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The Prophet strategy for peaceful coexistence in the early (Mecca) period of Islam: An analytical study

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Abstract

In the contemporary era, mankind in general and Muslims in particular are suffering from internal and external unrest. The Muslim countries are suffering from various problems, among which the biggest problem is peace and its establishment like Egypt, Libya, Iraq, Palestine, Yemen, Afghanistan, and Pakistan etc. Muslim leaders also try to resolve the cause of individual and collective decline and unrest of Muslims, but those efforts are not fruitful so far. In such a situation, it becomes necessary to look at the reasons for the downfall of Muslims and its remedy in the light of the biography of the Prophet (PBUH).

Muslims believe that the religion brought by the Prophet (PBUH) will remain applicable and effective for human societies till the doomsday and there is the valuable guidance for human race in the biography of the Prophet ﷺ to transform the contemporary Muslim Ummah for a peaceful co-existence. Now there is the dire need to review the contemporary needs. This is also supported by the saying of Imam Malik that the decline of this Ummah will be overcome by the same method as the society in Makkah was reformed.

Keywords: Peaceful, Makkan Period, Co-existence, Islamic Shari'ah, Human Societies.

Introduction

There is no doubt that peace is the basic need of human beings. The substance of "uns" is found in the composition of the word human itself suggesting that in the essence of man there is a need for love, compassion and peace. Most of the five basic purposes of Islamic Shari'ah are related to peace, therefore, along with the preservation of religion, the protection of life, intellect, property and wealth are the purposes of Islamic Shari'ah and these five issues are the focus of Shari'ah rules.

If we look at the pre-Islamic human societies, there too, peace and its achievement is found as the most important need for race, so efforts like the organization of human societies can be seen in history. If we refer to the teachings of all the prophets, it will be clearly known that they all were advocates of peace. For example, Hazrat Nuh (peace be upon him) asked his people to turn to Allah Almighty, then Allah will open the doors of mercy from the sky on them, bless them with wealth and children and make rivers flow for them.¹

Now these are the things that are known as the causes of peace in the world. Historically, regardless of the teachings of the Prophets, Muslim intellectuals also presented their own high ideals for the establishment of peace, so Plato's "Democracy" is very famous in this regard too.

Unfortunately, where peace is as important in the eyes of man, man is generally engaged in trying to destroy it, so there are countless examples throughout human history. One of the two sons of Adam, the first human being, Cain killed his brother Abel.²

This was the first murder on the earth, then after that man continued to seek peace in different eras. In order to eliminate this unrest from human societies, Allah Almighty sent more or less than one hundred and twenty four thousand prophets in different periods. They tried to organize the society on divine laws and as a result of which the society would become the cradle of peace. The last standing in this chain is the Prophet (peace and blessings be upon him) who was sent at a time when various human societies were suffering from unrest.

On one hand, the Arab world was at odds with each other internally, on the other hand, the two great empires of Caesar and Kasri were fighting against each other. The glimpse of Arab tribes' interdependence, civil wars and bloodshed can easily be guessed from the words of the poets of Jahilia period. Then, when these people were not only prepared to follow the divine law through the unparalleled efforts of the Prophet (peace be upon him) but the first goal of their lives was divine

attainment. Endowed with this ideal of individual and collective peace, people under his guidance became brothers to each other.

Literature Review

The subject under consideration is an important debate in Sirat-e-Mustafa and the laws of peace in Pakistan. It is mentioned by scholars and jurists in their books as a discussion. Apart from this, various speech and writing methods have been used to achieve peaceful coexistence, some of them are listed below.

¹- **Fiqh-al-Sirat al-Nabiyyah**: Dr. Muhammad Saeed Ramadan Al-Bouti, Dar al-Fikr Beirut: Lebanon, (Translator: Maulana Hafiz Muhammad Imran Anwar Nizami, Farid Book Stall Urdu Bazaar, Lahore)

²**Al-Sirat al-Nabawiyya**: Allama Syed Ahmad bin Zaini Dahlan, translator: Zulfiqar Ali (Zia Al-Quran Publications, Lahore, 2018)

³**Al-Raheeq Al-Makhtoom**: Maulana Safir-ur-Rehman Mubarakpuri, (Dar-ul-Salaam Publishers: Saudi Arabia, 1976)

⁴**The Peace System of Islam**: Author: Maulana Muhammad Zafiruddin Mifthi Nadvi, translator: Maulana Muhammad Nauman (Educational Office Karachi, 2017)

⁵**Islam's System of peace and war**: Author: Dr. Mustafa Al-Saba'i

⁶**Research, critical and comparative review of Fiqh al-Sirah styles in biography**: in the light of Amhat books, thesis author: Hafiz Muhammad Naeem, Supervisor: Dr. Humayun Abbas, Department of Islamic and Arabic Studies, Government College, University (Faisalabad) , Punjab, Session 2009-2012 Completion Year: 2014

⁷**Reforms of the Prophet ﷺ and its use in the context of the present age, essay** writer: Hafiz Muhammad Farooq Azam, research supervisor: Dr. Noor Hayat Khan, Department of Islamic Studies, National University of Modern Language (NUML), Islamabad (Under Research)

⁸**Prophecy of Reforming Society: A Research Review**, Thesis Author: Syed Muhammad Shahid Tirmizi, Research Supervisor: Dr. Attaullah Faizi, Department of Islamic Studies, National University of Modern Language (NUML), Islamabad, 2016 (513 pages)

⁹**Prophet's Way of Reforming and Building Society**, Researcher: Umatul Qadir Hashmi, Supervisor: Dr. Mumtaz Ahmad Salik, Institute of Islamic Studies, Punjab University, Lahore, 2008.

¹⁰**Cultural Values and Phenomena of the Prophet's Society (Analytical Study)**, Thesis Author: Shamsur Rahman Shams, Research Supervisor: Dr. Hafiz Abdul Ghafoor, Department of Seerat Studies, University of Peshawar, Pakistan, Year of Completion: 2014

Research Questions

1. What is a peace system?
2. How is it possible to achieve peace from the Makkan period?
3. How does Islam teach peace?
4. Why does Islam teach to be patient instead of vindictive?

Research Methodology

Qualitative and explorative method will prevail throughout this research article. The possibility of attaining peace since the early days of Islam and its contemporaries will be discussed. In this regard, we refer to the teachings of the Prophet, it will also be investigated that all the prophets were advocates of peace. The external characteristics of this topic will be presented in a systematic manner. An attempt will be made to access and the original and secondary sources related to the subject will also be referred to as well.

Aims & Objectives

- The correct of Reflection Islam
- Publication and promotion of Islam during the Meccan period
- Seeking peaceful co-existence through political and diplomatic relations in the Meccan period
- To bring to light the possible practical forms of application of the prophetic method for achieving peaceful co-existence in Pakistan.

Introduction of Islam

Islam is a monotheistic religion based on the teachings of the last book (Quran) revealed to mankind by Allah through Prophet Muhammad (peace be upon him). That is, the beginning of Islam (and the

reformation of previous religions according to the Muslim view) both from a worldly point of view and a religious point of view. The inspiration came down from Allah to Muhammad in a period of 23 years from 610 AD to 632 AD. The Qur'an was revealed in Arabic and is still read by 24% of the world's total population, i.e. approximately 1.6 to 1.8 billion people. Among them approximately 20 to 30 crores are those whose mother tongue is Arabic, while 70 to 80 million are non-Arabs, whose mother tongue is other than Arabic, unlike other inspired books which came in their current form from multiple personal sources. Wali Shariah are the two sources that are considered as the source of knowledge of Islam.³

Early Makki Period of Islam

The early Makki period of Islam is an important part in the history of Islam. This period includes the events during the revelation of the Qur'an and after the period of Jahiliyyah in Arabia. Specific highlights of this period include:

Peace is important from the early period of Islam (Makki Period). In the early Meccan era, the Prophet Muhammad's call was based on the strength of faith and the understanding of peace. Here are some methods that were important to peace from the early Meccan period were adopted.⁴

Teaching of Monotheism:

In the early Meccan period, the Prophet taught monotheism, meaning the belief in the oneness and worship of one God. This is the basis of peace and harmony, because it teaches all people the usefulness of having faith in the same God.

Education of Knowledge and Beliefs:

Prophet Muhammad (PBUH) taught principles such as justice, mercy, justice, and righteousness. These beliefs increase the communal status of peace and strengthen the relationship between people.

Mercy and Justice:

The invitation of the Prophet included the teaching of mercy and justice. It gave people the understanding to correct their actions and is the basis of peace.

General Peace:

In the early Makkan period, the Prophet's call was based on knowledge, moral principles, and peace. People were given an early understanding of peace so that harmony and peace could be established in the society of Makkah on the basis of relationships.

Patience and Humility:

In the early Makkan period, the Prophet and Muslims taught patience and humility, which are included in the concepts of peace because traditions of patience and humility of others are important in building peace.

The early Makkan period presented the early teachings of Islam as peace and laid the foundation of peace from them. This period explained the importance of peace and modesty and formed the basis of Islam, in the light of which the concepts of peace became even stronger.

Revelation of the Qur'an:

The revelation of the Qur'an began in the early Makkan period. Prophet Muhammad (peace be upon him) received the revelation from Jabrai Akbar for the first time in the cave of Hira (Hira). During revelation, the Prophet received revelations from Allah that included the fundamental beliefs and instructions of the religion.

Da'wah of Islam:

Hazrat Muhammad (PBUH) started the call to Islam in the early Makkan period and started teaching people about monotheism. He taught that the worship of God, monotheism should be taught and people should be inclined towards worshiping God instead of the traditions of polytheists and independent thought.

Difficulties and opposition:

In the early Makkan period, the Prophet and his assistants faced much opposition. The Makkan polytheists disliked his invitation and opposed him.

During this period, the Muslims were mostly tortured and suffered much, despite which they continued to show strength in their faith.

Importance of Obedience:

In this period, Islamic sayings and actions were taught, such as prayer, the teaching of monotheism, zakat, and other moral principles.

Opposition to Quraysh leaders:

The Quraysh leaders in Makkah opposed the invitation of the Prophet and did not accept him as a member of the invitation. In fact, the early Makkan period of Islam was an important historical period for the strengthening of the faith and its early teachings laid the foundations of Islam. spread the teachings of Islam.⁵

Dar-e-Arqam (the first Dar of Islam)

This house has gained extraordinary fame in the history of Islam, by the way, it is remembered as Dar-e-Arqam, but some historians have also written it as Dar Ul-Islam, because it is the place where all the nine Muslims had their spiritual retreat. And intellectual training was also carried out. Before that, all the companions of the Prophet (PBUH) used to pray separately in secret. In this house, Muslims got the opportunity to spend more time with the Messenger of Allah (PBUH) and stay together. In the first few years, there was no form of gathering the community. Once some Muslims were praying in a valley, some polytheists saw them praying and began to abuse them.

In these circumstances, the Messenger of Allah (PBUH) considered it appropriate to choose a place where all the people would gather to pray and learn the religion in order to carry out the work of da'wah in a calm manner. Hazrat Arqam's house was very suitable for this task as it was located in a narrow street of Mount Safa, where there was very little traffic. As soon as the darkness of the night spread, all the Muslims would come here one by one and stay here all night and leave for their respective homes before dawn. There was a danger of cruelty and violence from the family members of the companions, they used to stay here even during day time as well, thus this house was also a training center for Muslims and also a shelter.

Hazrat Arqam was a very young man, no one could have suspected him that he would have accepted Islam or that after accepting Islam, he would have dedicated his house for the propagation of Islam, so for a long time, the invitation to Islam and dawa'h work went on peacefully in this house. It is difficult to accurately estimate how long the Muslims stayed in this house. Muslims used to gather in this house, and this gathering was hidden from Quraysh in Makkah.⁶

Holy Place

There are many acts of worship in Islam, and most of them do not require a specific place other than Hajj. As for prayer, according to the hadith of Jabir, the whole earth is made a mosque for Muslims. This means that every piece of land (except those that are forbidden) is suitable for individual and collective prayer. Muslims set aside a special place called a mosque (wahid masjid) where they gather to pray in congregation. The name "mosque" is derived from the word "sajda", as the Islamic prayer consists of prostration and bowing. Great Mosques are also called "Jamaat" or "Jama'i Masjid".⁷

Sufferings and pains in life

The infidels harassed and persecuted them in various ways; But his faith continued to increase day by day. The Prophet's grandfather and then his uncle, Abu Talib, were the owners of great honor in the eyes of the Quraysh. His family and tribal status and importance were also considered high by all; Therefore, to attack him was to invite a big war; That's why some people used to avoid harassing him. Despite this, many unfortunate people persecuted the Holy Prophet in various ways and he had to suffer various pains. Below, we will look at some of the "sufferings and pains that befell him in the Meccan life".

Sahir & kahin (Magician)

As long as the Prophet (PBUH) had not announced his prophet-hood, at that time he was known in Mecca as a wise, intellectual, trustworthy and righteous person. When he announced his prophet-hood, so people tried to make him famous with evil titles like sorcerer. So people did not come near him and do not listen to his words. But Allah had decided to illuminate their hearts with the light of Islam. It had no effect on them. On the contrary, they used to come to the Holy Prophet by enduring pain and suffering and leaving their hearts enlightened by divine light.

Majnoon (Delirious):

Holy Prophet (PBUH) like a worthy man would not talk to people night and day until the declaration of Prophet-hood. The infidels began to call him a madman. The fact is that he was the great teacher of humanity, the leader of wisdom and the tower of wisdom.

Stone pelting by Abu Lahab at Dhul Majaz

Tariq bin Abdullah al-Mahrebi says:

“ I saw the Messenger of Allah (peace and blessings of Allah be upon him) in the market "Zhi Al-Majaz". While I was engaged in buying and selling. He was dressed in a red robe and used to say loudly: "O people! Say La ilaha Allah, you will find success. A man used to throw stones from behind him, leaving his shins and heels bloody. That person would also say: "O people! he is a liar, do not to listen to him."

Moharibi says that I was asked who is this person. The people replied that this boy is from Bani Abd al-Muttalib. (Then) I asked: Who is that person who is chasing him and throwing stones at him? The people replied that this is Abd al-Uzza, that is, Abu Lahab, the uncle of the Holy Prophet.⁸

Asbu Jahl's intention to kill him:

One day, Abu Jahl addressed the Quraysh and said that Muhammad (PBUH) finds fault in our religion, insults our ancestors and gods; Therefore, I pledge to Allah that tomorrow I will sit down with a heavy stone and when he prostrates, I will crush his head with the same stone. When the morning came, he took the same stone as he had described, and sat waiting. The Prophet of Allah came. Then he was engaged in prayer. As soon as he went into prostration, Abu Jahl picked up the stone and moved towards him. When he came close to him, so he returned in a defeated state, His complexion was fair and he was so mesmerized that both his hands were stuck to this stone that he could barely throw the stone with his hand.⁹

Some people of the Quraish came to him and asked: "O Abu Jahl! what happened to you? He said: "I stood up to do what I had said last night. When I moved, so a camel came and swore to God! I have never seen a camel's skull, neck and teeth like this camel. He wanted to eat me."¹⁰

Head and Beard Hair Removal

The polytheists came to the Prophet once. They grabbed the hair of his head and beard and pulled them so hard that most of his hair was pulled out.¹¹

Divorce of his daughters

Two daughters of the Holy Prophet: Hazrat Umm-e-Kulthum and Ruqayyah were engaged to the two sons of Abu Lahab, the enemy of Islam Their names were Otaiba and Otabah. After the revelation of Surah Lahab, with the intention of dishonoring the Prophet, Abu Lahab and his wife ordered their sons to divorce the daughters of the Prophet. So they divorced them.

Social Interruption

For three consecutive years, the disbelieving Quraysh had ended social relations by having taken the decision to kill the Messenger of Allah. "He has estranged our sons from us." Then these people said to the family of the Prophet, "Take twice as much blood from us and allow him to be killed by someone from the Quraysh so that we may find peace." This proposal of the infidel was not accepted. At this, they got angry and decided to boycott Bani Hashim and Bani Abdul Muttalib who were the helpers of the Prophet (PBUH) and they were forced to leave Makkah and were imprisoned in a gorge called Sha'b Abi Talib.

As people continued to pledge allegiance to Islam on the right hand of the Holy Prophet and the rays of Islam continued to spread, the anger of the infidels increased. Those Muslims who had some status or had someone to support, these polytheists would express their anger on them, but the Muslims who were poor and destitute, had no supporter and helper and had no family members, had to suffer.

Patience and perseverance

The second most obvious aspect of Makkah life of the Holy Prophet (peace and blessings of Allah be upon him) was his immense spirit of patience and steadfastness, determination, and the power to stand firm on his right position like a mountain. After the propagation of Islam, the majority of Makkah was against you. They were always harassing and persecuting him and a handful of his followers. The Holy Prophet (peace and blessings of Allah be upon him) responded to this behavior of the infidels of Makkah with patience, silence, courage and steadfastness. He did not retreat from his Dawat-e-Haq.

He was even offered the kingdom of the whole of Arabia, riches, the most beautiful women, but he turned them down. He replied to his uncle, Abu Talib, "Uncle, even if the sun is placed in my one hand and the moon is placed in the other hand, and I am told to renounce this work or die, so I would perish but would not give it up."

Among all religions, Islam is the bearer of peace

Islam still preaches peace and this is an important part of its teachings. Islam promotes peace and brotherhood. It teaches people to resolve differences and conflicts with peace and justice.

The teachings of peace in Islam are as follows:

Security of Worship

Freedom of worship and sanctity of every person is given great importance in Islam. Members of any religious community are given the right of freedom to worship and other religions are given the right to survive as well.

Life Safety

In Islam, the sanctity of every human life is ensured. Murder, aggravated violence and gratuitous killing are rejected.

Sanctity of property

In Islam, the financial sanctity of other people is given importance. Theft and financial crimes are rejected.

Promotion of Security and Peace

In Islam, people are commanded to observe peace and security. Islam teaches its followers to live and let others to live as well. Peace is to be promoted throughout the world.

Social Peace

Islam promotes communal peace and a good society without tension. Conflicts are to be resolved amicably and through negotiations.

So, the message of Islam promotes peace and educates people to avoid conflicts and war. Islamic teachings include the basic principles of peace which are the foundation of a peaceful and brotherly society.¹²

Conclusion

The greatest identity of Prophet Muhammad (PBUH) in Makkah life was his clean and pure life. In Makkah's life, his identity was through his honesty, trustworthiness, nobility, purity of his character, modesty and humility. Every resident of Makkah was convinced of his nobility, purity and high morals. He was commonly called Sadiq and Amin. During the construction of the Kaaba, when the strong disagreement arose within the Quraysh in placing the Black Stone at its place but the chiefs and elders of the Quraysh decided that the first person who would enter kaabah, would decide this problem. In the morning, it was the prophet Muhammad who appeared, they all shouted back,

هَذَا مُحَمَّدُنَ الْأَمِينُ رَضِينَا هَذَا مُحَمَّدُنَ الْأَمِينُ

That is Muhammad, the trustworthy person, we are happy with him, he is trustworthy). And everyone happily accepted the wise decision of this young man and thus a bloody war avoided due the wise decision of the Prophet.

Since the beginning of Islam, there was such a revolution of peace in Arabia that Muslims and even infidels would respond to the voice of Prophet Muhammad ﷺ .

Before the arrival of the Messenger of Allah (ﷺ), people considered themselves inferior to the divine creatures, hard stones, blazing fire, poisonous snakes, milking cows, shining suns,

shining stars, black nights and terrible faces. Therefore, they worshiped everything in the world that he was afraid of or wanted to benefit from. The told them that these things were created for them, they were not created for these objects. The Quran told them that they are the vicegerent and caliph of God in this entire universe.

This level of humanity was raised so highly by the Muhammadan message that now its forehead can no longer bow to anyone but Allah, and its hands cannot stretch out to anyone else except the One God.

Suggestions and recommendations

The greatest tragedy of the present age is the lack of morality, falsehood, theft, breach of promise, malice, pride, hypocrisy, treachery, backbiting, obscenity, suspicion, greed, envy and greed. There has been a degradation of morals among all humans and Muslims. And there is only one remedy for this degradation, and that is the inculcation of good qualities among humans.

Among them are the qualities of selflessness and sacrifice, chastity and modesty. The Prophet Muhammad (PBUH) was the paragon of good speech, humor, good heart and mercy and he always remembered death, as well. People were impressed by the cleanliness of his dealings. It is true that if the moral teachings of the Messenger of Allah (peace and blessings of Allah be upon him) are made public, then a righteous society will surely come into being which will be like the society of the companions of the Prophet (peace be upon him) in which all the virtues were present. Earlier people accepted Islam after observing Muslims and were inspired by their high morals, today one is to visit libraries to understand Islam and the moral teachings of Islam.

Note and References

استَغْفِرُوا رَبَّكُمْ- إِنَّهُ كَانَ غَفَّارًا ، يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ،
وَّ يُمِدِّدْكُمْ بِأَمْوَالٍ وَ بَنِينَ وَ يَجْعَلْ لَكُمْ جَنَّاتٍ وَ يَجْعَلْ لَكُمْ أَنْهْرًا

Surah Nooh: (12-11- 10:)

فَطَوَّعَتْ لَهَا نَفْسًا قَتَلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخٰسِرِينَ -

Surah Al Maaidah: (30)

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