

## The Prophetic (Muhammad PBUH) Methodology of Conflict Resolution and Peacebuilding

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### Abstract

Being a researcher of conflict and resolution, the researcher has explicitly worked on 'Israel and Palestine', so he has decided to write on Prophetic Methodology on Conflict Resolution and Peacebuilding. Most of part of Prophet Muhammad's life was spent on Conflict; the paper would discuss his ideas to make an established resolution to the conflict. The aim deep delves into the Prophetic methodology of conflict resolution and peacebuilding and draws on the teachings and practices of the Prophet Muhammad, emphasizing principles of justice, compassion, and dialogue. Central to this methodology is the concept of "Islah," which means reconciliation and reform.

So, this study ponders the significance of this study in the contemporary world, where the world is facing challenges of human values, human beings are facing crises of emotions and sentiments, and humans are Dehumanised. So, the excerpt from this paper will discuss the importance of prophetic methodology for Human Values in such times of Conflict and the resolutions of every Human.

The Prophet's practice of "Hilf al-Fudul," an alliance formed to protect the rights of the oppressed, highlights his commitment to justice and the protection of vulnerable groups. The Prophetic methodology also involves forgiveness and patience, recognizing that these virtues can break the cycle of retaliation and pave the way for reconciliation. The Prophet's emphasis on forgiveness, even towards former enemies, serves as a powerful example for conflict resolution.

The finding of the study is to discuss the Prophetic methodology of conflict resolution and peacebuilding is deeply rooted in principles of justice, compassion, and collective decision-making.

**Keywords:** *Conflict resolution, Peace, Prophet Methodology, Islam Contemporary challenges, and Solution*

## **Introduction**

Today's world is facing lots of challenges everywhere around the world; there are conflicts and disputes, matters of geopolitics, and the matter of boundaries of the countries. In the name of War and peace, the use of weapons and munitions caused the loss of thousands of innocent lives. Humans are dehumanizing, their lives no matter survival, whether they are in the conflict zone or in the safe zone. Moreover, there is an Increasing demand for ethical and holistic approaches to conflict and resolution. In such a world, where everyone feels crises of emotions and sentiments toward others, Islam discusses establishing peace and harmony within Humanity; the Prophet Muhammad's (PBUH), Prophetic methods established the different efforts to achieve the goal of tranquillity and synchronization in this regard.

There are several secular methods for peacekeeping exist; the teaching of religious figures is there, and Islam offers timeless wisdom on resolving disputes, fostering peace, and promoting Justice. The Prophetic Methodology of conflict resolution is not merely theoretical but deeply practical. The teachings of Prophet Muhammad (PBUH) emphasize key values such as compassion, dialogue, justice, forgiveness, and reconciliation. These methods of teaching resolve the problems of conflict that are both rooted in spirituality and universally applicable to contemporary plights. Islam is a religion that originated from the Holy Qur'an and the Sunnah of the Prophet. The Holy Qur'an, called the Book of Guidance, guides every situation of life, whether the conflict is personal or collective. The Qur'an and the Sunnah of the holy Prophet are considered the primary sources of resolution to the conflict. In the life of Prophet Muhammad (PBUH), the Prophet fought many battles and faced many challenges within the community or outside the community. There are several examples of conflicts and later on, peace was founded during the life of the Prophet, The Prophet established peace with Quresh and the Jews. The Prophet Muhammad (PBUH) resolved the problems through the many established institutions, like consultation (Mushawarah), reconciliation (Sulh), Principles of Arbitration (Tahkim), Alliance of the Virtuous (The Hilf al-Fudul), Court Adjunction (Al-Qada). So, this paper discovers the main doctrines of the prophetic approach to peacebuilding, and its analysis highlights how these teachings can be applied to contemporary issues in the world. (Kiraqli, 2024) The Quran says 'If two parties among the Believers fall into a quarrel, make ye peace between them...' (Al-Nisa:128).

## The Concept Of Conflict And Violence

This is the nature of human beings, the tendency of human nature to have differences, and God has created humans physically different from each other. Every human on the earth looks different in their physical appearance, voice, and finger points. The people on the earth have different natures, different cultures and traditions, different needs, different desires, different motivations, and different opinions. There several factors which cause the roots of the conflict and disputes. It is also a fact that temperaments should not be a reason for conflict at the Intrapersonal, interpersonal, and intergroup levels. However, the conflict started from when Adam and Eve were exile from heaven to earth. The first conflict started on the earth between the children of Prophet Adam (A.). In Islam, Nafs play a crucial role in creating conflict or disagreement; if someone bears the burden, then the person gets peace and success but those who do not bear the burden create turmoil in society or in the country. Islam does not guarantee of Nafs of anyone, and one can turn to the conflict if one does not control of Nafs because Nafs incited the person to evil. If the person does not control their Nafs, then the weakness Nafs, the negative feelings come to mind; these lead the individuals to get involve in destructive behaviours because the weakness normally manifests in negative potential, harmless feelings, and emotions, including sin, greed, arrogance, mercilessness, injustice, hatred, and angriness, even, the Qur'an say, one's arrogance leads him or her to sin. Acceding to the Qur'an causes fasaad, meaning disorder, corruption, and mischief on the earth. The Qur'an strictly prohibited spreading fasaad on the earth. Allah Says in the Holy Qur'an;

*“There is a sickness in their hearts, and Allah ‘only’ lets their sickness increase. They will suffer a painful punishment for their lies. When they are told, “Do not spread corruption in the land,” they reply, “We are only peace-makers! Indeed, it is they who are the corruptors, but they fail to perceive it.”*

This is an example in the Qur'an in which Allah does not allow corruption and disorder to spread on the land. This corruption increases your disease of heart. This disease increases the negativity in your heart and mind. That negative attitude of Human spread the disorder on earth.

## The Foundations Of Prophetic (Muhammad PBUH) Conflict Resolution

The Prophet Muhammad (PBUH) was not merely Prophet for Muslims; he was called as ‘RahmatullilAlameen’ (Mercy for all the Worlds), so the prophecy of Muhammad (PBUH) is central to the Abrahamic faiths—Ju-

daim, Christianity and Islam. The Prophet is not merely for a messenger of God but also as moral exemplar who guided their communities through times of crises and conflict. Their methodologies in addressing disputes, both internal and external, reveal deep insights into conflict resolution. In the religion of Judaism, the Bible presents several examples of conflict, which Prophet Musa (A.) resolved through social Justice, peace, and ethical leadership, guiding the Israelites out of Egypt, negotiating with Pharaoh, and establishing peace. In Christianity, the Prophet Jesus Christ promoted non-violence, love, and forgiveness, which are peace-building manifestations. The Prophet Jesus also encouraged reconciliation and peaceful resolution.

The core principles of Prophetic Methods are Justice, compassion and mercy, dialogue reconciliation, and non-violence. There is an example of the 'Treaty of Hudaibiyyah,' a crucial agreement between Muslims and the Quresh tribe; this was an example of patience, diplomacy, and Pragmatism. Even the Qur'an also highlights the significance of Justice, mercy, and forgiveness in the dealing with conflict, Allah Says in the Qur'an:49:9,

*And if two groups of believers fight each other, then make peace between them. But if one of them transgresses against the other, then fight against the transgressing group until they "are willing to" submit to the rule of Allah. If they do so, then make peace between both "groups" in all fairness and act justly. Surely Allah loves those who uphold justice .*

There are several key Qura'nic Principles for peace;

▶ Adl (Justice): The significance of justice as the foundation of peace is emphasized by the Qur'an (Qur'an 4:135). The Prophet Muhammad frequently served as a fair arbiter, ensuring that justice was done in every situation.

▶ Sulh (Reconciliation): The Prophet Muhammad consistently practised peaceful reconciliation between the people in the conflict, as it is recommended by the Qur'an (Qur'an 49:9–10).

▶ Patience and Forgiveness (Sabr aur Ma'afi): The Prophet was known for his immense patience and ability to forgive, which are essential for long-term peace. The Qur'an supports this approach, promoting forgiveness as a means to end hostilities (Qur'an 42:43).

► Non-Violence (Adm-Tashadudu): Allah does not love the unjust. Innocent people are victims of violence. Killing innocent people is prohibited and condemned (Qur'an, 17:33; 6:151; 25:68). It is the duty of every believer to support people like these and relieve them from oppression. The Prophet Muhammad sought peaceful solutions even in hostile environments.

### **Dynamic Examples Of Prophet Muhammad (Pbuh) As A Peacemaker In The Historical Context**

The Prophet Muhammad (PBUH) very well known as an early age. Before his prophethood, he was known from various names which manifested his characters. He was famous for different names like Al-Sadiq (the Truthful) and Al-Amin (the Trustworthy) due to his honesty and reliability, and Al-Basheer (bringer of good news), in Islam, it's an attribute of the Prophet Muhammad. These names describe the attitude of Prophet Muhammad (PBUH). He has the quality to resolve the conflict; before the prophethood, there are several examples can be found in which Prophet Muhammad used his methods to resolve problems and conflict. This might be applicable to the issues of the contemporary world. Here are some of the examples which occurred during the life of Prophet Muhammad (PBUH).

#### **1. Hilf al-Fudul**

The first example traced in the life of Prophet Muhammad was Hilf al-Fudul. This confederacy was established in Mecca in the year 590, to provide stable justice for all and collective actions specifically for those not under the protection of any clan. This was the historical pact of Chivalry and became the consequence of the 'Battle of Fijar'. This was the war which was fought during the sacred month (Ibrahim, 1982). This war was bloody, started in 580 A.D, and the end of this war was 590 A.D. This war made the society of Arabia disorder, and there was a violation of tribal law in Saudi Arabia, and the people of Saudi Arabia were unsafe. So, the Kind-hearted people took step to form a 'Hilf-al Fudul' to establish peace. This oath was taken amongst the renowned tribes of Mecca, such as 'Banu Hashim', 'Banu Taym', 'Banu Asad', 'Banu Zahra', and 'Banu Muttalib'. The main leader of Taym, Zubair of Hashim who was one of the founders of the order, and he brought his nephew with him, and his name was Muhammad. (Manj, Younas, Salma, Nacem, Nadeem, 2022) The meeting was held at the house of Abdullah ibn Jad'an (Najibabadi, 2005). The main aims of 'Hilf-al-Fidul' were to establish peace and Justice among the people, and people become ensure for these two fundamentals. The Hadith is mentioned:

*Certainly, I had witnessed a pact of justice in the house of Abdullah ibn Jud'an that was more beloved to me than a herd of red camels. If I were called to it now in the time of Islam, I would respond. (Sunan al-Kubra, 12114)*

This was a historic initiative taken by the Prophet, and in the later period of time, the peace was established and ensure the protection of weak in the Saudi Arabia, because the Prophet leader this institution of 'Hilf-Al-Fudul'.

## **2.Placing the black stone**

As Ibn Ishaq narrated, the Prophet was at the age of 35 when the flood of violation was there, and then the rebuilding of the Ka'bah, occurred when the Quraysh tribes sought to restore the sacred structure. Each tribe collected stones and began reconstruction. However, when it came to placing the revered Black Stone, a dispute arose among the tribes, each wanting the honour of placing it. This conflict nearly escalated into violence, with some tribes, like Banu Abd Ad-Dar and Banu Adi, even pledging to fight to the death. After several days, a respected elder, Abu Umayyah, suggested that the first person to enter the House would act as a mediator. When Muhammad, known for his honesty and integrity (Al-Amin), entered, the leaders agreed to accept his judgment. He proposed a peaceful solution: he placed the Black Stone on a garment and had representatives from each tribe lift it together. Muhammad then personally positioned the stone in its place, thus resolving the conflict amicably. This event highlights both his wisdom and his respected status in Mecca, even before he became a prophet. It was very difficult to manage the tribal who had their passions for fighting, but the Prophet Muhammad played a pivotal role as a mediator and settled a bloodshed dispute (Manj, Younas, Salma, Naeem, Nadeem, 2022).

## **3.Resolving the dispute of Aws and Khazraj**

These were two famous clans of Medina; they had hostile relations to each other; even the battle of Bu'ath was fought between these two tribes, the expected period of this battle was 610-20 AD. Abdullah-ibn-Ubay was the leading person of 'Khazraj', who was proposed as a king of Medina; as the historians wrote, without any decision, this proposal was rejected and they started to look for another one for a better option. So, this was the period when Islam was spreading, and the people of Medina heard about Prophet Muhammad (PBUH), so they invited the Prophet to Medina.(Nazrul, 2023) Prophet Muhammad (PBUH) came to Medina for a better future. This was happened by the command of Allah. As the Proph-

et came He abolished the hostility amongst Medina's people and gave the concept of 'Brotherhood' of Islam. This is one of the concepts which has never been discuss or given by anyone. The People of Medina helped the people of Mecca who were later called 'Muhajirin' but they were treated as brothers. This concept was promoted and is still followed by Muslims from all over the world.

#### **4.Dispute resolutions through the Charter of Medina**

The Constitution of Madinah was one of the first written constitutions in history and laid out principles for peaceful coexistence between Muslims, Jews, Christians, and pagan tribes. The Constitution established Equal Rights and Duties, Mutual Protection, and Justice and Mediation. The Charter of Medina exemplifies the Prophet Muhammad's (PBUH) approach to resolving disputes. In Medina, the Jewish community held considerable influence, being divided into three main clans: Banu Qainuqa, Banu Quraiza, and Banu Nadir. Meanwhile, other inhabitants of Medina, the Aus and Khazraj tribes, were often at war with each other. Banu Quraiza allied with the Aus, while Banu Nadir supported the Khazraj (Vehapi, 2023). Eventually, many people of the Aus and Khazraj embraced Islam. In response to these complex dynamics, the Prophet established a pact between the Jews and Muslims, emphasizing peaceful coexistence. This agreement allowed both Jews and Muslims to maintain their respective faiths without interference, recognizing Medina as sacred to both groups and prohibiting violence within its bounds. In case of external threats, both communities were to support one another. Significantly, the Prophet Muhammad was appointed as the ultimate authority for resolving any disputes.

This arrangement was not only a means of resolving existing tensions but also a proactive measure to prevent future conflicts. Although the Jews were a significant group capable of causing unrest, the Prophet treated them fairly and granted those equal rights and status. He recognized that injustice fosters conflict and his diplomatic foresight ensured that no opportunity for discord arose under his leadership. The charter positioned the Prophet as a neutral arbiter, ensuring that all people were equal before the law, with no person having the right to disrupt the peace of the Medina state. The charter of Medina ensures the safety and security of Muslims and Non-Muslim and also provides equal rights to all the citizens of Medina. This charter was not specifically for Medina but also for all Muslims living around the world (Yildirim, 2023).

## **5.The Treaty of Hudaibiyah: A Diplomatic Conflict Resolution**

The ‘Treaty of Hudaibiyah’ was one of the most of significant incidents of Prophetic Conflict resolution, which was the peace agreement between the Muslims of Medina and the Quresh tribe. It was held in 628AD; some of the Companion of the Prophet criticised the treaty, but in the treaty of Hudaibiyah, the Prophet Muhammad knew the sagacity of the treaty, that this treaty had Patience and Diplomacy, Breaking the Cycle of Revenge, and Psychological and Strategic Victory. Later on, this became a historic decision made by the Prophet Muhammad. Ultimately, the situation stagnated for decades. So, it was a lesson for the upcoming followers of how the Muslims can resolve the in hardship situations (Smith, 2006). The Treaty of al-Hudaibiyah seemed unfavourable to Muslims, as many terms appeared to go against their interests. Prophet Muhammad’s (PBUH) Companions were initially upset, but he remained steadfast, recognizing the value of peace. Despite the dishonour, the Prophet saw the treaty as a strategic opportunity. It allowed Muslims to interact with other clans and demonstrate their faith, resulting in many conversions to Islam. The treaty also established Medina and Islam as equal political powers to the Quraysh and included a ten-year truce, which resolved conflicts. Muhammad’s wisdom, patience, and negotiation skills secured peace and expanded the reach of Islam.

### **Methodology**

The paper uses a qualitative and historical methodology, analyzing secondary sources from Islamic scholarship in addition to fundamental Islamic sources like the Qur’an and Hadith, which are collections of accounts of the sayings and deeds of the Prophet Muhammad. Important events in history are examined to show how the Prophet established harmony and settled disputes in both small-community and larger-community contexts. The analysis also includes contemporary conflict resolution theories to show the relevance of these methods today.

### **Discussion**

The prophetic methodology can be applied to modern international conflicts by emphasizing negotiation, justice, and reconciliation. Diplomacy should prioritize inclusive dialogue that seeks to address the root causes of conflicts, such as inequality, oppression, and injustice. In this sense, the prophetic model aligns with modern and contemporary conflict resolution theories. In today’s secular global landscape, some might argue that religious frameworks are not suitable for addressing conflicts in pluralistic societies. However, the universal values embedded in prophetic teachings—such as justice, compassion, and dialogue—can transcend religious

boundaries and offer meaningful contributions to secular peace-building efforts (Zartman, 2020).

## Result

The results of the Prophetic (Muhammad PBUH) methodology of conflict resolution and peace-building are centred on promoting justice, compassion, and mutual respect. His approach aimed to prevent violence, foster dialogue, and create lasting peace by addressing the root causes of disputes. Prophet Muhammad (PBUH) emphasized patience, tolerance, and fairness, ensuring that all parties were treated with equity, regardless of faith or background. He sought peaceful resolutions through negotiation, reconciliation, and trust-building while prioritizing the welfare of the community. His model serves as a guide for achieving harmony, preventing conflict, and maintaining social cohesion in diverse societies.

## Conclusion

The writer of this paper is working on conflict and resolution in Israel and Palestine. In the contemporary world, everywhere, conflict and disputes and conflict, differences in thoughts, differences in culture and traditions, and differences in religion are causing the humiliation of human beings. The common man in most of the country faces the challenges of income, resources, and Human Dignity. Nowadays, geopolitics is changing the world order. In the War between Ukraine and Russia, Armenia and Azerbaijan and Israel and Palestine, millions of innocent civilians have died without any reason. So, in such critical plights, the world needs the solution of Prophet Muhammad's (PBUH) methods to establish peace. As exemplified by figures Muhammad, the prophetic methodology of conflict resolution offers timeless wisdom for addressing contemporary conflicts. The Prophet Muhammad is rooted in justice, compassion, and dialogue, and this approach provides both spiritual and practical guidance for peace-building in a fractured world. While there are challenges in applying these ancient teachings to modern contexts, the underlying principles are universal. By drawing on the insights of prophetic figures, societies today can find paths to sustainable peace that prioritize ethical leadership, reconciliation, and the healing of divisions.

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