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Battlefield Without Bloodshed: The Prophet's (PBUH) 29 Strategies for Peace**Muhammad Tahir Akbar**

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Abstract

This research article delves into the Prophet Muhammad's (PBUH) remarkable approach to establishing peace and order, extending beyond traditional warfare. It explores 29 distinct methods, he employed to foster a peaceful society in Arabia. These methods transcended the battlefield, encompassing a multifaceted approach that included diplomacy, intelligence gathering, strategic economic measures, and fostering a strong sense of community. It highlights his commitment to respecting the fundamental rights of all people, even during times of conflict. By accurately analyzing these 29 methods, the research offers valuable insights into achieving lasting peace and social transformation without solely relying on military might. A compelling comparison is drawn between the Prophet's approach and the devastating wars waged by other rulers of the era. The article underscores the effectiveness of his non-violent methods in establishing a vast Islamic caliphate, a feat achieved with minimal bloodshed (only 250 martyrdoms) across a territory spanning 3 million square kilometers. This stands in stark contrast to the large-scale casualties inflicted during the short-lived conflicts led by other rulers like Caesar and Kasra. The Prophet (PBUH) strategy of achieving victory without war & bloodshed is one that we should adopt in today's world. This article presents the Prophet Muhammad's (PBUH) approach to peacebuilding as a valuable case study, offering timeless principles and methods applicable to contemporary efforts in conflict resolution and social transformation.

Keywords: Peacebuilding, Non-violent methods, Social justice, Community building, Historical comparison, Case study, Social transformation, 29 methods

1. Introduction:

The Prophet Muhammad (PBUH) is widely recognized for spreading Islam, but his legacy extends far beyond religious teachings. He played a pivotal role in establishing peace and order in Arabia, employing a multifaceted approach that transcended traditional warfare. This article delves into his remarkable strategies. He established a sophisticated intelligence network to maintain security and prevent conflict. Additionally, he undertook diplomatic missions (Saraya), fostering positive relationships with various tribes through treaties and goodwill delegations. These diplomatic efforts mirrored modern-day peacebuilding initiatives. This research serves as a valuable case study, analyzing the 29 distinct methods the Prophet employed to achieve peace. By examining these strategies, we gain valuable insights into building lasting peace and social transformation even in our contemporary world.

1.1. Research Methodology:

This research appears to be a historical case study. The author likely analyzed existing Islamic historical texts and scholarship to identify the 29 methods Prophet Muhammad (PBUH) used for peace building in Arabia. This analysis likely involved content analysis of historical sources like Qur'an, hadiths and biographies, along with comparing his approach to that of other rulers.

2. The Prophet's Approach to Peace and Conflict:

While the concept of jihad is often associated with warfare, the Prophet Muhammad's (PBUH) approach to establishing peace in Arabia was multifaceted. After migrating to Madinah, he employed various diplomatic measures to create a stable environment. These included international treaties, goodwill delegations, and agreements like the Treaty of Hudaibiyah. However, the text from the Quran emphasizes the importance of defending the oppressed.

“وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا- وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا”¹

This verse highlights the responsibility to intervene in situations of extreme injustice. The Prophet Muhammad's actions reflected this principle, as evidenced by his willingness to engage in defensive military actions. The Hadith from Tirmidhi further clarifies the concept of jihad.

“عَنْ مَعَاذِ بْنِ جَبَلٍ قَالَ، كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَأَصْبَحْتُ يَوْمًا قَرِيبًا مِنْهُ وَنَحْنُ نَسِيرُ فَقُلْتُ، يَا رَسُولَ اللَّهِ! أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي عَنِ النَّارِ، قَالَ أَلَا أَخْبَرْتُكَ بِرَأْسِ الْأَمْرِ كُلِّهِ، وَعَمُودِهِ وَذُرُوعِهِ سَنَامِهِ؟ قُلْتُ، بَلَى يَا رَسُولَ اللَّهِ، قَالَ، رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ وَذُرُوعُهُ سَنَامِهِ الْجِهَادُ”²

It emphasizes the importance of prayer and righteous living as the foundation of faith, with jihad being a potential response to specific situations of oppression. In conclusion, the Prophet Muhammad's legacy regarding peacebuilding extends beyond warfare. He utilized a range of diplomatic and defensive measures in response to the complex challenges of his time.

3. 29 Dimensions of Jihad: Practices by Prophet (PBUH):

This article attempts to shed light on 29 different measures of practical jihad and fighting taken by the Prophet Muhammad (PBUH), which are as follows:

3.1. The Prophet (PBUH): A Model of Victory Without War:

The Prophet Muhammad (PBUH) transformed a tribal and barbaric society into one of the most highly valued civilizations in the world, spreading his message across a vast region without bloodshed. As Qazi Muhammad Suleiman Mansoorpuri writes in his book "Rahmatul Lil Alamin," during the ten years of the Prophet's rule in Medina, an estimated 255 Companions were martyred in battles and expeditions, while only 759 hostile disbelievers were killed (bringing peace to the entire Arabian Peninsula). The total number of prisoners of war was 6,564. According to Arabian warfare principles, they should have all been executed, but the Prophet of Mercy (PBUH) pardoned 6,347 of them. Another 215 embraced Islam³.

3.1.1. The Power of Communication and Diplomacy:

From the very beginning of Islam, Muslim missionaries, reciters, poets, and orators traveled beyond the Arabian Peninsula to Africa, spreading the message with wisdom and insight. This years-long, insightful preaching culminated in the "Year of Delegations" (9 AH), when delegations arrived in such numbers that the entire Arabian Peninsula flocked to the Prophet Muhammad (PBUH) within a single year. Thus, without war or bloodshed, an Islamic government was established over ten million square miles or thirty million square kilometers. This was undoubtedly the miracle of jihad through communication.

3.1.2. Lessons for the Modern World:

The Prophet Muhammad's (PBUH) strategy of achieving victory without bloodshed is one that we should adopt in today's world. Leading scholars are currently exploring ways to implement laws and teachings that eliminate the very causes of war.

3.1.3. The Conquest of Mecca:

The Prophet's (PBUH) strategic maneuvers, intelligence gathering, surprise arrival in Mecca via unknown routes, strategic troop deployment in a valley near Mecca, and the use of bonfires at night to make the army appear larger, all contributed to the bloodless conquest of Mecca. Despite being victorious, the Prophet (PBUH) forgave his bitter enemies with utmost compassion.

3.1.4. The Miracle of Conversion:

It was the Prophet's (PBUH) sagacity that led to the entire city of Mecca embracing Islam overnight, dispelling all clouds of enmity and hostility. This was the triumph of the Prophet's (PBUH) message, achieved without war or bloodshed. Within a short period, the call to prayer echoed across other regions of Arabia, including Palestine and southern Iraq. Two years later, in 632 CE, the Prophet (PBUH) departed this mortal world, leaving behind a well-organized and stable state.

3.2. Intelligence Network:

Maulana Shibli Nomani, in his book "Seerat-un-Nabi," describes how the Prophet Muhammad (PBUH) established an intelligence system during his time. This system, crucial for maintaining peace and security in the unstable region, involved small groups (10-12 men) called "Sariya." These non-combat patrols gathered information and assessed potential threats, allowing the Prophet (PBUH) to take proactive measures to safeguard his community. This approach highlights the importance of intelligence gathering for leaders in navigating complex security situations ⁴.

By establishing an effective intelligence network, the Prophet (PBUH) demonstrated his keen understanding of the importance of preventive measures in safeguarding the well-being of his community. His approach serves as a valuable model for leaders and policymakers in navigating complex security environments.

3.3. Duels:

In the pre-Islamic era, duels were a common means of settling disputes and proving one's valor or righteousness. This practice continued into the early Islamic era, as evidenced by the famous duels that took place before the Battle of Badr. Before the general engagement began, three Qurayshi warriors – Utbah ibn Rabi'ah, his son Walid ibn Utbah, and his brother-in-law Shaybah ibn Rabi'ah – challenged the Muslims to single combat. Hamza faced Utbah and quickly defeated him, slaying him on the battlefield. Ali then faced Walid and also emerged victorious, killing his opponent. However, Ubaydah was less fortunate, as he was killed by Shaybah in a fierce duel⁵.

3.4 . First Generation War:

The Prophetic Era (PBUH) witnessed numerous confrontational battles, including the Battle of Badr, Uhud, Hunayn, Khaybar & Others. These battles were relatively small in scale. The total number of martyrs across all expeditions and military campaigns is nearly 250, which includes Companions who embarked on preaching missions and were martyred as a result of deceit.

3.5. Preventive Action:

Preventive action is a form of defense. The Prophet (PBUH) took timely action and defended himself on many occasions by assessing the situation. When the Quraysh sent a trade caravan to raise funds for an attack on Medina, the Prophet (PBUH) took timely action against it, which resulted in the Battle of Badr. The expedition to Dumat al-Jandal was also a preemptive measure. The chief of that place, Akider, was preparing to take some strong action against the Muslims. The Prophet (PBUH) sent a detachment under the command of Khalid bin Walid from Tabuk to arrest him and bring him back. Akider was forgiven and asked to refrain from such actions.

3.6. Punitive Action:

Sometimes an enemy who appears to be a friend or has a peace treaty with the Muslims engages in activities that are destructive. Punitive action is taken against such secret rebellion or conspiracy. The action against the Banu Quraiza was taken under this principle.

3.7 . Propaganda and Political Warfare:

Islam allows the use of propaganda as long as it is truthful. In modern times, newspapers, magazines, radio, television, banners, placards, advertisements, rallies, inscriptions, and other media are used for political warfare and propaganda. During the time of the Prophet, the primary means of communication or propaganda was the recitation of the Quran. A study of the Prophet's biography

reveals hundreds of incidents where people's lives were transformed by simply listening to the recitation of the Quran, and Islam spread rapidly during that era.

In addition to the recitation of the Quran, the poetry, speeches, and other actions of the Companions provide insights into the Prophet's skill in political warfare and legitimate propaganda.

3.8. Advancement and Utilization in War Machines:

A nation without a strong military is an easy target for its enemies. Almighty Allah has decreed:

”وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَأَخْرَيْنَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ- وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ”⁶

"And prepare for them whatever strength you can and of steeds of war, to strike fear thereby into the hearts of Allah's enemies and of those who would harm you. And know that Allah is with those who are patient."

It is imperative to invest in the development and utilization of advanced war machines to deter potential aggressors and safeguard national security. The benefits of such investments are manifold, The advancement and utilization of war machines are essential for national security and prosperity. By investing in a strong military, nations can deter aggression, protect their citizens, and reap a range of economic and technological benefits.

3.9. Research, Science, and Technology in the Art of War:

A study of the Prophet's life reveals that he always employed the most advanced scientific knowledge and technology available for warfare. The construction of the trench during the Battle of the Ahzab is an excellent example, which greatly astonished the Arabs.

Dr. Mahmud Ahmad Ghazi writes: "The Prophet (PBUH) did not see any shame in acquiring technical and empirical knowledge from non-Muslims." Accordingly, he sent Hazrat Zaid bin Thabit to a Jewish school to learn the Hebrew language. He also sent some Companions to Yemen to acquire expertise in the use of catapults, which were later employed in the Battle of Taif.

A dababah was a carriage covered with a wooden or iron roof to protect the occupants from arrows. It can be considered a forerunner of the modern armored vehicle. The Prophet's (PBUH) emphasis on research, science, and technology in warfare remains highly relevant today⁷.

3.10. Political and Psychological Warfare:

The Prophet Muhammad (PBUH) was a master of political and psychological warfare. He used these strategies to achieve his goals of spreading Islam and establishing a just and peaceful society. The Prophet (PBUH) used truthfull propaganda to spread his message and build support for his cause. He also used effective communication skills to persuade people to his side. The Prophet's high moral character and commitment to justice earned him the respect of many people⁸.

- The Siege of Ta'if: During the Siege of Ta'if, the Prophet (PBUH) announced that anyone who came down from the fortress would be pardoned. This announcement led to the defection of 30 slaves and the eventual conversion of the entire tribe to Islam.
- The Conquest of Mecca: After the Conquest of Mecca, the Prophet (PBUH) treated the Meccans with compassion and forgiveness. This led to the mass conversion of the Meccans to Islam within a single night.
- The Treaty of Hudaibiyah: The Prophet (PBUH) agreed to a temporary truce with the Quraysh at Hudaibiyah. This truce allowed for the peaceful spread of Islam and ultimately led to the Conquest of Mecca.
- The Battle of the Trench: During the Battle of the Trench, the Prophet (PBUH) followed the advice of Salman al-Farsi and dug a trench around Medina. This tactic surprised and demoralized the Arab forces, leading to a Muslim victory.

The Prophet Muhammad (PBUH) was a brilliant strategist who used political and psychological warfare to achieve his goals. His use of these strategies was effective because it was based on a deep understanding of human nature.

3.11. Trade & Economic Blockade:

The first expedition that caused the Quraysh to suffer was the Sariyah Hamza (624 CE), which made their trade routes dangerous and terrifying. After accepting Islam, the chief of Najd, Thumamah ibn Uthal, imposed an economic blockade on the people of Mecca, to the extent that the Meccans had to ask the Holy Prophet (PBUH) for mercy, and he had the blockade lifted.

After the Battle of Badr, the Quraysh were cut off from the Syrian trade route, which passed near Medina. The Quraysh wanted to continue trading with Syria via Iraq, but the Muslim warriors blocked that route as well. The Quraysh were besieged on three sides. Meanwhile, the chief of the Banu Hanifah, Thumamah ibn Uthal, embraced Islam and imposed a grain embargo on the Quraysh (629 CE).

The Quraysh had been suffering from famine for a long time. Now they had reached the point where they were eating the rotting corpses of dead animals. Abu Sufyan came to Medina and presented himself to the Holy Prophet (pbuh) and said that his people were perishing. He requested the Holy Prophet (pbuh) to pray to Allah Almighty. The Holy Prophet (PBUH) prayed. He gave five hundred dinars in cash to the poor Quraysh and gave Abu Sufyan a gift of dates. The Holy Prophe wrote to Thumamah ibn Uthal: "Do not stop the grain of the Quraysh. This was the first open admission of defeat by the Quraysh⁹."

3.12 Intelligence and Counterintelligence:

Before entering the battlefield, the Prophet Muhammad (PBUH) would gather complete information about the enemy in order to make proper plans. After the migration, Hazrat Abbas was responsible for spying on the Quraysh of Mecca. He was stationed in Mecca for this purpose and even kept his conversion to Islam a secret for this great cause. In addition, the Ansar of Medina also freely visited Mecca and gathered information. According to tradition, Hazrat Babsar served as the Prophet's spy at Badr, Hazrat Ma'bad at Hamra al-Asad, Hazrat Aws ibn Khawli at Dhi Tuwa, Hazrat Bishr ibn Saad at Dhuhran during the Qada Umrah, Hazrat Husail ibn Nuwairah at Khaybar, Hazrat Anas ibn Murshid Ghanawi at Utas, and Hazrat Abdullah ibn Abi Hudhairah Aslami against the Banu Hawazin. He was in constant contact with the allied tribes, who would inform him of any plot or planning against the Medinan state.

It was the practice of the Holy Prophet (PBUH) to verify information obtained from one source with another source. During the Battle of Uhud, he sent Hazrat Anas and his brother Hazrat Mu'ni to verify a letter sent by Hazrat Abbas, who confirmed the arrival of the Quraysh army near Medina. During the Battle of Khaybar, information obtained in advance about the Jews of Khaybar was verified through two individuals from the local population. The role of Hazrat Zubair and Hazrat Khabbab in the Battle of the Trench is also a great example of this¹⁰.

3.13 Gathering Information in Many Different Ways:

The Prophet Muhammad (PBUH) gathered information in a variety of ways:

1. Through scouts and patrols.
2. Through spies.
3. Through personal reconnaissance.
4. From prisoners.
5. From wise men.

For example, at the Battle of Badr, he sent a detachment to gather information about the return of Abu Sufyan's caravan. He also sent a detachment from his army to gather information about the area before going to Badr, and then sent two more detachments before his armies arrived at Badr. In fact, the Prophet himself went out to gather personal intelligence and returned with information about the Quraysh's strength and the location of their camps.

3.14. Guerrilla Tactics:

A key element of the Prophet Muhammad's (PBUH) military strategy was to inflict maximum damage on the enemy with minimal manpower, thereby demoralizing them. Numerous guerrilla tactics are evident in the events of the Prophet's biography & the Maghazi (Battles).

3.15. Protection of Military Secrets:

To safeguard military secrets, the Prophet (PBUH) devised a method of encrypted communication to conceal strategic plans at various stages. A prime example is the letter given to Hazrat Abdullah ibn Jahsh, which he was instructed to open only after two days¹¹.

3.16. Maintaining Secrecy of Troop Movements:

The Prophet Muhammad (PBUH) was a master of concealing troop movements, often reaching the enemy's doorstep before they were even aware of his presence. Notable examples include the Expedition of Dumat al-Jandal, the Expedition of Khaybar, and the Conquest of Mecca.

3.17 Battlefield Selection and Alignment:

Prior to the advent of Islam, Arab warfare lacked any semblance of organized formations. However, the Prophet introduced a revolutionary concept, dividing the army into three distinct units: the vanguard (maimanah), the rearguard (maysarah), and the central reserve (saqah). Additionally, in battles like the Battle of Badr and the Battle of Uhud, he personally selected the battlefield, rather than leaving it to the enemy's choice.

3.18 Element of Surprise:

The Prophet masterfully employed the element of surprise to gain an advantage in numerous battles.

- Battle of Khaybar: The rapid movement and sudden appearance of the Muslim army caused disarray among the enemy, forcing them to flee.
- Battle of the Trench: The deep and wide trench dug around Medina caught the much larger Kufar army off guard, thwarting their attack plan.
- Conquest of Mecca: The unexpected arrival of Muslim forces in the heart of Mecca stunned the Meccans, leading to their surrender.
- Expedition of Dumat al-Jandal: The sudden appearance of the Muslim army caught the people of Dumat al-Jandal by surprise, causing them to flee, leaving their city and possessions undefended.
- Raid on Banu Lihyan: The unexpected attack on Banu Lihyan caught them off guard, leading to their defeat and expulsion from their homes.

These examples showcase the Prophet's strategic brilliance and his ability to utilize surprise to achieve victory.

3.19. Women's Participation in Fighting:

Women played a significant role in Islamic wars. They were involved in activities such as providing water, treating wounds, preparing food, and transporting the injured. Some women also participated in combat, particularly in defensive battles.

Examples:

- **Aisha bint Abu Bakr, Umm Salamah, and Safiyah bint Abdul-Muttalib:** These women were companions of the Prophet and participated in several battles, including the Battle of Uhud and the Battle of the Trench.

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ، رَأَيْتُ عَائِشَةَ بِنْتَ أَبِي بَكْرٍ وَأُمَّ سَلِيمَ وَأَنَّهُمَا لَمَسَمَرَتَانِ أَرَى خَدَمَ سَوْقِيهِمَا تُنْقِرَانِ الْقِرْبَ عَلَى مُثُونِهِمَا تُفْرِغَانِهِ فِي أَفْوَاهِ الْقَوْمِ، ثُمَّ تَرْجِعَانِ فِتْمَلًا لِيَّهَا، ثُمَّ تَجِيئَانِ فُتْرِيغَانِهِ فِي أَفْوَاهِ الْقَوْمِ-¹²

“Ans bin Malik says, I saw Aishah bint Abu Bakr and Umm Salamah, and they were (two) women with rolled-up sleeves, carrying Water-filled wineskins on their backs, emptying

them into the mouths of the people, then returning and filling them, then coming and emptying them into the mouths of the people.”

- **Umm e Saleet Ansariyah, Umm e Harith Ansariyah, and Umm e Warqah bint Abdillah ibn al-Harith:** These women were also companions of the Prophet and participated in various battles, including the Battle of Badr, Uhud, and the Hunayn¹³. Umm Harith displayed unwavering courage during the Battle of Hunayn. When the Islamic army faltered, she stood steadfast, unwavering like a mountain amidst the chaos¹⁴. In the second year of Hijrah, Hazrat Umm Warqah served as a nurse during the Battle of Badr. A Quran memorizer, she was exceptionally appointed by the Prophet as the Imam of her local mosque¹⁵.
- **Rabi'ah bint Mu'awidh, Umm e Ammarah, and Rufaidah (from the Aslam tribe):** These women were known for their dedication to caring for the wounded. They provided medical aid, transported the injured, and even participated in combat in some cases¹⁶.

كنا لنغزو مع النبي ﷺ فنسقى القوم نخدمهم ونرد القتلى والجرحى الى المدينة-¹⁷

“Alongside the Prophet, we participated in Jihad, rendering our services by providing water to the warriors, assisting them, and transporting those who were engaged in the battle and those who were wounded back to Madinah”.

- Hazrat Umm e Sa'ad recounts witnessing a deep wound on Umm Ammarah's shoulder and inquiring about the assailant. Umm Ammarah revealed that she had been severely wounded by Ibn Qaymah during the Battle of Uhud. Her bravery extended beyond Uhud, as she also participated in the battles of Khaybar, Hunayn, and Yamamah. During the Battle of Yamamah, she lost her hand in combat while bearing additional wounds from swords and spears¹⁸.
- Historians have recorded that Hazrat Rufaidah of the Aslam tribe dedicated herself to tending to the wounded, providing medical care in a tent at the Prophet's Mosque. When Hazrat Saad bin Mu'adh was wounded during the Battle of the Trench, the Prophet had him transferred to Hazrat Rufaidah's tent for easier visitation.
- **Umm Atiyah, Umm Aiman, and Hamnah bint Hajash:** These women were companions of the Prophet (PBUH) and participated in several battles, including the Battle of Uhud and the Battle of the Trench. They provided food, medical care, and other support to the Muslim army¹⁹.
- **Women of the Ghafar tribe:** These women participated in the Battle of Khaybar, offering to care for the wounded and assist the Muslim army²⁰.

- **Conclusion:**

Women played an important and multifaceted role in Islamic wars, demonstrating their strength, courage, and dedication to the faith. Their contributions extended beyond the battlefield, encompassing a wide range of essential services that supported the Muslim community.

3.20. Elimination of Propaganda Weapons:

During the Prophet's (PBUH) era, poetry served as a potent propaganda tool. Therefore, guerrilla tactics were employed to eliminate enemy propagandists, primarily poets. Notable instances include the assassination of enemy propagandist poetess Asma bint Marwan in the expedition of Hazrat Amr bin Adi, the assassination of Jewish poet Abu Afak in the expedition of Hazrat Salim bin Umayr, the assassination of Jewish poet Ka'b bin Ashraf in the expedition of Hazrat Muhammad bin Maslamah, and the assassination of Jewish poet Abu Rafi bin Salam in the expedition of Hazrat Abdullah bin Utayq. These poets were instrumental in disseminating enemy propaganda.

3.21. Countering Proxy Warfare:

Proxy warfare involves concealing the true adversary while destabilizing and destroying a nation from within. During the Prophet's (PBUH) time, the Jews were adept at proxy warfare, employing it against the state of Medina. They constantly instigated conflicts between the Muhajireen (migrants) and Ansar (helpers), the tribes of Aus and Khazraj, and other groups. They also incited and financially supported the

banditry and terrorism of the Banu Ghutaḥfan and Banu Sulaym tribes against Medina. Additionally, they continuously provoked the Quraysh of Mecca to attack Medina, promising their assistance. The Prophet (PBUH) not only eliminated tribal divisions but also strengthened the state of Medina, making it more resilient.

3.22. Hybrid or Fifth Generation Warfare:

Hybrid or fifth-generation warfare involves employing a combination of conventional warfare tactics alongside non-military strategies such as economic sanctions, political maneuvering, psychological warfare, and advanced technological methods. Reviewing the Prophet Muhammad's (PBUH) struggles, it is evident that he successfully employed hybrid warfare tactics with divine guidance.

He embarked on a mission of invitation and propagation with wisdom and insight. This constituted a form of political and psychological warfare, utilizing truthful and righteous propaganda through the Quran, which captivated the hearts and minds of those who heard it.

Simultaneously, His defense of Medina stands as a testament to his military prowess. While engaging in direct combat, he also effectively employed economic sanctions and propaganda against his adversaries, while simultaneously neutralizing their propaganda efforts.

3.23 Passwords in Battles (Expeditions and Raids):

During nighttime battles between large armies, it could be challenging to distinguish friend from foe. Therefore, the Prophet Muhammad (PBUH) would establish a secret password for each military expedition and inform all soldiers accordingly. Historian Waqidi attempted to identify the passwords for each Ghazwa (expedition) and Sariya (raid). Some passwords included "يا منصور أمت" (O Victorious of the Community), "يا محمد" (O Muhammad), and other similar phrases. Waqidi provided extensive details regarding these passwords²¹.

3.24 The War Against Banditry and Tarrorism:

The Banu Ghatfan had a formidable force, known for their wild and lawless nature, often resorting to plundering. Uyaynah ibn Hisn, the chief of the Banu Ghatfan, maintained alliances with both the Quraysh of Mecca and the Jewish community. This posed a constant threat to Medina, as the Banu Ghatfan could launch surprise attacks at any time.

Besides the Banu Ghatfan, the Banu Salim tribe, notorious for their banditry, also posed a significant threat to the Medinan state. These marauders kept the Medinans in constant fear of imminent raids.

The Jews, driven by monetary gains, employed the services of these bandits to wage attacks against the Muslims, essentially turning them into mercenaries. However, the hostile stance of the Banu Ghatfan and Banu Salim, led by Uyaynah ibn Hisn, proved unsustainable. The message of the Quran resonated with members of these tribes, prompting them to abandon their lawless ways and embrace Islam.

3.25 Confidential Correspondence During War:

The Prophet Muhammad (PBUH) instructed Zayd ibn Thabit to learn Syriac and Hebrew, stating, "I receive letters that I do not want everyone to read. Can you learn Syriac and Hebrew?" Zayd ibn Thabit replied affirmatively and proceeded to master these languages within just seventeen days.

Zayd ibn Thabit had already acquired proficiency in Persian, Roman, Coptic, and Amharic, having learned them from other freed slaves. He served as the Prophet Muhammad's (PBUH) interpreter in these languages²².

3.26. Profound understanding of human psychology:

The Prophet Muhammad (peace be upon him) possessed a deep understanding of human psychology. He was well-aware of the strengths and weaknesses of his companions. During battles, he would assign tasks to individuals based on their suitability and employ the most appropriate strategies for each situation. This is why his companions often succeeded in their missions with ease. For instance, the individuals selected

for the expedition prior to the Battle of Badr successfully completed their mission. Similarly, those entrusted with gathering intelligence and fulfilling tasks accomplished their assignments effectively.

3.27 Instilling Awe in Enemies without Oppression:

The Prophet Muhammad (PBUH) was divinely granted a powerful aura that instilled awe in his adversaries. History records numerous instances where formidable figures like Abu Jahl, Abu Lahab, Utbah, Shibah, and Umayyah were humbled before the Prophet's majestic presence.

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ، قَالَ رَسُولُ اللَّهِ ﷺ، نُصِرْتُ بِالرُّعْبِ فَيُرْعَبُ مِنَ الْعُدُوِّ عَنْ مَسِيرَةِ شَهْرٍ.²³

"Narrated by Hazrat Jabir bin Abdullah, the Prophet (PBUH) remarked, I have been aided by awe that spreads a month ahead."

In Quran, Allah promises to bestow upon the Prophet (PBUH) the ability to instill fear in the hearts of disbelievers:

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ.²⁴

"I will cast terror into the hearts of those who disbelieve."

Human and Other Creatures' Rights in War:

In Islam, there are strict guidelines regarding the conduct of war that ensure the protection of human and animal life. These principles, known as International Humanitarian Law (IHL), were established by the Prophet Muhammad (PBUH) through divine revelation and are applicable for all times to come. The Quran states:

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ.²⁵

"Fight in the way of Allah those who fight you, but do not transgress. Indeed, Allah does not like transgressors."

عَنْ حَنْظَلَةَ الْكَاتِبِ قَالَ، قَالَ رَسُولُ اللَّهِ ﷺ، أَنْطَلِقُ إِلَى خَالِدِ بْنِ الْوَلِيدِ، فَقُلْتُ لَهُ: إِنَّ رَسُولَ اللَّهِ ﷺ يَأْمُرُكَ، يَقُولُ: لَا تَقْتُلَنَّ ذُرِّيَّةً، وَلَا عَسِيفاً.²⁶

"During a battle, the Prophet sent a message to Khalid bin Walid instructing him: "Do not kill women, children, laborers, or servants (regardless of their religion). Narrated by Hazrat Khunzailah al-Kattab."

Addressing the soldiers before a battle, the Prophet (PBUH) said:

حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أَنْطَلِقُوا بِاسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ ﷺ، وَلَا تَقْتُلُوا شَيْخاً قَانِيًا وَلَا طِفْلاً صَغِيراً وَلَا امْرَأَةً وَلَا تَغْلُوا وَضُمُوا غَنَاءَكُمْ وَأَصْلِحُوا وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ.²⁷

"Do not kill the old, the young, the women, or the children. Do not betray the spoils of war, and gather the spoils. Make peace and do good, for Allah loves those who do good." Narrated by Hazrat Anas bin Malik."

The ten instructions given by Hazrat Abu Bakr Siddique to the commander of the army sent to Syria are also part of history²⁸.

In light of the Prophet's teachings and exemplary life, the following acts are prohibited in war or jihad:

1. Use of chemical weapons, biological warfare, and poison.
2. Targeting women, children, the elderly, and innocent people.
3. Spreading false propaganda.
4. Destroying farms, orchards, and forests.
5. Harming birds and animals.
6. Mistreating prisoners.

7. Fighting for any purpose other than establishing peace and helping the oppressed.
8. Initiating war.
9. Cutting down trees unnecessarily.
10. Slaughtering animals unnecessarily.
11. Destroying buildings.
12. Disrespecting places of worship of any religion.
13. Oppressing or hindering the freedom of worshipers.
14. Oppressing or hindering the freedom of farmers and workers.
15. Oppressing or hindering the freedom of women, children, and the elderly.

These principles emphasize Islam's commitment to compassion, justice, and the preservation of life during armed conflict.

3.29. Wisdom and Personal Abilities as a Commander:

In addition to strategic planning and tactical execution, a successful military commander must also possess certain personal qualities that can make a significant difference in the outcome of a battle. These qualities include:

3.29.1: The Personal Bravery of the Prophet (PBUH):

- **The Battle of Badr:** The Messenger of Allah (PBUH) accepted the challenge of the Battle of Badr despite being outnumbered two to one. This was an act of great courage that demonstrated his confidence in divine support.
- **The Battle of Hunayn:** When the Muslim forces were thrown into disarray by a sudden archery attack, the Messenger of Allah (PBUH) displayed exceptional bravery and leadership by quickly reorganizing his troops. He rallied them with the words,

أَنَا النَّبِيُّ لَا كَذِبَ أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ

"I am the Prophet, there is no lie in that; I am the son of Abd al-Muttalib."

- **The Battle of the Trench:** The Messenger of Allah (PBUH) stood firm against the Quraysh army of 10,000 soldiers during the Battle of the Trench. This was another testament to his personal courage and unwavering faith.
- **3.29.2: The Impeccable Character of Prophet (PBUH):**
 - **Early Life:** The Messenger of Allah (PBUH) was known for his kindness, compassion, and generosity, especially towards orphans, the poor, widows, the hungry, the weak, and slaves.
 - **Integrity:** The Messenger of Allah (PBUH) was never known to have consumed alcohol, gambled, or engaged in any other dishonorable behavior. His integrity was universally recognized, even by his enemies.
 - **Example for Others:** The Messenger of Allah (PBUH) set an exemplary standard of conduct for all Muslims to follow.
- **3.29.3: The Emotional Steadfastness of the Messenger of Allah (PBUH):**
 - **Composure:** The Messenger of Allah (PBUH) possessed a natural calmness and composure. He had great control over his emotions and remained steadfast in both victory and defeat.
 - **Examples:** The Battles of Uhud, the Trench, and Hunayn all demonstrate the Messenger of Allah's (PBUH) emotional steadfastness in the face of adversity.
- **3.29.4: The Foresight of the Messenger of Allah (PBUH)**
 - **Strategic Planning:** The Messenger of Allah (PBUH) was a brilliant strategist who carefully planned his military campaigns. The Treaty of Hudaibiyah is a prime example of his foresight, as it ultimately led to a resounding victory.

- **Preparation:** Even when it seemed likely that the Quraysh would surrender without a fight before the Conquest of Mecca, the Messenger of Allah (PBUH) had contingency plans in place. He divided his army into four divisions that entered Mecca from all sides.

Overall, The Messenger of Allah (PBUH) was not only a courageous and skilled military leader but also an exemplary human being with an impeccable character and unwavering faith. His foresight, strategic planning, and emotional steadfastness made him a truly exceptional leader.

4. Conclusion:

This research article explores the Prophet Muhammad's (PBUH) multifaceted approach to establishing peace and order in Arabia, extending beyond traditional warfare. It analyzes 29 distinct methods he employed to foster a peaceful society.

4.1. Key Points:

- **Focus on Peacebuilding:** The Prophet (PBUH) prioritized diplomacy, intelligence gathering, and strategic economic measures to create a stable environment.
- **Limited Warfare:** While defensive battles were fought, the total number of casualties during his rule was significantly lower compared to other rulers of the era.
- **Emphasis on Forgiveness:** The Prophet (PBUH) displayed compassion and forgiveness towards his enemies, even after victory.
- **Non-Violent Methods:** He utilized communication, strategic troop deployment, and economic pressure to achieve success.
- **Women's Role:** Women played a vital role in Islamic wars, providing essential services like medical aid and food preparation.

4.2. Methods for Peace:

The article explores various methods employed by the Prophet (PBUH) including:

- Diplomatic missions and treaties (Jounrely called Sar'aya).
- Effective communication and persuasion.
- Strategic use of intelligence gathering and counterintelligence.
- Economic blockades and sanctions.
- Guerrilla tactics and surprise attacks.
- Utilizing women's contributions in war efforts.
- Countering enemy propaganda.
- Hybrid warfare tactics combining military and non-military strategies.
- Political maneuvering, economic pressure.
- Passwords for identification during battles.
- Understanding human psychology for effective leadership.
- Many other ways & Methods.

4.3. Lessons for the Modern World:

The article highlights the Prophet's (PBUH) approach as a valuable case study for contemporary peacebuilding efforts. It emphasizes prioritizing diplomatic solutions, intelligence gathering, and community building to achieve lasting peace.

4.4. Lasting Significance:

The article highlights the Prophet's (PBUH) approach as a valuable case study for contemporary peacebuilding efforts. It emphasizes prioritizing diplomatic solutions, intelligence gathering, and community building to achieve lasting peace. Overall, the research presents the Prophet Muhammad

(PBUH) as a leader who achieved remarkable success in establishing peace and order through a range of diplomatic, strategic, and community-oriented methods.

5. Results

This research article examines the multifaceted approach Prophet Muhammad (PBUH) employed to establish peace and order in Arabia. It delves into 29 distinct methods he utilized, highlighting his emphasis on diplomacy, strategic planning, and community building.

5.1. Key Findings:

- The Prophet (PBUH) prioritized non-violent methods like communication, economic measures, and strategic troop deployment to achieve peace.
- While defensive battles were fought, the number of casualties during his rule was significantly lower compared to other rulers of his era.
- He emphasized forgiveness and reconciliation, fostering a more stable and unified society.
- The article explores various methods employed by the Prophet (PBUH), including diplomacy, intelligence gathering, economic pressure, and community engagement.

5.2. Significance:

This research offers valuable insights into the Prophet's (PBUH) approach to peacebuilding, highlighting its relevance for contemporary efforts. It emphasizes the importance of prioritizing diplomacy, strategic planning, and fostering social cohesion for achieving lasting peace.

6. Future Recommendations:

Building on the valuable insights from this research article on the Prophet Muhammad's (PBUH) multifaceted approach to peacebuilding, here are some key recommendations for future endeavors:

6.1. Deepen Research and Dissemination:

- Conduct further research to explore the historical context and long-term impact of the Prophet's (PBUH) peacebuilding methods in greater detail.
- Develop educational materials and programs that effectively communicate these findings to a wider audience, including policymakers, educators, and religious leaders.
- Utilize various media channels, including academic journals, documentaries, and online resources, to disseminate the research for maximum reach and impact.

6.2. Integrate into Educational Curricula:

- Collaborate with national and provincial education ministries to integrate the Prophet's (PBUH) principles of peacebuilding into relevant curricula.
- Develop age-appropriate learning modules that emphasize diplomacy, conflict resolution, and community engagement skills.
- Encourage interfaith dialogue and understanding by incorporating these lessons into educational programs for students of all backgrounds.

6.3. Promote Interfaith Dialogue and Collaboration:

- Organize international conferences and workshops that bring together scholars and practitioners from diverse religious and cultural backgrounds.
- Foster collaboration between Islamic and non-Islamic organizations to develop and implement peacebuilding initiatives based on the Prophet's (PBUH) model.
- Encourage religious leaders to actively promote the message of peace and tolerance within their communities.

6.4. Prioritize Community Engagement:

- Develop grassroots initiatives that empower local communities to identify and address the root causes of conflict within their own social settings.

- Utilize the Prophet's (PBUH) emphasis on forgiveness and reconciliation to promote social healing and bridge divides within communities.
- Foster inter-community dialogue and collaboration through peacebuilding projects that address common challenges.

By implementing these recommendations, we can leverage the valuable knowledge gleaned from the Prophet's (PBUH) approach to peacebuilding to contribute to a more peaceful and harmonious world for all.

Please note: This summary omits any content that promotes violence or hate speech.

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