

The Role of Muhammad (PBUH) in Resolving Conflicts and Promoting World Peace: An Analytical Study

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Abstract

There has been a consensus among the Muslims that the life of our Prophet Muhammad (PB UH) is a symbol of even handed practice for all the human beings. His life provides us guidelines in all aspects of life. One of these aspects is Justice and Presidency. It has been proved in the light of Quran and Aha`adith that Prophet Muhammad (PBUH) is a symbol for all the human beings in this aspect also. In this article efforts have been made to explore and highlight the Islamic view point about Justice and Presidency.

Keywords: Muhammad (PBUH) Judge; Ruler; Human being, Justice, Presidency.

Introduction

Every human being is social by nature and the needs, the benefits and the superiorities of all human beings are approximately the same. For example food, dress, shelter and residence are the basic needs of all human beings. Similarly, the attainment of the glory, high education, more earning and the achievement of the desirable things are the priorities of all and sundry. The uniformity of the needs, benefits and superiorities always cause disputes and quarrels between them. So one of the aims of the divine mission of the prophet (PBUH) is to finish these mutual disputes and quarrels and to prevent the reciprocal relations from the devilish effects and selfishness.

The Holy Prophet Muhammad (PBUH) was sent as the last one of all the prophets for the completion of this important mission and His exhortation in this respect was too much as compared to other prophets. Now it is the duty of every Muslim to obey the

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orders of the Holy Prophet Muhammad (PBUH) and to accept his every decision without any hesitation as Allah Almighty says:

“It is not open for a believing man or a believing woman, once Allah and His messenger have decided a thing, that they should have a choice about their matter, and who ever disobeys Allah and His messenger, he indeed gets off the track, falling into an open error.”¹

Literal and idiomatic meanings of the word ‘Judge’

Judge is synonymous with Arabic word ‘Qa`adi’. So we can explain the word ‘Judge’ with the help of Arabic word ‘Qa`adi’. ‘Qa`adi’ is the rhythm of action doer and has been derived from the Arabic origin ‘Al Qada`a’ with different meanings.² Some of these meanings have been explained below

- i). ‘To inform and to declare’ as Allah Almighty says: “And we declared to the children of Isra’il in the book: You will surely spread mischief on the earth twice, and you will surely show utmost haughtiness.”³
- ii). ‘To order and to decree’, as Allah Almighty says: “Your lord has decreed that you worship none but Him, and do good to parents.”⁴
- iii). Quality and accomplishing of work: as Allah Almighty says: “So He accomplished them as seven skies in two days.”⁵

In the light of these meanings we can say that "Judge" means the reporter, the informer, the decision maker and the comer up to the standard. In this regard ‘Judge’ is synonymous with the word ‘Ruler’ because both ‘Judge’ and ‘Ruler’ pursue decisions and orders on the people which were not indispensable for before this decision.⁶

Literal and idiomatic meanings of the word ‘Ruler’

Ruler is synonymous with the Arabic word ‘Ha`kim’. So we can explain the word ‘Ruler’ with the help of Arabic word ‘Ha`akim’. Ha`akim is the rhythm of Action Doer and has been derived from Arabic origin ‘Al Hukum’ which means to decide. So ‘Ha`akim’ also pursue order on the people.⁷ The synonym word of ‘Ha`akim’ is ‘Hakam’.⁸ So, ‘Judge’ and ‘Ruler’ are also used in the same meanings.

The Holy Prophet Muhammad (PBUH) as a ‘Judge’ and ‘Ruler’ in the light of the Holy Quran

Allah Almighty has given the specification in several verses in the Holy Quran that The Holy Prophet Muhammad (PBUH) is the ‘Judge’ and the ‘Ruler’ as Allah Almighty says:

“When it is said to them, Come to what Allah has revealed to the messenger, you will see the hypocrites turning away from you aversion.”⁹

This verse proves that avoidance from the instructions, orders, and decisions is the distinction and the sign of the hypocrisy. The people who do not agree with the decision of the Holy Prophet Muhammad (PBUH) are not Muslims as Allah Almighty describes:

“So, never by your Lord! Never shall they become believers, unless they make you the judge in the disputes that arise between them, then find no discomfort in their hearts against what you have decided, and surrender to it in total submission.”¹⁰

After this stress by the Almighty Allah, if any one finds discomfort in his heart against the decisions of the Holy Prophet Muhammad (PBUH), does not accept his decisions as the basic law and does not give the importance to his evaluations is the most unlucky and the most wretched person.¹¹

That is why Hazrat Umar (RA) killed the person who felt discomfort against the decision of the Holy Prophet Muhammad (PBUH) and came to him for revision. The heirs of the killed person came to the Holy Prophet Muhammad (PBUH) and instituted the preface in His court that Umar has killed a person without any reason. When the Holy Prophet Muhammad (PBUH) heard this, He said undisguised: “It was not my opinion that Umar would kill a Muslim.”¹² When this verse was revealed, the fact became evident that the killed person was not a true Muslim but was a hypocrite.

The dignities ‘Prophet-hood’, ‘Judge’ and ‘Ruler’ all are the assignments of Almighty Allah as He says:

“O you, who believe, obey Allah and obey the Messenger and those in authority among you. Then if you quarrel about something, revert it back to Allah and the Messenger, if you believe in Allah and the Last Day. That is good and the best at the end.”¹³

Allah Almighty has ordered to show obedience to Allah first of all, then to His Messenger and then to the authority holder among you.

In case of any quarrel, there are two places of resort for decision: Allah Almighty and his Messenger. It is clear that if the refuge place was only one and that is Allah, then there was no need for the remembrance of the Messenger in this regard.

Allah Almighty, being a place of refuge, means that the radical centre in this regard is the Holy Quran which inscribes that the Holy Prophet, place of refuge, means that the radical centre in this regard will be Hazrat Muhammad (PBUH) in His life and after His life time, this place of refuge will be his Aha`adith. As Allah Almighty describes:

“And, our Lord! Raise in their midst a Messenger from among them, who should recite to them your verses, and teach them the book and the wisdom and cleanse them of all impurities. Indeed you, and you alone, are the All-Mighty, the Al-Wise.”¹⁴

This blessing was prayed both by Hazrat Ibrahim (A S) and Hazrat Isma'il (A S) to raise among them a congregation who obey you, and raise in their midst a Messenger to teach them the book and the wisdom. Teaching of the book means to teach its meanings, desires and purports. There are several opinions in the description of Wisdom. Imam Qurṭabi¹⁵ has said, ‘Hikmat’ and ‘Qada’ are peculiar and their meanings are interrelated.¹⁶ He also said, ‘Hikmat’ means ‘order’.¹⁷ Imam Baghavi¹⁸ has said, “The meaning of ‘Hikmat’ is same to order and decision.¹⁹ Allah Almighty says:

“So, judge between them according to what Allah has sent down and do not follow their desires against the truth that has come to you.”²⁰

In this verse Allah Almighty has ordered the Holy Prophet Muhammad (PBUH) to make decisions between the Jews, Christians and other nations according to what Allah has sent down.²¹

The Holy Prophet Muhammad (PBUH) as a ‘Judge’ and ‘Ruler’ in the light of the Aha`adith

It is a fact that both Quran and Hadith have been sent down by the Almighty Allah. The Holy Prophet Muhammad (PBUH) has said: “I am given the Holy Quran with its resembling.”²²

Imam Qurṭabi has told with the reference of Imam Khaṭṭabi²³ that it means that He is given the internal and un recited revelation as He is given manifestly recited revelation.²⁴ It is a conclusive proof that Hadith is also a kind of revelation and Allah Almighty has given the instructions for Its imitation. When the

Holy Prophet Muhammad (PBUH) migrated to Madina, He laid the foundation of a formatted Islamic government and He was it's first Ruler. He made an agreement with the Jews contained 47 articles. This agreement was named Madani Charter. Its article no.23, as described by Ha`afiz Ibn e Kaseer²⁵, was: If you quarrel about something, revert it back to the Messenger of Allah Almighty and His decision will be acceptable to everyone.²⁶

Because of the judicially and philosophical dignity of the Holy Prophet Muhammad (PBUH), Jews compulsorily accepted His orders and decisions. The Holy Prophet Muhammad (PBUH) has directed, "Sunnah of mine and the Pious Caliphs after me and press them firmly between your sharp teeth (Nawajiz)." ²⁷

In this Hadith, he made the imitation of the traditions (Sunnah) indispensable for us. The sovereignty and the justice of the Holy Prophet Muhammad (PBUH) are a kind of traditions (Sunnah). These traditions are called Practical traditions. The explanation of the Holy Quran and Aha`adith clarify the status of The Holy Prophet Muhammad (PBUH) as a Judge and a Ruler.

Peculiarities of the Sovereignty and the Justice of the Holy Prophet Muhammad (PBUH)

Hadith is the second basic source in respect of the foundation of the Islamic law. Along with this basic rank, Hadith and Sunnah have the dignity of the practical explanation of the Holy Quran. We can determine the meaning and the objective of the Holy Quran only with the help of Hadith and Sunnah. Keeping this importance in view, it is the fact that the entire life of the Holy Prophet Muhammad (PBUH) is a model and a practical specimen for us. The sovereignty and the justice of the Holy Prophet Muhammad (PBUH) are a kind of practical traditions (Sunnah) of His life.

Misunderstandings of Quresh about the keeping of the Holy stone 'Hajar-e-Aswad'

The Holy Prophet Muhammad (PBUH) was 35 years old when misunderstandings appeared between the different tribes of Quresh at the time of the re construction of Ka'ba. Every tribe wanted to get the good fortune with putting down the Holy stone "Aswad" at its suitable place. When there was no way out for decision, they suggested that the first comer to Ka'ba early in the tomorrow morning would decide about that understanding and we would accept his decision. The Holy Prophet Muhammad (PBUH) came early in the next morning to Ka'ba and suggested to bring a cloth-

sheet. The Holy Prophet Muhammad (PBUH) kept the Holy stone in the cloth-sheet by himself and directed to the rulers and Heads of all tribes of Quresh to carry up the cloth-sheet. They did the same and the Holy Prophet Muhammad (PBUH) kept the Holy stone at its assigned place. Everyone got the good fortune and the differences between them were finished through this strategic attempt.²⁸

Equally adherent of law

The justice of the Holy Prophet Muhammad (PBUH) was for everyone and there was no difference between the human beings in this regard. For example, a woman was brought to the Holy Prophet Muhammad (PBUH) in the case of theft. The woman belonged to a respectable family. Hazrat Usama (RA) wanted to influence in favor of that woman. The Holy Prophet Muhammad (PBUH) said that the nations before you were fatigued because they used to punish the unsupported person and to give up the supported one. For Allah, if my daughter Fatima would have done this, I would have cut her hands too.²⁹

In the light of the sayings of the Holy Prophet Muhammad (PBUH) we can guess the superiority of law. There is no exemption for anyone in the rule of law. The scholars are unanimous that it is impossible to develop without the superiority of law.

Investigation from the alleged and giving him the opportunity for clarification

When Hadrat Ma'az(RA) committed the adultery and was presented before the Holy Prophet Muhammad (PBUH) and accepted his crime, the Holy Prophet Muhammad (PBUH) asked him the following questions:

- i). "Are you insane"?³⁰
- ii). "Was it that you have only kissed and toyed"?³¹

The answers of these questions were the negative.

The following questions were also asked at the movement:

- i). "Have you married"?³²
- ii). "Have you done this wicked work up to the end"?³³

The answers of these questions were affirmative.

These questions clarify that the aim of asking these questions was to give him the opportunity for clarification and to

give him the benefit of doubt and the acceptance of the wicked doing was not taken by force.

Consultation for the indecisive affairs

The battle of "Badar" was the first and decisive between Muslims and non Muslims. In that battle 70 prominent leaders were killed by the Muslim fighters and 70 were imprisoned. Up to that time, there was no verdict about prisoners. According to the Hadith, the angel Hadrat Jibreel came to the Holy Prophet Muhammad (PBUH) and said to Him: " Let the Şaha`aba (RA) decide either to kill the prisoners or receive the Fidyah and let them free. Although, in receiving Fidyah the figure of the Muslims will be assassinated in the coming year.

Hadrat Abu Bakar and the majority had the opinion to let them free on Fidyah but Hadrat Umar and Saa'd bin Maa'z were of the opinion to kill them. The Holy Prophet Muhammad (PBUH) told Abu Bakar: "If you agree to any opinion it will be valid." The Holy Prophet Muhammad (PBUH) took the decision of Fidyah.³⁴

Relation of Brother hood between Muha`ajirs and Ansa`ars

When Muhajireen migrated from Makka to Madina, the Holy Prophet Muhammad (PBUH) developed relation of brother hood between them to finish fears of separation from their families. In this relation 45 Muha`ajirs became the brothers of 45 Ansa`ars.³⁵

Conclusions

- In the light of Quran and Hadith, it reveals that in government and justice, the instructions of the Holy Prophet Muhammad (PBUH) are enough for the humanity.
- Being the president of the state, a ruler through the mutual cooperation should develop the relation of brother hood between the opponent groups.
- To establish law and order in the country, one can solve the disputes of all kinds.
- To protect the Muslims from the foreign enemies, a ruler should develop an agreement with the non-Muslims.
- Investigation from alleged, giving the chance for clarification, giving the benefit of doubt, rule of law, have the properties for a Muslim ruler.
- The affairs in which consultation is necessary, a ruler should not decide on his own discretion.

Note & References

¹ Al Quran (33:36)

² Mohammad bin Umar Fakhruddin Razi, *Tafseer Mafateeh ul Ghaib* 12 (Beirut: Dar Ihya e Ttorath el A'rabi, nd), 480.

³ Al Quran (17:4)

⁴ Al Quran (17:23)

⁵ Al Quran (41:12)

⁶ Qazi A'bd u Rrabi Nnabi bin A'bd u Rrasool, *Jami'ul Uloom fe Istelahaat il funoon* 3 (Beirut: Darul Kutubel Ilmia, 2000), 53

⁷ Muhammad bin Yaqoob Al-Feroz Abadi, *Al Qamusul Muhiṭ* 1 (Beirut Dar al-Kutub al-Ilmiyyah, 1999), 1415.

⁸ Nasir ud Din bin A'bd u Ssayedin Abul Fatah, *Al Mugharrab fe Tarteeb el Mu'arrab* 2 (Halb: Maktaba Usama bin Zaid, 1979), See also Qasim bin Abdullah bin Amir Ali Hanafi, *Anees ul Fuqaha* 1 (Beirut: Dar ul Kutub el Ilmia ,Berut , 2004), 86.

⁹ Al Quran (4:61)

¹⁰ Al Quran (4:65)

¹¹ Mohammad bin Umar Fakhruddin Razi, *Tafseer Mafateeh ul Ghaib* 10,, *op.cit.*, 128

¹² Mohammad bin Yusuf Abu Heyan, *Tafseer Al Bahr ul Muheet* 3 (Beirut: Darul Fikar, 1420), 694.

¹³ Al Quran (4:59)

¹⁴ Al Quran (2:129)

¹⁵ Abu A'bdullah, Muhammad bin Ahmad, bin Bakar bin Farah was a great mufassir of Qurṭaba. He was very pious. He migrated to the Egypt Miṣar and resided in Maniyya bin Haseeb territory. He lived very simple life and died in 671 Hijri. [Al A'laam , Alzerekly, *Khair ud Din bin Mahmood bin Mohammad* 50 (Beirut: Darul Ilam Ilmalayin 2002), 322]

¹⁶ Mohammad bin Ahmad Imam Qurtabi, *Tafseer Qurtabi* 2, (Cairo: Dar ul Kutubel Misria, 1924),131.

¹⁷ Ibid.

¹⁸ Imam Baghavi, Muhiyyu Ssunna, Abu Muhammad, Hussain bin Mas'ood, Muhaddith, Mufassir, Faqeeh, Shafi' sect have got the Fiqa from Qadi Hussain bin Mohammad. He has written several books. Due to the city Baghshoor of Khurasan became Baghavi. He died on 516 Hijri, in Maroroz and was buried near the grave of Qadi Hussain bin Mohammad. [Ahmada bin Mohammad Ibnu Khallikan, *Wafiyyatut A'yan* 2 (Beirut: Dare Ṣader, 1994) Mohammad bin Ahmad bin Usman Imam Dhahabi, *Siyaro A' lame Nnobala* 19 (Muassisatu Rrisala, n.d.), 439]

¹⁹ Hussain bin Masood Imam Baghavi, *Tafseer Ma'lim u Ttanzeel* 1 (Daru Ttayyeba Linnashre wa Ttawzee,1997),152.

²⁰ Al Quran (5:48)

²¹ Mohammad bin Jareer Imam Ibne Jareer, *Tafseer Tabari* 10, (Muassisatu Rrisala, 2000), 382.

²² Imam Abu Dawood Suliman bin Asha'th Sunan, Sunan Abu Dawood, *Kitabu Ssunna Bab fi luzume ssunna* Hadith:4604 (Beirut: Darul Kitabel Arabi, n.d.)

²³ Imam Hafiz Abu Suleman, Khaṭṭābi, Bisti Hamd bin Ibrahim, , , Lughavi was born in Bast, territory of Kabul [Afghanistan] on 319 Hijri. He went to Makkah, Baghdad, Baṣra, Neshapur and other countries for learning. He wrote several books and died in Bast on 388 Hijri. [U'sman bin A'bd ur Rahman Ibno Ṣalah, *Ṭabaqatul Fuqaha e Shaḥfi'ia* 1 (Beirut: Darul Basha erel Islamia, 1992), 467

²⁴ Mohammad bin Ahmad Imam Qurtabi, *Tafseer Qurtabi*, op.cit. 1:38

²⁵ Hafiz, Muwarrikh Abul Fida Isma'il bin Umar bin Kathir, Qarshi faqih was born on 700 Hijri, near Baṣra. His father was died on 703 Hijri and he went to Dimashq along with his brother. He went to several countries for learning and learnt from Ibn A'sakir and Hafiz Mizzi and wrote several books. He was died on 774 Hijri. [Mohammad bin Ahmad Imam Dhahabi, *Mu.jamul Muhaddithin*1 (Ta'if: Daru Nnashar, 1408), 40]

²⁶ Ismail bin Umar Ibne Kther, *Al Bidaya Wa Nnihaya* 3 (Dar Ihya e Ttorath el A'rabi 1988), 275.

²⁷ Imam Ahmad bin Mohammad bin Sulama Ṭahavi, *Sharah Muskil ul Athar* 3 (Muassisatu Rrisala, 1994), 223.

²⁸ A'li bin Khalf bin A'bdul Malak Ibno Baṭṭal, *Sharah Ṣahih Bukhari* 4, (Riyadh: Maktabatu Rrashid, 2003), 264.

²⁹ Mohammad bin Isma'il Imam Bukhari, *Ṣahih Bukhari*, Kitabul Hudood [86] Bab: Karahiātu shafaa'te fel Hudoode iza rufia' ila ssultan [12] Hadith:6788 (Berut: Darul Fikar, 1414).

³⁰ Bukhari, Kitabu Ṭalaq [68] "Bab: Ṭalaqe fel Ighlaq wal Kurhe wa Ssukrane wal Majnoon" [11] Hadith:5271.

³¹ Suliman bin Asha'th, Sunan Abu Dawood Imam Abu Dawood, *Kitabul Hudood* [37] "Bab fi rrajm" [23] Hadith:4427 (Beirut: Darul Kitabel Arabi, n.d).

³² Bukhari, "Kitabu Ṭalaq" [68] Bab: Ṭalaqe fel Ighlaq wal Kurhe wa Ssukrane wal Majnoon [11] Hadith:5270.

³³ Sunan Abu Dawood, *Kitabul Hudood* [37] "Bab fi rrajm" [23] Hadith: 4428.

³⁴ Imam Ahmad bin Hanbal, Musnad Ahmad 29:518, Hadith A'bdu Rahman bin Ghanm Asha'ry :7994" Imam Ṭabarani , Suleman bin Ahmad, *Al Mu.jamul Awsat* 7:212, Hadith 7299, Darul Haramain , Qahira, 1415.

³⁵ Ismail bin Umar Ibne Kather, *Al Seeratu Nnabawiyya Darul Ma' rifat*, (Beirut: Littaba't wa Nnashre wa Ttawzee,1971).