



RESEARCH PAPER

Islamic Conflict Resolution Mechanisms: Relevance to the Palestine Conflict

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ABSTRACT

This study aims to investigate the Islamic concept of peace and conflict resolution as it is drawn from the Quran and Sunnah in order to evaluate its applicability to conflict resolution in the present era. The study examines important passages from the Quran and prophetic traditions that place a strong emphasis on justice, peacemaking, and reconciliation. The Charter of Medina and the Treaty of Hudaibiya are specifically examined as foundational frameworks for cohabitation and mediation, together with other historical forms of Islamic dispute resolution. This study used a qualitative approach to investigate the implications of peace and conflict resolution in addressing contemporary issues. By providing a faith-based road map for regional reconciliation and long-term stability, this study advances both scholarly discussion and practical policymaking. Justice-based diplomacy, third-party mediation, nonviolent resistance, interfaith communication, Ummah unity, and the resolution of internal issues are among the fundamental causes and aspects of the Islamic teachings-based suggestions regarding the Palestine issue.

Keywords: Sunnah, Traditions, Hudaibiya, Dispute, Ummah, Justice

Introduction

Peace is the absence of conflict or war, harmony, and the existence of virtues like justice, respect, and cooperation. A sense of well-being is developed via peace. Peace is not just the absence of conflict but also the existence of institutions and social structures that advance equality. Conflict is defined as disagreement or clash between people or groups over a variety of issues, including differing viewpoints, power disparities, poor communication, etc. Fair dispute resolution can improve relationships and foster trust. There are many conflicts in the globe today, ranging from political disagreements to ethnic and sectarian violence. It is important to examine how Islamic ideas address conflict resolution because many of these disputes take place in areas with a majority of Muslims.

In the modern world, peace and conflict resolution are critical to human welfare, progress, and global stability. In addition to preventing relocation, human suffering, and fatalities, peace also advances justice and human rights. Resolving conflicts reduces stress, strengthens relationships, and increases productivity. The world community as well as Muslim civilizations can benefit from the use and understanding of peace and conflict resolution principles, which can provide answers for current crises.

Literature review

An Islamic HRM-based conflict resolution paradigm was presented in this article, highlighting the necessity of a proactive rather than a reactive approach. It put out a

framework based on the Quran and Sunnah, supporting the application of Muslim (mediator) and Shura (consultation) to guarantee justice and fairness. In order to promote harmony among organizations, key concepts like ta'awun (cooperation), sabr (patience), and husn al-dhann (good assumptions) were crucial (Cadre, 2017).

This essay examined the belief—which is heavily influenced by literature and the media—that Islam encourages violence through its da'wah (preaching) practices. The author contended that this impression resulted from a dearth of discussion regarding Islam's teachings on peace. The study emphasized the Quranic view of peace, which emphasized peaceful dispute resolution while balancing human tendencies toward cooperation and conflict. Three important Quranic terms—al-amanu (security), shulhu (reconciliation), and silmu (universal peace)—illustrated various degrees of Islamic peace. As an alternative to realism and idealism, the study argued that Islam's peace ideals were pertinent to international affairs (Nursita & Sahide, 2019).

Despite the predominant global focus on extremist narratives, this book critically analysed how Islamic teachings promoted nonviolence and peacemaking. The authors, academics, and peace practitioners examined the difficulties of putting peacebuilding tactics into practice in Muslim communities and investigated conventional Islamic conflict resolution techniques. Within an Islamic framework, the book offered useful methods for human rights, negotiation, mediation, and peace education. It was a useful tool for comprehending the application of Islamic principles to contemporary conflict resolution (Huda, 2010).

The author discussed how many Muslim communities and leaders worked for peace following the 9/11 attacks in his book *Islamic Peacemaking Since 9/11*. He clarified that although some extremists were violent, they only made up a small portion of the Muslim community. Many Muslims actively advocated for peace and spoke out against terrorism. The book concentrated on four primary ways Muslims contributed to peace: denouncing terrorism, promoting interfaith dialogue, educating young Muslims, and peacefully resolving disputes. Overall, the book challenged the notion that Islam was associated with violence by offering a positive and thoroughly researched perspective on how Muslims fostered peace. It brought attention to the significant but frequently disregarded efforts made by Muslim communities to promote world peace (Smock, 2009).

Material and Methods

A qualitative research methodology based on content analysis and historical interpretation is used in this study. Islamic original sources (Qur'an, Hadith, and classical Islamic jurisprudence) and secondary sources (books, journal articles, and reports on Islamic peace studies) are the main sources of information used in this research. The applicability of Islamic dispute resolution techniques in various historical and contemporary contexts is assessed through comparative analysis.

Theoretical Framework

This study concise on the Islamic Conflict Resolution Theory. This study focus and emphasize on reconciliation (sulh), fairness, justice, patients and constitution to solve conflicts in peaceful manner. Islam consider conflicts and fights are part of human life. But Islam emphasize to solve these conflicts through communication, justice, fairness and patience. The basic purpose of Islamic teachings is to maintain peace and protect dignity of all the people. They study analyze Constitution of Madinah, Treaty of Hudaibiya, Sulh-al-Hasan and a Treaty of Omar. The basic purpose of this is to understand how our Islamic leaders use Islam to resolve conflicts. All these examples tell us how to maintain peace and Justice among non-Muslims. This research tells us that all present issues that faces word can be resolve by following Islamic teachings.

Results and Discussions

The Treaty of Hudaibiyah

In May 1994, the late Yasir Arafat made the following statement about the present peace agreement between Israel and Palestine: "I see this agreement as being no more than the agreement signed between our Prophet Muhammad and the Quraysh in Mecca." The Treaty of Hudaibiya, a ten-year peace accord between Muhammad and the Quraysh in 628 A.D., is referenced in this. Conflicting reports that the Quraysh had technically broken this promise led Muhammad to invade and conquer Mecca in 630 A.D. Arafat mentioned the Hudaibiya Treaty multiple times. The Treaty of Hudaibiya resurfaced in late 2003 after former Malaysian Prime Minister Mahathir Mohamad brought it up in a controversial speech to the Islamic Summit Conference on October 16, 2003. When he argued for a unified Muslim response to Israel, he notably brought up the events of the Treaty of Hudaibiya. Muslims and Western observers engaged in a heated argument about these references to the Treaty of Hudaibiya, which appears to have garnered considerable support in the Islamic world. Many Western historians doubt whether Muhammad's punishment to Quraysh's breach of the contract was appropriate, while others contend that Muhammad effectively created the Hudaibiya contract to gather strength and time for his eventual conquest of Mecca. Many Western historians question whether Muhammad's response to the Quraysh's breach of the agreement was appropriate, and other critics contend that the Hudaibiya contract was simply a sham agreement that Muhammad made in order to gain time and strength for a final invasion of Mecca. Many Muslim defenders contend that because the Quraysh had flagrantly broken the agreement, Muhammad had every right to regard it as null and void (Smith, 2006).

Conditions of Treaty

The Treaty was a significant victory for Muslims who wanted to travel in peace. When the Makkah Pagans chose to resolve the conflict amicably, the parameters of the agreement were carefully negotiated. The following choices were made at that time: The fact that Muslims would travel to Madinah that year without visiting the Kaaba was perhaps the most significant clause in the Treaty of Hudaibiyah. Instead, they will be allowed entry and have a peaceful three days in Makkah the following year.

The sides decided on a ten-year ceasefire. People were expected to live in harmony and safety during this time. The Prophet was thought to be able to reach an agreement with any tribe. In a similar vein, signing a contract with the Quraish could not stop anyone from joining them. The repatriation of any Makkahi who entered Madinah to the Quraish people was another significant aspect of the Treaty of Hudaibiyah. However, Madinah residents who ventured into Makkah would not be treated with the same respect. (Abid, Ashfaq, Sarfraz, & Bhatti, 2020).

Important Lessons from Treaty

The Treaty is still highly regarded today in addition to playing a crucial part in Islamic history. The pact teaches Muslims many valuable lessons about tolerance and kindness. The following are some lessons to be learned from it: With patience, any problem may be resolved: It is a difficult virtue to attain, yet it can solve every issue. Prophet Muhammad (PBUH) showed patience, which ensured peace even though the conditions of the Treaty initially did not favor Muslims.

Raising your sword isn't always the answer because Prophet Muhammad (PBUH) had the support of other brave Muslims. Despite the challenges, he chose to settle the dispute peacefully instead of drawing his sword. Thus, the significance of pursuing the path of peace is emphasized in the Treaty of Hudaibiyah. Muslims should honor their

commitments: Muslims should learn the value of establishing commitments from the agreement made in January 628. By Allah's grace, the Prophet invaded and defeated the Quraish people because they had disregarded an important clause of the agreement. The Treaty of Hudaibiya contributed to the peace between the kingdoms of Madinah and Makkah.

It made it possible to form alliances and ensured that Muslims could visit the holy Kaaba in peace (Lakhani & Arain, 2022).

Constitution of Madinah

Following his arrival in Medina, the Holy Prophet (SAW) conducted a thorough assessment of the city and its environs, considering the following essential metrics: 1. The definition of the rights and responsibilities of both the native people and migrants. 2. To provide shelter for the migrants. 3. To reach a peace deal with non-Muslims, especially Jews. 4. To establish a political organization and defensive framework in Medina. 5. to exact revenge on Quraish for the lives and property lost by the migrants (Ahmed, 2023).

Features of Constitution

It was clear from the pact that Allah alone possessed dominion. It is everyone's duty to honour their commitment, and both superiors and subordinates have the right to offer refuge. In this agreement, no one was given the power to impede the pursuit of justice. Nepotism and bias were prohibited by the agreement. It was also resolved that everyone who acts maliciously should be held accountable for their deeds. In addition to Muslims' political and social rights, Jews were effectively accorded full citizenship rights. They were also given complete religious freedom.

According to the agreement, each ally will pay for the war out of pocket if the enemy initiates hostilities and attacks the Jewish-Muslim alliance. This agreement put Makkah and Madina as the center of the joint force and branded them as "Haram." As a result, a system was established and swiftly embraced in Asia, Europe, and Africa (Ishak & Aziz, 2022).

Establishment of Unity and Justice

The Holy Prophet (SAW) arranged his first agreement between the Madina inhabitants and the nearby tribes after the migration. This agreement consists of two parts. The first piece discusses the Madina tribes' relationship, while the second section discusses the alliance with the Jews. This agreement was made between A.H. 1 and 2, when the Madina tribes fought the Makans in the Battle of Badr with the support of their Jewish allies.

"In the name of Allah, the merciful, the compassionate; this is a document from Muhammad (SAW), the Apostle of Allah to the believers and the Muslims of Quraish and Yathrib, and to all who followed them and fought with them," read the wording of the contract. To release their imprisoned family members, Quraish emigrants gather together and generously pay a ransom. To liberate their fellow inmates, each division of the Banu Awf pays a ransom, and they all unite as they did at first.

This statement is repeated in the same way for Banu Saida, Banu Harith, Banu Jusham, Banu Al Najjar, Banu Amr Ibn Awf, Banu al Nabit, and Banu Aws. Believers should never consent to being courteously pursued in order to pay a ransom for a family member who is imprisoned. A thorough examination of the Madina Pact indicates that its foundational principles were fairness, equity, and fair play because these qualities are essential for a civilization to thrive in the world's nations. (Muhammad & Ali, 2024).

Importance of Charter of Madinah

In order to reduce violence in an area where it is prevalent, a clear and sensible vision is required. The Madinah Charter, a fantastic document that emphasized eliminating violent conflict and promoting community action based on the law to achieve justice, shaped the social and legal structure of the area. The Madinah Charter appeared to be an important tool for settling conflicts at the period. As a third-party mediator between the tribes, Prophet Muhammad PBUH established the first instance of legally mandated conflict resolution in Muslim history.

. One step toward resolving the conflict between the Madinah clans was the inclusion of the idea of a single community in Article 2 of the Charter. It is true that by bringing together people from various walks of life to create a new tribe, the Prophet made a revolutionary choice. One could argue that the concept of nationality originated when people of different racial and religious backgrounds joined an organization based on intellectual identity. It's significant to note that the fundamental idea of the Charter, which is to promote peace, is not specific to any one place or period of time, but rather applies to the entire world and has timeless and practical significance.

In the modern era, globalization has expanded the reach of conflict worldwide. Disparities in philosophical, theological, and cultural origins have impacted conflicts in contemporary times. In other words, the issues that give rise to conflicts today are similar to those that existed during the Madinah period, when Prophet Muhammad PBUH provided a model for resolving such conflicts. The Charter's clause that offered procedures for settling conflicts between groups that follow different cultures and religions serves as an example of this. (Ishak & Aziz, 2022).

Sulh al Hassan

Terms of treaty

Veccia Vaglieri claims that certain interpretations of the treaty cannot be reconciled. She cites several requirements from the early sources and questions their veracity, including Hasan receiving one or two million dirhams annually, Kufa's treasury making a single payment of five million dirhams, annual revenues from various Persian districts, Hasan's succession to Mu'awiya or a council (shura) after Mu'awiya, and the Banu Hashim's preference in pensions over the Banu Umayyad (Veccia Vaglieri, 1989). Another prerequisite, according to Mavani, would have been for Mu'awiya to abandon the practice of cursing Ali in mosques. (Mavani, 2013).

This treaty's primary goals were to prevent conflict, foster unity, and stop the carnage. Muslims are granted rights under this treaty. This peace treaty prioritises harmony over self-interest. Muslims are guaranteed equal rights under this treaty. Since Sulh al Hassan emphasises unity above conflict, the Palestine issue would be resolved if the ideals of this treaty were followed. In order to preserve long-term peace, this peace pact focuses on short-term compromise.

Efforts to resolve Israel Palestine Conflict

Palestinians have a distinct perspective on and understanding of the peace process. To begin understanding different points of view, it is important to recognise the many objectives that supporters of the Palestinian cause seek to achieve. "The Historian of Today" Israeli academic Ilan Pappé claims that rather than Israel's claims that the creation of Israel in 1967 was a turning point and that the return of seized territories was necessary for peace negotiations, the war has been about returning refugees to their homeland inside a Palestinian state.

The battle began with the establishment of Israel in 1948. For many parties, including Hamas, this was and still is the ultimate objective of the peace process. However, Slater points out that from the late 1960s, Arafat and the PLO's "maximalist" view of destroying Israel in order to return Palestinian lands has gradually given way to a desire for communication and the pursuit of a two-state solution. As long as Israeli forces refrained from entering the West Bank and Gaza Strip, the Oslo Accords demonstrated that the Palestinian leadership at the time recognised Israel's right to exist.

However, a few topics are frequently brought up in discussions regarding the peace process, such as the belief that Israel offers little assistance and doubts about its intentions. Nonetheless, a cornerstone of the Palestinian stance has been Palestinian President Mahmoud Abbas' insistence that Palestinian refugees have the right to return to Israel as he spearheads the peace process. (Ryzhov et al., 2019).

Because of its long history of Muslim civilisation, Palestine has the full backing of the Organization of Islamic Cooperation (OIC) as a member and as a symbol of human unity. The OIC has taken note of Israel's brutality against the Palestinians, the US Embassy's move to Jerusalem, and Israel's designation of Jerusalem as its capital. The OIC has a responsibility to address the human rights abuses that have taken place in Palestine as a body dedicated to defending Muslim rights.

Examining the OIC's role in maintaining Muslim peace globally, the OIC's reaction to Israeli aggression against the Palestinian people, and the US Embassy's relocation to Jerusalem are the main goals of this essay. (Ashraf & Baqi, 2023).

Guterres' remarks during a UN Security Council meeting infuriated Israel, which demanded that the UN chief step down and accused him of encouraging terrorism. The request was made by Israel's envoy, Gilad Erdan. Since then, Israel has said that UN delegates will not be granted visas. "The Palestinian people have been subjected to a suffocating 56 years of occupation," Guterres declared, denouncing the Hamas assaults (Ashraf & Baqi, 2023)

We usually start discussions about peacebuilding and conflict resolution by acknowledging that issues related to the parties' needs for freedom, security, and dignity cannot be resolved by war, slaughter, or militarism. In relation to Israel and Palestine, we have tried—or they have tried—to employ this kind of tactic with the Palestinian people for at least the last 75 years, and with Hamas for the last 16 years. Every time we employ force and weapons to settle these disputes and conflicts, more suffering and destruction result. This is true whether the parties are Hamas in the 2000s and beyond, the Israeli military and government, or the Palestinians with the PLO in the 1980s and 1990s. (Reda, 2016).

Since it reiterates the notion of primordial existence and the perils it faces, it is more important. People begin to lose sight of their humanity and concentrate only on demeaning others. It is really distressing to see deaths on both the Israeli and Palestinian sides. Especially in light of your comments regarding the destruction in Gaza and the many statements made by Israeli military and political figures disparaging Hamas, Gaza, and Palestinians. That, in my opinion, will have an even more negative impact on future Israeli-Palestinian relations (Ashraf & Baqi, 2023).

Conclusion

The study introduces different ways of conflict resolution by following the Islamic teachings without ignoring rights of Muslims and non-Muslims. Islam gives us different ways to solve conflict with patience, communication, consultation and fairness. With the help of all the examples such as Constitution of Madinah, Sulh-ul-Hasan, Treaty of Hudaibiya and Treaty of Omar to maintain peace in maintain between different groups of people. The

result of the study is that all these rules are still important and help to solve current world problems. Negotiation, arbitration and mutual respect are very beneficial to maintain peace. These Islamic teachings guides' leaders and those people who work for maintain peace especially to resolve Palestine conflict.

Recommendations

- The Charter of Madina serves as an example of an Islamic-based model for justice, coexistence, and dispute settlement. By putting its ideas into practice, a fair and inclusive solution to the Palestine problem that upholds religious plurality, protects human rights, and emphasizes the need for peace could be framed. Even if the agreement initially appears unfair, the Treaty of Hudaibiya demonstrates how perseverance, discernment, and amicable discussions can lead to lasting peace. Both sides in the Palestine dispute can benefit from this by working with a neutral organization to reach a fair and transparent agreement and by taking incremental steps to foster confidence.
- A peaceful resolution in Palestine is achievable via sincere efforts and wise choices rather than fighting, much as Hudaibiya quickly brought about peace and progress.
- Apply Islamic techniques to contemporary conflict mediation
- To resolve contemporary problems like the Palestine conflict, policymakers and peacebuilders should apply Islamic values like justice, communication, and forgiveness.
- Educate policymakers and leaders about Islamic conflict resolution.

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