of teachings and guidance of Allah to his prophet Muhammad (S.A.W). A Muslim is one who believes in Allah and strives for total recognition of his life according to the revealed guidance and the teachings of the Prophet. Furthermore, the absence of Sharia is the absence of peace.

Peace

The word “peace” in Islam equals to submission to the will of Allah through his divine and eternal law and sharia. In other words, peace is derived from Latin word which literally means a fact, a contract, and an agreement to end war or any dispute or conflict between two people, nations or antagonistic groups

of people (Asseffa, 19956). A situation or period of time in which there is no violence in a country or an area is often described as peaceful. Peace can be state of harmony or absence of hostility (Okoro Kingsly, 2010). From another point of view, peace can be a non-violent way of life; this can be a state of quiet, tranquillity or an absence of disturbance and agitation.

Conflict Resolution and Peace-making in Islam

Research on conflict resolution and peace-making in Islam can be seen as a part of broader research projects on religion and conflict resolution and peace building. However, it may not be wrong to assume that the current research on the religious models of conflict resolution has Islam and its potential contribution to peace building and reconciliation at its heart. Scholars who, in the late 20th century, devoted their research to exploring general philosophy, history and important features of Islam have also changed the course of their research to exploring the peaceful features of the religion. Bruce Lawrence and Carl Ernst are prominent scholars of that ranking. Another tendency among scholars of Islam is their focus on different cultural contexts where Islam has grown as a social religion. Bruce Lawrence in that respect has contributed to a great extent by trying to prove that it is wrong to view Islam as one monolithic phenomenon (Bruce Lawrence 2000) although he had initiated work on exploring peaceful elements of Islam earlier.(Tanham 1998)

Muslim and Western scholars also seem to be engaged in research work about the existing models of conflict resolution and reconciliation in Islamic or Arab contexts. Those who focus on the theory of political arbitration and conflict resolution in Islam, often explore historical Islamic contexts as well as methods of pre-Islamic arbitration which play an important part in determining the Arab-Islamic cultural parameters for conflict resolution (Ahmad S Mousalli). Such works often depend on the Islamic historical contexts and sources as the Quran and the hadith. Scholars of Islam have especially relied on interpreting the verses of the Qur'an that dealt with practical measures with regard to arbitration. A repeated reference in the Qur'an which is quoted by scholars of Islamic models of conflict resolution is related to the arbitration by Prophets and messengers who have been trying to fulfil the Divine command of guiding the humankind and making peace between them where they differed, appointing an arbiter from among the people who are in conflict, (Qur'an, 4: 35.34) etc. References, in this regard, are also often made to the Prophet Muhammad's hadith and his practices as well as the practices and deliberations of the four Righteous Caliphs. The Qur'anic references to conflict resolution or arbitration are often accompanied by emphasis on justice and equity in the process. In this regard, those who wrong their fellows are ideally brought into concordance so peace could be made between the wrongdoer and the wronged. (Qur'an, 49: 9.)



Scholars and researchers argue that the Islamic approaches on conflict resolution are ‘multifaceted’ and go deep into the root causes of conflicts based on history of relations and their contexts which can become effective not only in resolving or mitigating conflicts but also preventing them. Mohammed Abu-Nimer in this regard argues that the Islamic culture provides guidelines for organising relationships between human beings at individual as well as social levels. Besides, peace building, according to the scholar, creates bridge between peace and conflict resolution. Whereas scholars such as Mohammed Abu-Nimer suggest that techniques of conflict resolution in the Islamic context must be explored. They also highlight the need for addressing the issues that contribute to creating distrust between Muslims and the Western world. Scholars also point out feelings of distrust and explore ways to balance the Western and the Islamic models of conflict resolution and peace-making. The scholar also points out the importance of peace-making and negotiation in the Islamic sources and makes a reference to the studies of non-violence in Islam that suggest that even though the use of force is permitted in Islam, Muslims can find guidance in the Islamic sources for a non-violent approach towards conflict which is based on the core of Islamic values, beliefs and cultural practices. Some scholars point to loopholes in the models of conflict resolution and peace-making in the Islamic contexts and their limited approach.

In this regard, Frederick Denny points out that although peace building is

considered to be an important duty in Islam, its scope is rather limited to intra-faith matters rather than relations with non-Muslims. Besides, in order to rely on the Islamic models of peace building, one would need to address the feelings of distrust present both within the Muslim societies against the West as well as the portrayals of Muslims as ‘intolerant, utterly warlike, anti-feminist, barbaric’ by the Western public, academics and scholars. The spiritual dimension of Islam and Sufism also called Islamic mysticism offers compassionate solutions to human problems since relations among human beings are directed by spiritual understanding of God’s creation. Sufism teaches self-purification, upholds principles of nonviolence and spiritual development and gives spiritual interpretation to jihad. The Sufi interpretation of jihad is related to the inner fighting against evil thoughts and desires. Prophet Muhammad called the inner fighting ‘Greater Jihad’ while fighting with arms against the enemy of Islam as ‘Lesser Jihad’. This definition of jihad is linked with the struggle for justice and inner purity (Abdi Magersa 2019)

A Glimpse in to the Islamic Practice of conflict resolution

These are some of the strategies adopted by prophet Muhammad (S.A.W) to settle disputes and conflicts. These strategies were so scientific and effective that they can be used to maintain peace and prepare the world to face the challenges, even in the modern world. Prophet Muhammad (S.A.W) is the role model and imitable personality for the whole mankind (Q Ch. 33:21) attest to that,

the messenger of Allah was founded as a legislator of Islamic rules and rituals by his sayings and deeds. In every aspect of human behaviour and conduct, Islam regulates its own method explaining the two sources; the Qur'an and Hadith.

There are quite a number of traditions along with the verses of the glorious Qur'an on issues related to peace and conflict resolution. For instance in Qur'an chapter 49:9: Thus:

And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah. And if it returns, then make settlement between them in justice and act justly. Indeed, Allah loves those who act justly.

And in the Qur'an chapter 4:35 the almighty says:

“And if you fear a breach between the two (couple) then appoint a judge from his people and a judge from her people; if they both desire agreement. Allah will affect harmony between them, surely Allah knows, aware”

In another verse in the Holy Quran, Allah said in (Ch 42:40)

The recompense of an evil deed can only be an evil equal to it; but whoever pardons and makes reconciliation, his reward is due from God. Surely He does not love the wrongdoers.

Conflict management principles have been discussed in glorious Quran in general and specific context that accounts for the religious and cultural differences and promote conflict

resolution(49:95:8,2:213,10:19,43:65, 3:105,45:17,16:64.8:55).

In the same way, the Prophet of Islam, Muhammad taught Muslim Ummah through his good example how to manage conflict between each other in various strategies Bukhari, (2001: 2691, 2692, 2693, 3245, 4987, 2242, and 7370).

This confirmed that conflict management is found throughout the lifecycle of Prophet Muhammad and his companions so managing conflict can be achieved through the mentioned practices. In addition, Prophet Muhammad (S.A.W) led his companions to the ultimate peace, resolving all sorts of disagreements by his numerous speeches and actions form which scholars have formulated the Islamic idea of peace and conflict resolution. Throughout his life, Messenger of Islam, faced a lot of conflicts, which occupied his personal level of relationship as well as his administrative affairs, he was able to handle all the situations with a new process that amazed the people of his age and time, and even of current ages (Athir, 1965). The attempt taken by him to resolve many conflicts was so scientific that Islamic thinkers considered these efforts as the evidences of conflict resolution of all time. Here are some of the attempts taken by the messenger of Allah (S.A.W) for dispute management, peace-making and conflict settlement. This means that considering the nature of our present time where conflict is common among the peoples, communities and nations there is utmost need to use these Islamic principles and approaches of conflict



resolution which serve as a road map to contemporary Muslim Ummah and even to international communities can employ them for resolving conflict and peace-making.

Agreement of “Hiful-Fudul”: (The Alliance)

The Hiful Fudul was perhaps the first attempt of Muhammad (the prophet of Islam) to resolve the conflict by peaceful means (Haykal 1976). Near Mecca, there is a place known as Ukaz where an annual fair was held during the month of Dhul-Qa’dah when bloodshed and fighting were prohibited. Once, a war broke out between the tribes of Quraysh, Banu Kinanah and the Qais ‘Aylan. This bloody war continued for ten years (580 to 590 AD) (khan 1980). Many precious lives were lost during the war; uncertainty and insecurity prevailed in society. These circumstances forced peace loving people to take some action. Therefore, a committee for peace called Hiful Fuzul was formed and an oath for peace was taken among the conflicting tribes. The Prophet of Islam Muhammad (P.B.U.H) participated actively in this peace agreement. Muhammad (P.B.U.H) always felt proud that he had been present at the house of Ibn Zadan at the time of agreement (Al athir 1965). He further said that he would rather participate in this type of peace agreement than accept an offer of a precious gift of red camels (Manjur 2011)

No doubt, this oath has played a significant role towards establishing and maintaining peace and put a stop

to bloody wars in the Arab world. History remarks that there were no more wars but iniquities took place for many years after its formation, as the committee took promise to vindicate the rights of the weak and the oppressed against tyranny and to defend the helpless, travellers, as well as foreigners against coercion and to prevent all sort of disturbances of peace. Therefore, scholars described this incident as one of the Prophets’ contribution to peace, going by one of his traditions which is attributed to him, Therefore, one can testify that through Hiful Fudul, a third party alliance was established and acted as a mediator between the conflicting Arab tribes.

Incident of Resetting of Black Stone

Even before, Muhammad (P.B.U.H), he was bestowed with prophet-hood had displayed wisdom and the quality of a good arbitrator while settling the dispute that had arisen on the issue of erection of the holy Black Stone (Hajar al-Aswad). He resolved the bloody conflict at the age of 35. The problem emerged on the reconstruction of Kaba. When rebuilding of Kaba became necessary due to flooding, the construction works were equally divided between eighteen 18 Arab tribes. However, at the time of erection of the Black Stone (Hajar al-Aswad), a disagreement emerged because every chief of tribe wanted to enjoy the honour of erection of the holy Stone in its place. When the issue became so serious that chances of bloody clash increased and no tribe was ready to sacrifice for peace, and their attitudes became more violent instead, ‘Banu Abdud Dar’ brought a bowl of blood and

'Banu Adi', 'Banu Kaa'b' and 'Banu Lua'y' took an oath to fight till death for this respect and soaked their hands in the blood. The situation became so serious that the construction work was suspended for a few days. At last, a decision was made, based on the advice of Abu Umayyah ibn Mugirah, that the very first one to pass through the gate of al-Suffah would be their arbitrator to resolve the issue. Muhammad (P.B.U.H) was the first man to enter through the gate. Seeing him, the people at once accepted him as their arbitrator without any hesitation. Muhammad (P.B.U.H) examined the situation and sensitivity of the issue. He took a sheet, tied a piece of rope at the edge of the sheet, placed the holy Black Stone in the middle of it and said to representatives of every tribe to hold the rope and take it to its place. Finally, Muhammad (P.B.U.H) erected the Hajar al-Aswad (holy Stone) at its place. This made every one become pleased and the building was continued and completed. Prophet Muhammad (S.A.W) in this great incident has immensely played a remarkable role of an arbitrator and settled a bloodshed dispute in this event. This incident is also a great example of good arbitration of Muhammad (P.B.U.H) showing how he saved the antagonistic Arab tribes from a violent clash. He decided the issue in a manner free from tribal prejudice as he did not decide in favour of his tribe Quraysh, which might give rise to the feeling of anger among the Quraysh and lead to a clash (Naeem, 2015). In this way, he solved the problem rationally and considered common interest of peace for all Arabs as compared to tribal interests.

His technique of arbitration can be used to effectively settle disputes even in the modern era.

Prophets Accommodative Attitude in the Early Days of Islam:

Prophet (S.A.W) was sent by Allah (S.W.T) to preach the teachings of Islam. When he started to preach the new religion (Islam) among the inhabitants of *Makkah*; they stood strongly against Islam at the very beginning stage. They took the policy of oppression to the new Muslims, impediment on the preaching of Islam, obstruction on prophet's movement by calling him mad, magician and poet, (Ali, 1972) but all their efforts had gone in vain, as prophet Muhammad (S.A.W) never accepted any sort of compromise, rather he became very much tolerant to their evil doing. He paid more attention to the call to the religion of Islam which attracted a number of Muslims who began to increase. Such big men like Hamza and Umar, the two great soldiers accepted Islam. Realizing that fact, Prophet (S.A.W) did not take any action against the Makkans but he firmly stood behind his ideology. His wisdom, sacrifice, patience, tolerance, and tactical terminologies of avoidance to their aggression made the situation easier to control without any massacre. In fact, it was a religious conflict that was solved by the tolerance and avoidance.

i. Unity of Madina

Before prophet's *Hijrah*, *Madina* had no central authority like other towns of Arabia. Tribes and clans were ruled by the will of their own leaders. Besides the Jewish colony, primarily *Madina* was divided into two famous

clans, 'Aws' and 'Khazraj'. A long standing enmity divided these two parties. And a great exposé of their enmity and violence was the battle of 'Bu'ah' (Sarwar, 1961). In this battle both clans gave full vent to achieve victory over their enemy by any means. 'Khazraj' won at first and then the 'Aws' came back and fought so furiously that the 'Khazraj' lost heavily. The war remained great as no clan was ready to go down; many of both parties were killed. In this critical moment, there arose an idea of mutual agreement between them to resolve the conflicts (Lings, 1983). Prophet Muhammad (S.A.W) with the permission of Allah, decided to take the invitation of Madinites to go to Madina for secured and better future. (Lings, 1983). The citizen of Madina warmly welcomed him and almost all the pagans 'Al-aws' and 'al-khazraj' accepted Islam spontaneously.

He (S.A.W) tied them with the brotherhood of Islam and the existing enmity vanished and never back again.

He mediated between them not by the tribal customs, but by a common issue that was 'Islam' he centralized their thoughts from their own tribe to the teachings of Islam.

He gave the similar honour and treatment to the rival parties and made them understood the significance of Islam here and hereafter. Besides this, he launched the notion of Islamic brotherhood irrespective the colour, caste and clans. This remarkable policy also played a vital role to their hostility.

ii. Madina Charter a Symbol of Tolerance

The Charter of Medina is the best example that peace can be achieved through peaceful methods instead of war or bloody clash with a secret agenda. It also reflects the belief of the Prophet of Islam Muhammad (P.B.U.H) in 136 the promotion of peace. Analysis of this agreement shows how the policy of coexistence can be helpful in achieving peace and that even the contemporary world can enjoy benefits of this method to remove the misperception and misunderstanding among followers of different religions, i.e. Muslims, Christians and Jews, which is necessary for world peace. When the Prophet of Islam Muhammad (P.B.U.H) migrated from Mecca to Medina, it consisted of many different tribes, mainly Arab and Jewish ones. These tribes had a long history of enmity (Peter 1994). Absence of central government and governance conflicts were resolved through power that often added fuel to the fire and widened the gap between the tribes instead of promoting peace, where the Prophet of Islam called for peace.

Haykal (1976) comments that it was a great political success of Muhammad (P.B.U.H) to unite the city of Yathrib. Muslims and Jews both established an alliance and cooperation under the political structure established by the Prophet of Islam Muhammad (P.B.U.H) (179). This agreement not only maintained peace in Medina, but also guaranteed peace in the future. Since Jews constituted the majority in Medina and could thus create any unrest, in order to avoid clashes between Jews and Muslims, it was

necessary to satisfy the Jews. Under this agreement, Muslims and Jews had equal rights. Good diplomatic strategy of Muhammad (P.B.U.H) forced Jews to unite with Muslims under authority of the Prophet of Islam (P.B.U.H) and create long- lasting peace

The Medina Charter can be summarized in the following points Muslims and Jews should live as one community.

1. Each group should maintain its own faith and will not interfere with another.
2. In case of clashes with a third party, each should lend a helping hand to the other. 137
3. In case of an attack on Medina, both parties will jointly defend the city.
4. Peace should be maintained after discussion with each other.
5. Medina should be considered the Holy city by both, so, any bloodshed therein should be prohibited.
6. The Prophet of Islam will decide all types of disputes and he should be considered the final court of appeal

Analysis of some sections or clauses of the Charter show that through this agreement Muhammad (P.B.U.H) succeeded in uniting all groups of Medina under a single state. According to point one of the above mentioned Charter, Jews and Muslims formed a single community²⁸, irrespective of their culture, religion or language. It is the best example of unifying within one community diverse groups having a different philosophy. In today's global world this point is more relevant for uniting

the people throughout the world into an international community. Point two, on the other hand, depicts tolerance towards other religions and respect for faith (Can, 2005). This point replicates the verse of Quran (2:256) which says, "There is no compulsion in religion". The Prophet of Islam did not declare Islam necessary for unity and formation of community and did not disapprove of other ways of living, instead all residents of Medina were gathered under a single constitution (the Charter of Medina) based on moral principles and ethical living. The above mentioned clause has potential to resolve such issues as extremism and impatient attitudes towards other religions, posing a significant threat to peace in the modern world. Finally, in our cotemporary global world today where the nations and people are more linked to one another as at other times in history, understanding other religions is the prerequisite for achieving world peace. In this context, the Medina Charter can play a significant role and can help us learn how to establish a pluralistic state through establishment of a single community. The Medina Charter was a blend of basic teachings of all religions, such as peace, love, liberty, patience and compromise.

iii. *Sulh* the Peace Treaty Al-Hudabiyya a Signal of Negotiation

It was an old tradition of Arabs that everyone was free to visit the Kaaba unarmed and any type of fighting was forbidden during the four sacred months of the year. One of these months was Zilqa'ada. Thus, after six years of migration, the Prophet of Islam decided to visit Mecca with

1,400 of his followers to perform Umra (Lesser Pilgrimage). He took animals for sacrifice and ordered every person to have only one sword for self-defence (Halim 2018) He intentionally chose the Holy month as he had no intention to clash with the people of Makkah. When the news of his departure reached Meccans, they became furious and decided to stop Muslims from entering Mecca. The enemies of Islam swore that they would not let that happen at any cost (Ghasemi 2020). They prepared an expedition. An army under the leadership of Khlid bin Walid and Ikrama ibn Abu Jahil headed towards the route to Medina (Idris & Sakat 2015). When Prophet Muhammad (P.B.U.H) was informed about the violent reaction of Meccans, Muslims changed the route in order to avoid the clash with the Meccan army. Muslims were not frightened, they wanted to prevent the bloodshed and maintenance. They continued their journey. When they reached a place called Hdaybiyya in the north of Mecca, Muhammad (P.B.U.H) ordered to set up camp there and sent a messenger to inform the Tribes of Mecca that they had come there with a holy purpose only and were not interested in war. He would only perform Umera with his followers and return after sacrificing the animals, but the people of Mecca did not agree and said they would not allow Muslims to enter Mecca. Having received messages from the Holy Prophet Muhammad, the Quraysh formed a team that consisted of Budail Ibn Waraqa, Husail and Urwa Ibn Masud whose task was to examine the situation. Muhammad (P.B.U.H) sent Usman Ibn Affan to negotiate with the

idolaters. When it was rumoured that Usman was murdered, Muhammad (P.B.U.H) took an oath from his followers to take revenge (Abubakar et al 2020). After this incident, the Quraysh expected unpleasant consequences and sent a delegation under the leadership of Sohail Ibn Amr to negotiate with the Muslims. The negotiations resulted in signing an agreement between the Muslims and the Meccans.

Some main points of the agreement are presented below:

1. The Muslims will return to Medina without performing the Umera;
2. Next year they can make the Pilgrimage, but their stay in Mecca will not last longer than three days;
3. The Muslims will not take with them those Muslims who already live in Mecca and will not forbid others to leave Islam and rejoin the Meccans;
4. The tribes of Arabs will be free to join any alliance;
5. For a period of ten years there would be peace between the Muslims and the Quraysh.

The aforementioned agreement, known as the Treaty of Hdaybiyya, was considered a marvellous example of conflict resolution by the 140 Prophet of Islam Muhammad (P.B.U.H). Using a strategy of dialogue and negotiations. In this treaty a true pacifist approach to conflict resolution was applied as well as a strategy of dialogue was used in its true spirit in order to resolve the issue. At every stage of negotiations the policy of compromise on the part of the Prophet of Islam was adopted,

for example when representative of the Quraysh Suhail objected that the text of the Meccan agreement should start with the words ‘In Thy name O Allah’ instead of ‘In the name of Allah, the Most Merciful, the Most Beneficent’. Another objection when raised by the Meccan side against the wording of ‘Muhammad, the Messenger of God’. Even When Ali showed some reluctance and tried to put forward some arguments against removing the words, the Prophet took the pen from Ali and himself deleted the words because he was determined to avail himself of a chance for peace at any cost. A very important principle for conflict management according to the Prophet had been laid down, namely that a war should not be a desirable option and that all disputes should be resolved through peaceful means and one should make utmost efforts to make use of a chance for peace.

The Conquest of Makkah

Two year after the signing of the Treaty of Hudaibiyya, the agreement was annulled because of an incident. Banu Bakr and the Quraysh killed a man from Banu Khuza who was an ally of Muslims under the agreement (Hauting 1986). The attack on the allied tribe was regarded as an attack on the signatory. Thus, after the above mentioned event, the Prophet of Islam Muhammad (P.B.U.H) presented three options to the Quraysh

- Declaring a breach of coalition with Banu Bakr;
- Paying compensation for the murder;
- Breaking the Treaty of Hudaibiyya.

They adopted the third option and made it possible for Muslims to attack

Mecca. When annulment of the Treaty was declared, Muhammad (P.B.U.H) ordered his companions to prepare an attack on the city and left for Mecca with 10,000 of his followers. The journey was kept secret; therefore, the Quraysh became aware of it only when Muslims were just a few miles away from Mecca. The reason for secrecy was that Muhammad (P.B.U.H) did not want to give them any time to prepare for war. Because of this diplomatic strategy the Prophet of Islam Muhammad (P.B.U.H) conquered Mecca without any violent clashes or bloodshed. Even on that occasion the Prophet of Islam Muhammad (P.B.U.H) displayed his commitment towards peace. Instead of taking revenge on the Meccans, he declared a general amnesty for all of them by saying ‘Go, you are all free’ He further said that those who would keep the doors of their houses closed or would enter the boundaries of the holy place Kabah or the house of Abu Sufyan would be safe. The incident of the Conquest of Mecca is thus a beautiful example of resolving conflicts by peaceful methods.

Conclusion

Conclusively to establish peace in human society Islam emphasizes on resolving conflicts at all level life. In this regards the prophet of Islam dictated some unique Islamic injunctions against extending conflict by his sayings and practices. Critical evaluation of those prophetic approaches proves his mastermind and greatness of all ages. With a long history of violent clashes and conflicts, even after entering the 21st century, the man is still looking for modern methods of conflict

management. In the global world with the emergence of new threats to world peace, such as terrorism, nuclear war or the appearance of on state actors (terrorist organizations), a conflict remains the biggest threat to world peace. The conflict resolution methodology adopted by Muhammad, the Prophet of Islam can help modern world to maintain peace and avoid bloody conflicts. Modern methods of peaceful settlement of disputes seem to be based on the philosophy of Muhammad (P.B.U.H), which can be proved by the above mentioned examples. Similarly, In the past when people lived in ignorance, the Prophet of Islam Muhammad (P.B.U.H) promoted the culture of dialogue and negotiations. His strategy can thus play a significant role in conflict management and peace building making this planet a safer place for mankind. These approaches can be used by our contemporary Islamic leaders, government, individuals, families, and Muslim communities as a roadmap of peace and conflict resolution and peace-making. Likewise, the approaches can employ in resolving through ethnic tribal conflicts, Muslim sects, and other Islamic militant like boko haram, kidnappers and so on.

Recommendations

Based on the above historical facts with regard to Islamic principles, approaches and methods of conflict resolution the researchers wish to recommend the followings:

- Muslim should always strictly adhere the teachings, guidance and lessons with regards Islamic approaches of conflict resolution

in resolving disputes among the Muslim

- As conflicts are unavoidable in human life, one needs to always be prepared to face any challenges of life and be knowledgeable on how to overcome such situations through conflict resolution techniques adopted by prophet (S.A.W)
- Muslims should learn from the attitudes and behaviours of prophet (S.A.W) on loving peace, accommodative behaviors and avoiding the conflict, in order to attain a successful life.
- The Muslim is expected to establish a peace loving home and environment at every level of life in order to attain peaceful coexistence among each other.
- Muslim in our contemporary Muslim families' in their society should employ the prophet Muhammad tactical way of resolving conflict and peace making. Among on marital and other conflict among themselves.
- Muslim leaders, religious scholars, stake holders and other Islamic organization should use the prophet strategy of resolving disputes when conflict arose in their respective societies.

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