

## THE DEMAND FOR PEACE FOR THE MODERN WORLD IN HISTORY IN THE LIGHT OF THE PROPHET'S (PBUH) CAMPAIGNS: AN ANALYTICAL STUDY

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### Abstract

In a world increasingly marred by violence, ideological extremism, and socio-political unrest, the call for sustainable and just peace has never been more urgent. This study seeks to examine the life and campaigns of Prophet Muhammad (peace be upon him) as a foundational model for peace-building in contemporary global contexts. Contrary to common misconceptions that associate his military engagements with aggression or expansionism, the Prophet's (PBUH) campaigns were fundamentally rooted in the principles of justice, restraint, and the pursuit of long-term peace. The paper explores the socio-political landscape of pre-Islamic Arabia, where tribal warfare and cycles of revenge dominated. It then presents Islam's transformative approach, particularly under the Prophet's leadership, which introduced ethical warfare, negotiation, and inclusive reconciliation. Through a detailed analysis of key campaigns such as Badr, Uhud, the Treaty of Hudaibiyyah, the Conquest of Makkah, and Tabuk, this study highlights the Prophet's consistent emphasis on mercy, protection of civilians, adherence to treaties, and forgiveness even in the face of betrayal and hostility.

"Ghazwat-al-Nabi" refers to the military campaigns led by the Prophet (peace be upon him) during his lifetime. The term "Ghazwat" is the plural form of "ghazwa" which means war or campaign. These military campaigns were mainly defensive and were of a proactive nature, whose purpose was to protect the nascent Muslim Ummah in Madinah and to spread the message of Islam.<sup>i</sup>

## INTRODUCTION

Islam is a religion of peace and preaching, the duty of spreading its message is entrusted to the Messenger of Allah ﷺ. The Qur'an and the Hadith emphasize that coercion is not part of Islamic teachings or the practice of Muslims. The force applied by the Prophet ﷺ and his Janissar Companions was to exercise justice not to conquer land and people, Islam was a religion of attitudes, with high moral values, justice, mildness, perseverance and altruism as well as a philosophy of life totally different from the Western civilization.<sup>ii</sup>

They also restored certain rights during war for instance treatment meted out to prisoners, non-combatant Jamadi and alike. The principles of unity regarding world peace as the unification of nations in the contemporary world can serve as the

foundation on which dialogue and cooperation can be built for the achievement of a positive shared goal with the help of such programmes such as the improvement of relations for the mutual understanding for the dialogue between religions. On this basis of such teachings we are enlightened that it is not strength that counts but patience, prudence and justice.

## REASON, COUSE AND PURPOSE

The nature of these conquests and the circumstances in which they arose are significant, and are examined in the overall historical and theological context of Islam. They stand analyzed and recognized in relation to other scholars and communities within the context of Islamic tradition

## REVIEW OF LITERATURE

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of such teachings we are enlightened that it is not strength that counts but patience, prudence and justice.

Modern Islamic thinkers, such as Allama Iqbal and Syed Qutb, have presented the teachings of the Prophet as a message of peace, love, and interfaith dialogue, proving that the lessons of Ghazwat are still relevant today. are important for the establishment of world peace.

**"The Life of the Prophet Muhammad"** by Muhammad Husayn Haykal (Educational Office Karachi, 2017)

**"Ar-Raheeq Al-Makhtum (The Sealed Nectar)"** by Safi-ur-Rahman al-Mubarakpuri.(Al-Almiya, Lahore , 2009)

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

**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.

This research helps us to understand that the purpose of Islamic teachings is not only defense but also the promotion of peace and tolerance.

## RESEARCH QUESTIONS

- What is the importance of Ghazwat in Islamic teachings?
- How is it possible to achieve peace through the teachings of Prophet Muhammad (PBUH) in Ghazwat?
- How does Islam teach peace through war?
- Why does Islam teach patience instead of revenge?

## RESEARCH METHODOLOGY

Qualitative and exploratory methods will prevail in this research article. Peace and order will be discussed from the early conquests of Islam and wars in modern times. In this regard, the teachings of the Prophet (PBUH) will be referred to, the external features of this subject will be presented in a systematic manner. An attempt will be made to refer to the original and secondary sources related to the subject.

## AIMS & OBJECTIVES

- Correct interpretation of Ghazwat
- Achieving peace and order through warfare
- Principles and laws of war from an Islamic perspective
- Prophetic method in warfare and the need for inter-faith harmony in the present age

## EXACT MEANING OF GHAZWAT

The word "Ghazwat" is actually the plural form of "Ghazwa" in Arabic. "Ghazwah" means intending to fight the disbelievers or marching out with an army. When used in its plural form, "Ghazut" or "Maghazi", it usually refers to the campaigns that the Prophet (PBUH) and his Companions led against various opponents during their lifetime.<sup>iii</sup>

These campaigns were important events in early Islamic history and played an important role in the spread and establishment of Islam.<sup>iv</sup>

One justification for the conquests is that these conquests were primarily defensive in nature and the Muslim forces used force merely as a defense when the Islamic State was under the influence of its powerful enemies. Most Arab and other Muslim historians have adopted this interpretation. In this way, they accept the concepts that prevailed in the twentieth century.

These ideas are the result of human aversion to war and its consequent destruction of civilizations, carnage and displacement of people from their homes. These historians are, in fact, strongly influenced by international organizations that seek to reconcile

nations' disputes, maintain global peace, and resolve international problems by emphasizing dialogue rather than war.<sup>v</sup>

## HISTORICAL BACKGROUND

The order of Jihad was revealed during the Madani period of the Prophet. In the beginning, Muslims were advised to be patient and they were promised paradise. The order of jihad came gradually, beginning with the permission to fight only in self-defense. This instruction of the Qur'an allows Muslims to defend themselves against oppression, allowing them to fight for those who have been unjustly evicted from their homes and to establish justice. It emphasizes the principle of standing up against injustice and supporting the oppressed, in line with Islamic teachings on defending the rights and dignity of individuals.<sup>vi</sup>

Gradually, this direction evolved to fight for the establishment and dominance of Islam, aiming to eliminate corruption and promote the Oneness of Allah. The Qur'anic injunction urges the believers to engage in fighting until all forms of division and oppression are ended and the religion of Islam prevails in its entirety.

This direction is reflected in a number of campaigns, numbering around 28, undertaken to preserve and spread the message of Islam.<sup>vii</sup>

### **CORRECT POSITION ON CONQUESTS**

First of all, Orientalists in their writings misrepresented Jihad and tried to distort the facts. He was the first to associate Jihad with the notion that it is an attempt to force beliefs on people. A proper portrayal of Jihad has to first break this relationship. In the Holy Qur'an, it is clearly declared without any doubt that people have complete freedom to choose for themselves the path of Islam, or choose to remain Christians and Jews, even if they choose Islam. Live in the community, or in areas where the Islamic State is in power. Examples of this freedom can be seen in authentic historical events as well as proved by Quranic verses. The fact is that the subordinate nations welcomed the freedom that Islam brought them from Iranian and Byzantine domination. The Copts in Egypt and the Jacobites in Syria expressed their great joy when Islam declared religious freedom. If this declaration of religious freedom had

not been based on sincerity, all the religious minorities would have lost their existence by being absorbed in the Muslim society, and would not have lived as these non-Muslim minorities exist today, while Islam has been around for fourteen centuries. A long time has passed.<sup>viii</sup>

Attributing the conquests as merely defensive is an apologetic attitude that is not worthy of argument and serious discussion. Did the people of Andalusia and beyond the Nile cross the Muslim borders to conquer the Muslims? Was it the result of the low security of the borders that the Muslims reached the heart of the three continents of Asia, Europe and Africa, where dangerous events and decisive wars took place far from the Arabian Peninsula?

The true justification of the conquests is that Jihad is the religious duty of the Muslims which they performed, and joining in which the Prophet (peace and blessings of Allah be upon him) has declared as the highest level of Islam. These ideas are the result of human aversion to war and its consequent destruction of civilizations, killings and human displacement.

These historians are primarily influenced by international organizations such as Syria, which seek to solve international problems by emphasizing dialogue with nations for reconciliation, maintaining global peace, and dialogue with war.<sup>ix</sup>

### THE PURPOSE OF THE EXPEDITION

Jihad, as commanded in the Holy Qur'an, was carried out in accordance with Islamic principles, preferring obedience to divine commands and avoidance of unnecessary harm. These campaigns differed from ordinary wars because they strictly followed Islamic injunctions, sparing the lives of non-combatants, including women, children and the weak. Destruction was limited to military targets, and efforts were made to minimize general damage. In the case of Bani Nazir, the destruction of their gardens was due to their use as ambush sites, highlighting a strategic necessity rather than wanton destruction. While it is true that aspects of the Prophet's life serve as models for Muslims, it is important to provide context and clarify misconceptions.<sup>x</sup>

**Comprehensive Example:** The life of Prophet Muhammad (pbuh) covers different dimensions apart from war. His character, kindness, benevolence, compassion, integrity and wisdom are equal, if not more, examples for Muslims to emulate. His teachings on charity, justice, family values and spirituality are the foundation of Islamic ethics.

**Jihad:** The concept of Jihad in Islam means not only armed struggle but also struggle in the way of God. This includes efforts to improve oneself, support justice and promote peace. But generally, jihad is a struggle in any nonmilitary capacity whether with ideas, hearts, or swords in the defense of right against wrong.

**Rules of Engagement:** He also distinguished the concern of morality in respect to maintaining rules in the application of force and war. It prohibited genocide, assassination of civilians, wiping out of property and torment of detainees. It is especially important to underline that mercy and compassion were inalienable parts of his behavior even in the state of war.

**Interfaith Relations:** That is, although the Prophet engaged in war with some

people, such as the polytheists, he had friendly and harmonious relations with others, especially Christians and Jews, and the kuffar, or non-Muslims. He will sign treaties and agreements with tribes and communities in order to foster recognition and understanding between both.

**Understanding Context:** Surely it is necessary and proper for defining the all circumstances of the battles during the time of the Prophet. All these events happened in a certain socio-political timeframe, and all these and similar events cannot be easily expressed in simple ways and distilled from their historical environment.

Therefore the occasional use of defensive and preemptive force has to be understood in context of the stance on life of the Prophet Muhammad and encompassed in the overall goals of Islam as mercy, justice and compassion. With regards to organizations, Muslim individuals are called to adjust their behaviour in accordance with character example of the Prophet, not only in relation to fighting.

## LITERAL MEANING OF GHAZWAH AND SYRIA

In Arabic, "ghazwa" refers to going into battle with an enemy, while "sarya" refers to a military unit consisting of a few hundred men. In the context of Seerah al-Nabi ﷺ, "Ghazwa" refers to the campaigns in which the Prophet ﷺ participated directly, while "Sirya" refers to the armies in which the Prophet ﷺ did not participate but was sent to someone. You have become rich.<sup>xi</sup>

There were 28 battles under the leadership of Prophet Muhammad ﷺ out of which 9 were actual battles and the rest were won peacefully. In 7 Ghazwats, the Prophet ﷺ received advance warning of the enemy's plots. These conquests spanned a period of 8 years (2 AH to 9 AH), with most battles occurring in 2 AH (8 battles).

**Battle of Badr:** 17th Ramadan 2H (17th March 624 AD)

The Battle of Badr is one of the most important battles in Islamic history. This raid took place in the second year of the migration of Prophet Muhammad (peace be upon him) and his companions from Mecca to Medina. The Quraysh tribe residing in Mecca tried to crush the Muslims in Medina

as a threat Muslims migrated from Mecca to Medina due to the persecution of the Quraysh, the dominant tribe of Mecca. Under the leadership of Abu Jahl, the Quraish attempted to eliminate the Muslim community and suppress the growing influence of Islam. was returning from Syria and was expected to pass near Madinah.<sup>xii</sup>

In Sirat Ibn Hisham it is said: The Muslim Ummah intercepted the Quraish caravan returning from Syria, which prompted the Quraish to raise a large army to protect their trade route. The two armies met at Badr, where the Muslims, despite being outnumbered, won a decisive victory. This battle marked a turning point for the early Muslim community, establishing their military prowess and boosting their morale.<sup>xiii</sup>

**Preparations:** After learning about the Quraish caravan, the Prophet (peace be upon him) consulted his Companions about intercepting it. Although outnumbered by a margin that was many fold, the Muslims, about 313 in number including some Ansar or civil followers of Islam and Muhajirun who simply fled from Mecca, made up their

minds to engage the Quraysh. The Muslims chose to pitch camp near a water source in what can be regarded as the vicinity of Badr with a view of checking on the Quraish.

**Meeting with Quraysh:** After getting information about Muslims, Quraysh dispatched an army of around thousand strongmen under the leadership of Abu Jahl. Two armies confronted when the Muslim dug trenches position at Badr. Nonetheless, the Muslims demonstrated extreme bravery and stress like no other group because they were a small one.

**Victory:** Muslims emerged the winner in the Battle of Badr. By proper planning and god's intervention, the Muslim were able to defeat the Quraysh army with immense loses on their side and many prisoners captured. Thus, among the casualties, there was one of the most inveterate enemies of the Muslims, the Qurayshi Abu Jahl. Badr was considered as God's support and an indictment to the Muslim faith by the Islamic community. The Battle of Badr is famous in the Qur'an and it stresses on some verses the issues of faith, patience, and reliance on God. The Battle of Badr occupies a



significant place in the history of the Islamic civilization as the triumph of the faith and justice over tyranny. It is a spiritual guide to the Muslims all over the world, emphasizing on endeavours, winds as well as reliance on Allah.

**Conclusion:** The victory at Badr was very decisive and it arose the morale and confidence of the Muslim community out of the battle. He placed the Prophet in the image of a military genius and cemented the position of Islamic religion in Arabia. Those who were taken prisoners by the Muslims they were gentle with them and many of them embraced Islam in future.

**Battle of Uhud:** 7 Shawwal 3 AH (23 March 625 AD)

Abu Sufyan led an army of 3,000 infidels in an attack on Medina, resulting in the Battle of Uhud at the foot of Mount Uhud. After the Battle of Badr, tensions between the Muslims and the Quraish were high. The Quraish sought to avenge their losses at Badr and aimed to crush the growing Muslim community in Medina.<sup>xiv</sup>

**Circumstances:** The battle of Uhud took place near Madinah. Despite initial successes, the Muslim forces suffered setbacks due to strategic

blunders, resulting in partial defeat. This war emphasized the importance of discipline and following military orders. While this was a setback for Muslims, it also taught a lesson in resilience and perseverance.

**Preparations:** During the Battle of Uhud, the Prophet (peace and blessings of Allah be upon him) appointed a detachment to guard a pass, but one of the soldiers disobeyed the order and left his post. Khalid bin Walid, who had not yet embraced Islam, took advantage of this opportunity to launch a fierce attack from this side.

**Victory:** The Muslims suffered a lot, even the Prophet himself was injured. In response, the Prophet expressed his dismay, questioning the success of a nation that had harmed its own Prophet, who had called them to piety and the worship of Allah.

**Conclusion:** The bloodied face of the Prophet at the Battle of Uhud serves as a poignant reminder of the trials faced by the early Muslim community. Despite this, he continued to call people to his Lord, showing forgiveness and mercy. A nation's success is not only defined by past trials but by its

ability to learn, grow and maintain righteous values.<sup>xv</sup>

### **BATTLE OF KHANDAQ (GHAZWA AHZAB)**

Shawwal, It happened in Dhul-Qa'dah 5 AH (March 627 AD) during the reign of the Holy Prophet. It was an important military encounter that took place in and around Medina.<sup>xvi</sup>

**Background:** After the Battle of Uhud and other conflicts, the Quraysh of Makkah, along with several allied tribes, attempted to suppress the growing influence of Islam and the Muslim community in Medina. After learning of the Quraish's plan to launch a major attack against Medina, the Prophet and the Muslim leaders devised a defensive strategy to protect the city.

**Preparations:** In anticipation of the coming attack, Prophet Muhammad and his companions dug a trench around the vulnerable parts of Medina, especially the northern area. What did you do?

**Enemy Alliance:** Under the leadership of Abu Sufyan, the Quraysh formed a large alliance that included various Arab tribes, including Banu Qurayza, Ghatfan and others. The alliance

gathered a significant force of about 10,000 warriors.

**Siege of Medina:** Allied forces reached Medina and laid siege to the city, attempting to breach the defenses and engage the Muslims in battle. Nevertheless, to their number, they have been able to counter the defenses such as trenches made by Muslims. Failed to get.

**Strategic Maneuvers:** As it had been explained by Rasid Ridha, through the whole period of the siege, the Prophet Muhammad and his friends used different stances to defend Medina and prevent enemy's attacks. The Muslims kept on standing in front like one structure and what could be defined as Oryx reaction to adversity.

**End of the Siege:** For months, the situation in the city remained tense, and in the camps of the Allies the undesirable consequences of the long blockade and the approach of the harsh off-season began. Succumbing to formal difficulties and flagging enthusiasm, the coalition halted the siege and evacuated Medina without either party actually fighting the other.

**Conclusion:** Battle of the Trench was very beneficial and successful for

Muslim where some of the Muslim got martyred in Khandaq they got success and confidence regarding their Prophet and the victory of Muslims in Khandaq made strong the authority of the Prophet Mohammed as a military leader. The outcome of the war proved that defensive approach works and Muslims rallying together against a common enemy. Ghazwa Khandaq holds importance in the history of Islam as it presents how the fledgling society of the Muslims fought with their wise leader McCarthy the Prophet. Preparation, unity and the almighty help to come to rescue are well illustrated on the famous emblem of the organization..<sup>xvii</sup>

**Battle of Khyber:** Muharram 7 AH (May 628 AD)

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well illustrated on the famous emblem of the organization.

**Fall of Khyber:** After a long siege and battles, the Muslims managed to breach the defenses of Khyber and conquer the settlements. The surrender of Khyber resulted in the signing of a treaty between the Muslims and the Jewish inhabitants. The Jews were allowed to stay in Khyber under the protection of the Muslims in return for giving up a part of their agricultural produce.<sup>xviii</sup>

**Distribution of Booty:** As part of the terms of surrender, the Muslims received important war supplies including land, crops and wealth from the Khyber settlements. The booty was distributed among the Muslim army and used to support the growing Muslim community in Medina.

**Conclusion :** The conquest of Khyber further consolidated the influence of the Muslim community in the Arabian Peninsula. It also demonstrated the Muslims' military prowess and ability to overcome formidable opponents. The Battle of Khyber is significant in Islamic history as a major military campaign under the leadership of the Prophet. It marked a turning point in

the consolidation of Islamic power in the region and contributed to the eventual spread of Islam in Arabia.<sup>xix</sup>

**Conquest of Mecca:** Ramadan 8 AH (January 630 AD)

When the Muslims conquered Mecca, the victory was largely bloodless because the polytheists in Mecca feared the Muslim forces. Due to this they were constant in their act of fear on the might of the Muslims as well as the inability of any other force to resist them. However, Marcion believes that after the conquest, many people of Bika Mecca embraced Islam as a major milestone in the expansion of Islam in the middle of the Arabian Peninsula.

**Context:** Finally after years of fighting and bargaining with the Quraysh Muslims tried to peacefully capture back their city of Makkah.

**Circumstances:** The fact of conquest of Makkah is significant in the context of Islamic history. In this war the Prophet Muhammad and his allies does not killed many people, they simply entered Mecca without offering much resistance.

**Conclusion:** This case depict Prophet Muhammad as a merciful and forgiving person who pardoned most Quraysh

and those who had ill treated the Muslims earlier. The taking of Makkah was the final event in the Prophet's mission and the growth of Islam in Arabia.<sup>xx</sup>

### ACHIEVING PEACE AND SECURITY FROM GHAZAWAT-UL-NABI ﷺ

People have always believed that conquest will bring peace and order ever since leaders and nations dreamt of an empire and great States.<sup>xxi</sup>

**Historical Context:** Almost every ancient civilization and empire in history wanted to wage wars to gain territories to have control, gain important resources, and overpowering neighboring communities. It was perceived that conquest was a method of bringing order and stability to the conquered area since the conquering authority would be establishing law and order and administration stems.<sup>xxii</sup>

**Islamic Conquests:** During the early centuries of the Islamic history, the spread of Islam and its domination over certain territories through military invasions distinguished the Islamic Caliphate's growth process. The Muslim conquerors usually portrayed their conquests as the way to bring

order, justice and law to the conquered regions, where non-Muslims could be protected by the rulers who demonstrated the Islamic doctrine only as long as people accepted Islamic rule in exchange for order and stability.<sup>xxiii</sup>

**European Colonialism:** During the period of European colonialism, many European powers justified their conquests and colonization of distant lands as a civilizing mission aimed at bringing progress, development, and order to "uncivilized" societies. However, colonial rule often led to exploitation, repression, and disruption of indigenous societies, undermining the stated goal of achieving peace and order.<sup>xxiv</sup>

**Contemporary Perspective:** In modern times, the idea of achieving peace through conquest is often viewed with skepticism, as military intervention and conquest can lead to protracted conflicts, human rights abuses, and destabilization of entire regions. Many nations and international organizations prefer diplomacy, negotiation, and conflict resolution mechanisms as more effective means of achieving peace and resolving conflicts without resorting to military force.<sup>xxv</sup>

## SUMMARY

In summary, while conquests have historically been seen as a means of establishing peace and order, the consequences and moral implications of such actions vary widely depending on the context, motivations, and methods used. Today, the importance of diplomacy, dialogue and respect for sovereignty is being recognized in promoting global peace and stability.

## CONCLUSION OF WHOLE DISCUSSION

After the migration of Muslims to Medina, the Quraysh used their influence and influence to boycott Medina, causing economic hardship and shortages for the Muslim community. This reflects their hostility and efforts to undermine the fledgling Islamic State.

After the migration, the enemies of Islam tried their strength and keeping in mind their relative supremacy, they did not allow the Muslims to live in Medina even in Madinah. During the time of Prophet Muhammad (pbuh) many battles took place, including the Battle of Badr, the Battle of Uhud, the Battle of Ahzab, the Battle of Khyber

and the Treaty of Hudaibiyah and the Conquest of Makkah. are included. These campaigns played an important role in the stability and expansion of the early Muslim community in law and order. Islamic campaigns differed from ordinary wars because they strictly followed Islamic injunctions, saving the lives of non-combatants including women, children and the weak and only Limitation to military goals is an imperative of Islamic teachings.

## SUGGESTIONS AND RECOMMENDATIONS:

In the light of wars and treaties, Muslims should focus on peace, humanity, justice, and tolerance while following the principles of Islam in the present era. At the same time, it is necessary to increase cooperation with international organizations and institutions for the establishment of peace and tranquility in the light of Islamic teachings at the global level so that social harmony and development can be possible. Muslims need to be taught Islamic war ethics, such as protecting the enemy's non-combatants, women, children, and the elderly, and observing the principles of humanity even in war. Curriculum on Islamic

war ethics and human rights should be introduced in educational institutions and religious schools so that Muslims can follow Islamic principles in every field.

#### **EMPHASIZING THE IMPORTANCE OF PEACE**

Muslims in the present age need to be made aware that the purpose of Islam is not only to dominate, but to establish peace. During Ghazwat, the purpose of war was to stop the enemies from cruelty and to establish justice. Muslim countries should lower their own interests and work for the greater good of humanity in order to participate in global peace efforts.

#### **RELIGIOUS TOLERANCE AND INTERFAITH DIALOGUE**

Islamic wars exemplified tolerance between religions and good relations of Muslims with other nations. Similarly, there is a need to increase understanding between different religions in the present era. Inter-faith dialogue and cooperation should be promoted so that global peace can be established and harmony between different nations can be increased.

#### **PROTECTING THE RIGHTS OF WOMEN AND CHILDREN**

Just as women, children and the weak were protected in Islamic wars, so it is important to defend their rights in the present era. Steps should be taken to protect the rights of women and children at the global level and to follow the principles of Islam to stop their persecution.

#### **RESPECT FOR HUMANITY IN MILITARY STRATEGY**

Military tactics in the Battle of Badr, Uhud and other wars were aimed at limiting the military targets of the enemy, similarly in modern times war tactics should respect humanity. Be taught the principles of war so that military tactics target only military targets and do not harm civilian infrastructure or non-combatants.

#### **ESTABLISHING JUSTICE AND FAIRNESS**

The principles of justice and fairness were strictly followed in the early campaigns of Islam. Even in today's age judiciary should be kept strong and independent so that social justice can be maintained. Institutional reforms should be made to strengthen the



justice system and avoid haste and discrimination in the delivery of justice.

## GLOBAL INTRODUCTION OF ISLAMIC TEACHINGS

There is a need to educate the world about Islamic war ethics and principles so that even non-Muslim nations can understand the peaceful message of Islam. Muslims should promote the true teachings of Islam and its peaceful principles by participating in international forums and conferences.

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