CONFLICT RESOLUTION IN THE MECCA–MEDINA WAR: Sirah Nabawiyah Study

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Abstract*: This article describe the conflict resolution carried out by the Prophet Muhammad (PBUH) in the Mecca-Medina War. The Mecca-Medina War itself was a war that took place between Mecca Quraysh against the Muslims in the early period of Islamic history. This war took the largest portion of the conflict that occurred throughout Muhammad's prophetic history. The research method used in this study was historical research. The results of this study are expected to contribute ideas in conflict resolution by relying on the history of the Prophet (PBUH). The results of the study indicate that dialogue, migration, peace agreements, ceasefire and amnesty are conflict resolutions carried out by the Prophet (PBUH) in the Mecca-Medina War. The Prophet (PBUH) ended the war against the Quraysh of Mecca by diminishing casualties and narrowing the space for war. In the modern context which radicalism in the name of religion has caused many conflicts, this sirah nabawiyah-based conflict resolution method is quite relevant to be applied in resolving theological-based conflicts in the Muslim World globally.*

Keywords: Quraysh, Muslims, Mecca-Medina War, Prophet Muhammad

الملخص: سوف تصف المقالة التالية حل النزاع الذي قام به النبي محمد (ص) في حرب مكة المكرمة. كانت حرب مكة-المدينة بحد ذاتها حرباً بين مكة قريش ضد المسلمين في

الفترة المبكرة من التاريخ الإسلامي. أخذت هذه الحرب الجزء الأكبر من الصراع الذي حدث طوال تاريخ النبي محمد. طريقة البحث المستخدمة في هذه الدراسة هي طريقة البحث التاريخي مع نهج علم الحرب. من المتوقع أن تسهم نتائج هذه الدراسة بأفكار في حل النزاع بالاعتماد على تاريخ الرسول (صلى الله عليه وسلم). تشير نتائج الدراسة إلى أن الحوار والهجرة واتفاقيات السلام ووقف إطلاق النار والعفو هي قرارات صراع يقوم بها النبي (ص) في حرب مكة المكرمة. مع حل النزاع هذا، أنهى الرسول صلى الله عليه وسلم الحرب ضد قريش مكة من خلال التقليل من الخسائر وتضييق مساحة الحرب. في السياق الحديث حيث تسبب التطرف باسم الدين في الكثير من الصراعات ، فإن طريقة حل النزاع القائمة على نبراية السرايا ذات صلة بالغة لتطبيقها في حل الصراعات القائمة على أسس لاهوتية في العالم الإسلامي وعلى الصعيد الدولي

Abstrak: *Artikel berikut ini akan menguraikan mengenai resolusi konflik yang dijalankan Nabi Muhammad Saw. dalam Perang Mekah-Madinah. Perang Mekah-Madinah sendiri adalah perang yang berlangsung antara Quraisy Mekah melawan Kaum Muslimin pada periode awal sejarah Islam. Perang ini mengambil porsi terbesar dalam konflik yang terjadi sepanjang sejarah kenabian Muhammad Saw. Metode penelitian yang digunakan dalam kajian ini adalah metode penelitian sejarah dengan pendekatan ilmu perang. Hasil dari kajian ini diharapkan dapat memberi sumbangan pemikiran dalam resolusi konflik dengan bersandar pada sejarah Nabi Saw. sendiri. Hasil kajian menunjukkan bahwa dialog, hijrah, perjanjian-perjanjian damai, gencatan senjata dan amnesti adalah resolusi konflik yang dijalankan Nabi Saw. dalam Perang Mekah-Madinah. Dengan resolusi konflik tersebut, Nabi Saw. mengakhiri perang melawan Quraisy Mekah dengan meminimalisir korban dan mempersempit ruang cakup perang. Dalam konteks modern dimana radikalisme atas nama agama telah menyebabkan terjadinya banyak konflik, metode resolusi konflik berbasis sirah nabawiyah ini cukup relevan untuk diaplikasikan dalam menyelesaikan konflik berbasis teologi didalam Dunia Muslim maupun dunia internasional.*

INTRODUCTION

At the beginning of 21st century, Islam was in the spotlight because of the 9/11 at. This event was a symbol of the emergence of terrorism

by carrying the name of Islam.[1] The Prophet (PBUH) as the leader of Islamic teachings was also accused of being a person who bequeathed terrorism to Muslims.[2] This condition became increasingly complicated when the Islamic State (IS) group emerged and declared the Caliphate.[3] This group openly stated that Islam is a sword religion and apart from the religion of peace.[4] This IS statement is like reinforcing the allegation that Islam is closely related to radicalism that led the world to a long conflict. This radicalism can be caused by understanding the teachings of Islam textually rather than contextually.[5] The impact of radicalism is a bad record for religion itself, because religion must call for peace and not conflict.[6]

In the early history of Islam, war took the largest portion in historical discussion. This can be seen in the historical literature of the Prophet (PBUH) which contains many historical stories of warfare. When Islam is being highlighted sharply because of radicalism, the discussion of the warfare history of in Muslim historical literature has caused anxiety, because it is feared that it could become a narrative to legalize warfare in the name of religion. This has been proven to happen to IS which takes the narrative of the history of the Prophet (PBUH) as one of the legitimacy materials for their acts of terror. In addition, the warfare in the history of the Prophet (PBUH) can also be used as a propaganda narrative to incite Muslims to fight without good reason. On the other hand, the story of warfare in the history of the Prophet (PBUH) can also be subject to criticism from outside the Muslim World to discredit Islam and Muslims.

Along with the times and the increasingly complex problems in the Muslim and international world, the demands of conflict resolution study on Islamic studies are greater. This is part of an effort to make the Islamic studies as one of the references for conflict resolution that

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[1] Abdul Muis Naharong, "Terorisme Atas Nama Agama," *Refleksi* 13, no. 5 (October 10, 2013): 595.

[2] Robert Spencer, *The Truth About Muhammad: Founder of the World's Most Intolerant Religion* (Simon and Schuster, 2006).169-170

[3] Islamic State, "The Return of Khilafah," *Dabiq*, July 2014.

[4] Islamic State, "From Hypocrisy to Apostasy: The Extinction of Grayzone," *Dabiq*, February 2015, 20–24.

[5] Karwadi, "Deradikalisasi Pemahaman Ajaran Islam," *Al-Tahrir* 14, no. 1 (2014): 146.

[6] Inayatul Ulya, "Radikalisme atas Nama Agama: Tafsir Historis Kepemimpinan Nabi Muhammad di Madinah," *Addin* 10, no. 1 (2016): 137.

takes place in the Muslim World. Conflict resolution in Islamic studies has been written by Arafat which discusses conflict resolution in the Sunnah of the Prophet Muhammad (PBUH). Arafat said there were at least eleven principles of conflict resolution of the Prophet Muhammad which included nonviolence, love, justice, trustworthiness, benefit, brotherhood, patience, peace, forgiveness, freedom, and impartiality.[7] Besides Arafat, a discussion on conflict resolution was also carried out by Fanani who raised an alternative conflict resolution model in Islamic law. Fanani offers the concept of sulh which means dispute resolution as an alternative to conflict resolution based on Islamic law.[8] From the two discussions about conflict resolution above, it is necessary to add a discussion about conflict resolution that rests on the warfare history of the Prophet Muhammad (PBUH). This is important considering that the understanding of jihad as a holy war by several groups in the name of Islam often results in violence, anarchism and radicalism.[9]

Departing from the above issues, it is important to conduct critical and analytical historical studies with the aim of contributing ideas to conflict resolution in the Muslim World. Given that the historical foundation of Islamic civilization is the history of the Prophet (PBUH), this study will make the history of the Prophet (PBUH) as an object of study with a focus on efforts to explain aspects of conflict resolution in that history. The main question in this study is how the Prophet's method of resolving the conflict with the Quraysh of Mecca.

The limitations of this study are divided into three things, namely temporal, geographical and thematic. The temporal limitation of this study was the Mecca-Medina War period which took place in the first year of the Hijriyah until the eighth year of the Hijriyah. Its geographical boundaries were the Arabian Peninsula, especially the Hijaz region which was the location of the battles in the Mecca-Medina War. Meanwhile, the thematic limitation in this study is conflict resolution, where this study will only focus on explaining

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[7] Ahmad Tajudin Arafat, "Resolusi Konflik dalam Sunnah Nabi Muhammad SAW," *Jurnal Tasamuh* 1, no. 2 (2010): 185.

[8] Ahwan Fanani, "Model Resolusi Konflik Alternatif dalam Hukum Islam," *al-Manahij: Jurnal Kajian Hukum Islam* 7, no. 2 (2013): 274.

[9] Agus Afandi and Sjafiatul Mardliyah, "Anarkisme Beragama: Tinjauan Paradigma dan Metodologi Pemahaman Ajaran Islam," *Al-Tahrir* 14, no. 1 (2014): 223.

the forms of conflict resolution carried out by the Prophet (PBUH) in resolving the conflict with the Quraysh of Mecca.

This study is a literature study with the main sources of study are *Sirah Nabawiyah* Ibn Hisham, *Al Maghazi Ma'mar* Ibn Rasyid and several other classic works such as *Futuh al-Buldan*, and *Tarikh al-Thabari*. In addition to sources from the classical era, this study will also use the sources of *sirah* from the contemporary era such as *Al-Rahim al-Maktum (sirah nabawiyah)* by *Shafiy al-Rahman al-Mubarakfury* and some other *sirah* literature. In its interpretation, this study employed qualitative analysis model in an attempt to interpret the actions of the Prophet (PBUH) in the Mecca-Medina War. The results of the study are expected to have positive implications in the effort to enrich the conflict resolution reference in solving problems in the Muslim World in particular and the international world in general.

THE MECCA–MEDINA WAR

In the history of the Prophet (PBUH), the conflict with the Quraysh of Mecca was a conflict that took the longest time. This conflict began with Abu Lahab's rejection of the Prophet's call to leave polytheism and only ended when the liberation of Mecca. In the course of its history, this conflict also produced the war between the Quraysh against the Prophet (PBUH). This war itself can be called the Mecca-Medina War refers to the residence of two warring forces. The historical period of the Prophet (PBUH) preaching in Mecca was a period where conflict grew and developed into a war. In terms of war, this period is also called pre-war. While the period after the Prophet (PBUH) migrated to Medina was a period of war.

The warring parties in the Mecca-Medina War were basically only two, namely the Quraysh who were still idolaters against the Prophet (PBUH) and the companions who had left polytheism. Simply put, the conflict that caused the war between these two sides was a conflict over faith, namely between monotheism and polytheism. Quraysh of Mecca was a group that represented the power of polytheism while the Prophet (PBUH) and the Companions represented forces that supported monotheism.

The hard rejection of Abu Lahab against the persuasive da'wah of the Prophet (PBUH) to abandon polytheism was followed by the provocation of Abu Lahab to other Meccan residents to join in rejecting

the persuasive invitation of the Prophet (PBUH).[10] This provocation then gave birth to acts of intimidation from the Quraysh to the Prophet (PBUH) and his companions.[11] Although in Ibn Ishaq's account, there were several dialogues between the Quraysh Mecca leaders and the Prophet (PBUH), but the dialogue was not constructive dialogue.[12]

When intimidation through dialogue failed to stop the persuasive da'wah of the Prophet (PBUH), the Quraysh of Mecca began to increase pressure on the Prophet (PBUH) and his companions. The powerful Quraysh figures began to persecute those who were weak from Muslims.[13] This persecution eventually led to disputes about differences in belief into violent conflicts that caused casualties from Muslims. Even so, the Prophet (PBUH) and the Companions did not make efforts to repay the persecution. Islamic Da'wah carried out by the Prophet (PBUH) remains persuasive.[14]

The conflict developed even further with increasing intimidation and persecution that forced the Prophet (PBUH) to send some of the Companions to migrate to Abyssinia. While the Prophet (PBUH) chose to remain in Mecca to maintain persuasive and constructive communication and dialogue with the people of Mecca.[15] The Prophet's step of sending a number of the Companions migrated to Abyssinia was responded by Quraysh by sending a contingent to pick up the migrants. However, this Quraysh step failed to repatriate migrants by force.[16]

Migration or rather the displacement of some of the Prophet's companions to Abyssinia succeeded in reducing the pressure of Quraysh for a while, but the conflict persists. The Quraysh continued

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[10] Abu Ja'far Muhammad Bin Jarir Ath Thabari, *Shahih Tarikh Ath Thabari*, trans. Beni Hamzah, Solihin, vol. 2 (Jakarta: Pustaka Azzam, 2011) 31-33; Shaffiyurahman al Mubarakfury, *Sirah Nabawiyah*, trans. Kathur Suhardi (Jakarta: Pustaka Al Kautsar, 2015).78-79

[11] M. Quraish Shihab, *Membaca Sirah Nabi Muhammad Saw.: Dalam Sorotan al-Qur'an dan Hadits-Hadits Shahih*, ed. D. J Abd Syakur (Jakarta: Lentera Hati, 2011), 347–354.

[12] Ibn Hisyam, *Sirah Nabawiyah*, trans. Fadli Bahri, vol. 1 (Jakarta: Darul Falah, 2014), 220–223.

[13] Syekh Mahmud Al Mishri, *Sirah Rasulullah SAW: Perjalanan Hidup Manusia Mulia*, trans. Kamaluddin Irsyad, et.al (Solo: Tinta Medina, 2014), 130–132.

[14] Hisyam, *Sirah Nabawiyah*, 1:277–281.

[15] Ma'mar ibn Rashid, *The Expeditions: An Early Biography of Muḥammad*, trans. Sean W. Anthony (New York: New York University Press, 2015), 71–72.

[16] Hisyam, *Sirah Nabawiyah*, 1:293–297.

the conflict by boycotting the Prophet (PBUH) and his companions and relatives of the Prophet (PBUH) from the Bani Hashim.[17] With this boycott, Quraysh had extended the conflict with the Prophet (PBUH) and the Muslims.

This boycott took place for approximately three years and only ended when the boycott document was damaged by termites. On the other hand, the five Quraysh figures who sympathized with the suffering of the Muslims were also preparing to take action to stop the boycott on humanitarian grounds. The sympathy of the five Quraysh figures indicates a sharp difference of opinion among the Quraysh leaders themselves.[18] Although among the Quraysh leaders there have been differences of opinion towards the Muslims, the subsequent Quraysh policies still follow the mainstream of thought that the Muslims are a threat to the political existence of Quraysh supported by polytheism.

After the boycott, the Prophet (PBUH) tried to find a way out of the conflict by seeking asylum in Taif, the neighboring city of Mecca. This effort was taken because the hostility and pressure of the Quraysh were still going on to the Prophet (PBUH) and his companions. However, the rejection of the Taif leader and his residence at the request of the Prophet's asylum made it difficult for the Prophet (PBUH) to resolve the conflict with the Quraysh of Mecca peacefully.[19] Taif refused the asylum request for political reasons. As an agricultural city that produces food commodities, the Taif leader was worried that the trade relations with the Quraysh of Mecca would be damaged if they accepted the Prophet's asylum request.

On the other hand, the Quraysh of Mecca had closed the door for the Prophet (PBUH) to return to his hometown. The Quraysh policy of closing the door shows a deep sentiment towards the Prophet (PBUH). The Prophet (PBUH) was only able to return to Mecca after one of the leaders of Mecca, Mut'im bin Adi gave security and protection.

Although the Prophet (PBUH) could return to Mecca safely, the Quraysh continued to put pressure. The Prophet (PBUH) tried to resolve this problem peacefully. Mass migration from Mecca was a peaceful solution as well as a conflict resolution between Muslims and Quraysh. After the plan to migrate to Taif failed, the offer as a

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[17] Ibid., 1:311.
[18] Al Mubarakfury, *Sirah Nabawiyah*, 120–123.
[19] Hisyam, *Sirah Nabawiyah*, 1:381–382.

mediator of the conflict between Aus and Khazraj was an opportunity for the Prophet (PBUH) and the Muslims to leave Mecca peacefully. With the development of the situation in Mecca which is increasingly difficult for the Muslims, there is no best policy than moving to Medina.

Hijrah to Medina, done by Muslims gradually and secretly. This was done so as not to add a new conflict with Quraysh. But in reality, the Quraysh remained very hard when they found out that the Muslims would flee out of Mecca. The reaction they showed was trying to stop the action. The policy taken to stop the evacuation was truly destructive. Quraysh took action to kill the Prophet (PBUH) by involving all the Quraysh tribes.[20] This action will bring the conflict to a more serious phase. Luckily, the Prophet (PBUH) survived the planned assassination attempt and was able to evacuate to Medina.[21]

Failure to kill the Prophet (PBUH) caused the anger of Quraysh. This anger brought conflict between Quraysh and the Prophet (PBUH) to open war. After all the failures of the actions to silence the Prophet's missionary movement, the Quraysh leaders thought there was no better way to resolve the conflicts they began than to openly fight the Muslims.

A contingent of Quraysh was sent to Medina. The envoy met one of the leaders of Medina, Abdullah bin Ubay. To Abdullah bin Ubay, the envoy from Quraysh demanded the return of refugees from Mecca. The claim was accompanied by a threat that the Quraysh of Mecca would attack Medina if Abdullah bin Ubay was not willing to repatriate the Muslims to Mecca. Besides meeting Abdullah bin Ubay, the Meccan envoy also met with the Muslims and delivered a declaration that Mecca would fight them so they would not be able to live quietly in Medina.[22]

With this statement, the war between the Quraysh of Mecca and the Muslims in Medina was officially declared by Quraysh.[23] Thus,

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[20] Ath Thabari, *Shahih Tarikh Ath Thabari*, 2:85–86; Shawqī Abū Khalīl, *Atlas Jejak Agung Muhammad SAW.: Merasakan Situasi Kehidupan Nabi SAW.*, trans. Fedrian Hasmand (Jakarta: Penerbit Noura Book, 2015), 52.

[21] Martin Lings, *Muhammad: Kisah Hidup Nabi Berdasarkan Sumber Klasik*, trans. Qamaruddin SF (Jakarta: Serambi, 2015), 211–214.

[22] Al Mubarakfury, *Sirah Nabawiyah*, 220–222.

[23] Muhammad Affan, "Penggunaan Pendekatan Filsafat Clausewitz dalam Kajian Sejarah Peperangan Nabi Muhammad SAW," *Madaniyah* 8, no. 1 (2018): 141–160.

the status of the conflict between Quraysh and the Muslims has turned into an armed conflict. This armed conflict can be called the Mecca-Medina War. Within the framework of the Mecca-Medina War, the Prophet (PBUH) sent several military expeditions and was involved in several battles with the Meccan party.

In the Mecca-Medina War, there were three important major battles, namely the Battle of Badr Kubra, the Battle of Uhud, and the Battle of Ahzab. Before the Battle of Badr Kubra broke out, the Prophet (PBUH) sent at least four military expeditions to Siful Bahar, Rabigh, Al Kharrar and Nakhlah. In addition, there are at least four small battles, namely the Battle of Waddan, the Battle of Buwath, the Battle of Badar Ula and the Battle of Dhul Usyairah.

The Battle of Badr Kubra broke out shortly after the Nakhlah expedition was held. Expedition of Nakhlah is considered by some to be the cause of the outbreak of the Battle of Badr Kubra. This was not separated from the action of the team Abdullah bin Jahsy attacked the Quraysh trade caravan at Nakhlah in the illegitimate month.[24] By the Quraysh of Mecca, the event was used as a propaganda narrative to discredit that the Prophet (PBUH) committed a violation of the Arab war convention which prohibited killing in certain months.[25]

This propaganda narrative is at the same time a legal legitimacy for the Quraysh of Mecca to attack Medina massively. After all, the declaration of the war of the Quraysh on the Muslims in Medina still needed legal legitimacy to prevent Quraysh from being accused of cruelty to the Muslims. With other languages, Quraysh of Mecca as the creator of the conflict pretended to be a victim of the actions of the Muslims. In this way, Quraysh hoped to get sympathy and support from other Arabs in their plan to destroy the Muslims.

The Battle of Badr Kubra failed to become a battlefield that destroyed the Muslims. This failure will bring the war to continue. The next important round occurred on Mount Uhud. In this battle, the Quraysh of Mecca managed to avenge their defeat at the Battle of Badr Kubra.[26] But the war is still far from ending. Precisely the victory

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[24] Ath Thabari, *Shahih Tarikh Ath Thabari*, 2:121–122.

[25] Hisyam, *Sirah Nabawiyah*, 1:579.

[26] Ath Thabari, *Shahih Tarikh Ath Thabari*, 2:225.

at Uhud made the Quraysh of Mecca more aggressive in destroying the Muslims.

After the Battle of Uhud, precisely in the fourth year of the Hijriyah calendar, the Quraysh sent large numbers of troops to fight the Muslims. This event is known as the Battle of the Second Badr. Although this event was called a battle, armed contact between the two sides failed. The Quraysh troops returned to Mecca before arriving at Badr.[27]

Only a year after the battle failed to take place, the Quraysh managed to gather a 10,000-strong coalition force to attack Medina. This number of troops is greater than the population of Medina itself. With that much power, this time the attack was considered capable of completely eliminating the history of the Muslims in Medina.

The Prophet (PBUH) took a total defensive action. At Salman's direction, the Muslims dug a defense ditch to protect Medina and all its inhabitants from the threat of Quraysh's attack.[28] The defensive moat managed to withstand the attack of the Quraysh. The battle itself was known as the Battle of Khandaq or the Battle of Ahzab.[29] In the battle, the Muslims in Medina survived the threat of murder and destruction.[30]

After the Battle of Ahzab, the Prophet (PBUH) decided to visit Mecca with his companions in the framework of Umrah worship. On the other hand, this action was a step of the Prophet's diplomacy in building communication with the leader of Mecca. The leaders of Mecca succeeded in thwarting the contingent of the Prophet's Umrah to enter Mecca. But on the other hand, the Prophet (PBUH) managed to bring the leaders of Mecca to sit at the negotiating table. The outcome of the negotiations themselves was a ceasefire between the Muslims and the Quraysh of Mecca for ten years.[31]

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[27] Mahdi Rizqullah Ahmad, *Biografi Rasulullah: Sebuah Studi Analitis Berdasarkan Sumber-sumber yang Otentik*, trans. Yessi H. M. Basyaruddin (Jakarta: Qisthi Press, 2006), 548.

[28] Ajid Thohir, *Sirah Nabawiyah: Nabi Muhammad SAW dalam Kajian Ilmu Sosial Humaniora* (Bandung: Marja, 2014), 256.

[29] Ibnu Hajar Al Asqalani, *Fathul Bari : Syarah Shahih Al-Bukhari Jilid 28*, trans. Ahmad Yunus, Abdillah (Jakarta: Pustaka Imam Asy-Syafi'i, 2016), 479–481.

[30] Nizar Abazhah, *Perang Muhammad SAW: Kisah Perjuangan dan Pertempuran Rasulullah SAW*, trans. Asy'ari Khatib (Jakarta: Zaman, 2014), 117.

[31] Lings, *Muhammad: Kisah Hidup Nabi Berdasarkan Sumber Klasik*, 478.

The ceasefire agreement was not long-lived as determined by both parties. The Quraysh of Mecca violated a ceasefire agreement by supporting the Banu Bakr tribes attacking Banu Khuza'ah, allies of the Muslims. This is a very serious violation of the ceasefire agreement. Therefore, even though later the Meccan leader asked for re-negotiation, the Prophet (PBUH) refused to approve it.

Both parties will likely return to the battlefield. The Prophet (PBUH) then gathered an army of 10,000 soldiers. Such a large army moved towards Mecca to punish the Quraysh of Mecca who violated the agreement. However, no fighting occurred. The Prophet (PBUH) conquered Mecca without violence.[32] Mecca was conquered without bloodshed. After Mecca was defeated, the next step taken by the Prophet (PBUH) was to free Mecca by giving general amnesty to the Quraysh of Mecca who had opposed them before. With this event, the Mecca-Medina War was finally ended.

CONFLICT RESOLUTIONS OF THE PROPHET

Conflict is a contest between people with opposing ideas, beliefs, or goals.[33] Conflicts in the primary model can be divided into two, non-violent conflicts and violent conflicts.[34] The Mecca-Medina War as a violent conflict must be considered since the Mecca period. During this period, the Quraysh of Mecca continuously carried out destructive actions to the Prophet (PBUH) and the Muslims. The first victims of this conflict were the parents of Ammar bin Yasir who was persecuted by the Quraysh Mecca.

In the case of the Mecca-Medina War, conflicts that occur are the conflict of values, where conflict is caused by an incompatibility in the way of life, principles, and practices of trust.[35] The Quraysh of Mecca felt that the monotheistic teachings of Islam were inappropriate to coexist with those who were polytheistic. For this reason, the Quraysh

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[32] Ali Muhammad Ash-Shallabi, *Peperangan Rasulullah SAW*, trans. Arbi, Nila Noer Fajariyah (Jakarta: Ummul Qura, 2017), 579.

[33] Emily Pia and Thomas Diez, *Conflict and Human Rights: A Theoritical Framework*, SHUR Working Paper Series, 2007, 2

[34] Tasneem Sikander, "Conflict and Conflict Resolution," *Margalla Papers* 15, no. 2 (2011): 155–172. 158

[35] Ron Fisher, "Sources of Conflict and Methods of Conflict Resolution" (n.d.): 2.

of Mecca tried to stop the spread of Islamic teachings even through violence.

According to Galtung, during the conflict phase, there were sources of conflict, conflict dynamics, and conflict resolution. The phase of resolution in conflict is the phase of dynamics and vice versa, while the phase of the solution is part of the phase of resolution, just as the origin phase of conflict is [[part of the phase of conflict dynamics.[36] If it rests on history, the conflict between Quraysh and the Muslims is basically initiated by Quraysh. Intimidation, persecution, boycott and assassination attempt on the Prophet (PBUH) were actions that eventually forced the Prophet and the Muslims to migrate to Medina.[37]

Referring to Galtung, during the period before hijrah, the Prophet (PBUH) could be considered to have carried out conflict resolution in Mecca. Conflict resolution itself can be interpreted as a series of processes carried out with the aim of alleviating or eliminating sources of conflict.[38] Conflict resolution will only appear when the conflict has

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[36] Johan Galtung, *Theories of Conflict: Definitions, Dimensions, Negations, Formations* (Oslo: Transcend, 2009). 38

[37] Misbakhul Khaer, "Etika Dan Hukum Perang pada Masa Peperangan Nabi Muhammad SAW," *Jurnal Qolamuna* 2, no. 1 (2016): 1–18. 5

[38] Hilal Ahmad Wani, "Understanding Conflict Resolution," *International Journal of Humanities and Social Science* 1, no. 2 (2011): 105. Social, economic, political, ethnic and other types of conflicts are prevalent which needs a solution only then people can live a peaceful life without any fear and danger. Conflict resolution is such a mechanism where conflicted parties come together and sort-out their incompatibilities and conflicts by peaceful means. It has been accepted by all stalwarts, academicians, civil society and prominent personalities of the world that war is the last option in politics which can only be interpreted as last resort. Conflict resolution as mechanism of peace building, peacemaking and peacekeeping includes only peaceful methods and techniques for the maintenance of peace and security and to protect the succeeding generations from the scourge of war, because war has the bad repercussions and ramifications. Today in renowned universities of the world conflict resolution is being studied as subject of discipline. Hence, conflict resolution can play a vital role to create awareness among people of the world that only in peaceful world people can survive and develop themselves. World had seen the consequences of first and second world war now they don't want to see another war which would be more dangerous in terms of disaster, and annihilations, the world have not so much resources to overcome its debt. Therefore, conflict resolution mechanism and confidence building measures can be adopted as a check or prevention over conflicts and peace could be maintained in easy way without following the way of violence.","language":"en","author":[{"family":"Wani","given":"Hilal Ahmad"}],"issued":{"date-parts":[["2011"]]}},"locator":"105"}],"schema":"https://github.com/citation-style-language/schema/raw/master/csl-citation.json"}

taken place.[39]

In the Mecca period itself, Muslims were basically fought by Quraysh. This refers to Clausewitz's definition of war as an act of violence to force a party to follow the will of the coercive party.[40] The act of the Quraysh in Mecca had fulfilled this definition. But as Clausewitz also argued that war always involved two forces that fought each other, force to counter opposing force, the Mecca period was only a war for Quraish only.[41] In other words, they have started fighting Muslims since the Mecca period.

During the pre-war, the main method that the Prophet (PBUH) carried out was communication. In the context of conflict resolution, communication is the process of sharing and exchanging information between parties involved in a conflict.[42] The Prophet (PBUH) communicated with the Meccan figures in the framework of explaining information about Islam to them. With this communication, the Prophet (PBUH) hoped that the Quraysh would be able to understand Islam.

Efforts to continue to build constructive communication with the leaders of the Quraysh enshrined in the Qur'an in the form of a reprimand to the Prophet (PBUH) which was more concerned with the leaders of Mecca than a blind man who wanted to embrace

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[39] Hilal Ahmad Wani, Andi Suwirta, and Joseph Fayeye, "Conflict Resolution and Conflict Transformation: Some Reflections," *ATIKAN* 3, no. 1 (February 19, 2016): 38. Aggression, warfare, and violence seemingly equate with the human condition. Equally, humans have sought, as long as there has been conflict, to handle conflict effectively by containing or reducing its negative consequences. This paper is an effort to understand some of the major theoretical perspectives of conflict resolution and conflict transformation. Since both the concepts are very important for giving us kind of understanding that how can we minimize the level and structures of conflicts and to create new avenues of cooperation and compatibility. This study tried to highlight the basic dichotomy between the two concepts. Any conflict can be resolved and transformed if the structure and relationship of the two conflicting parties are fully taken into consideration. Both theories diagnoses causes and sources of conflict and both can be used as methods for resolving and transforming different conflicts. Finally, this paper is the scholarly work for understanding the major differences as well as simillarities between conflict resolution and conflict transformation.

[40] Carl von Clausewitz, *On War*, trans. Michael Howard and Peter Paret (New Jersey: Princeton University Press, 1984), 75.

[41] Ibid.

[42] Amuseghan Sunday Adejimola, "Language and Communication in Conflict Resolution," *Journal of Law and Conflict Resolution* 1, no. 1 (June 30, 2009): 3.

Islam.[43] This reprimand is basically an information that tells how the Prophet (PBUH) always sincerely tried to promote communication and constructive efforts to the Quraysh figures even though they always opposed the Prophet (PBUH) and the teachings of Islam. In a communication perspective, the most important conflict resolution is the sincere desire to resolve conflicts.[44]

When the Prophet (PBUH) asked some of the Companions to the first migrate to Abyssinia, the Prophet's choice to remain in Mecca was to maintain communication with the Quraysh figures. So that the conflict between Quraysh and the Muslims could be resolved peacefully. However, communication did not succeed in alleviating the conflict. The situation of Mecca continued to get worse for the Prophet (PBUH) and the Muslims.

The choice of the Prophet (PBUH) and all the Muslims to the second migrate to Madinah was part of the act of negotiation with the Quraysh and the conflict itself. With the migration, the risk that will arise in the process of conflict resolution is the cessation of communication with Quraysh. But the Hijrah that was carried out by the Prophet (PBUH), was carried out after the communication failed to solve the problem or ease the pressure. Migrate to Madinah is a conflict resolution that aims to separate or distance from the conflict arena and creators of the conflict itself. At this point, migration is the second step of resolution after communication fails. Hijrah from Mecca to Madinah was the effort of the Prophet (PBUH) to distance himself from Quraysh which was the source of conflict. Basically, this action is a conflict reduction by the Prophet and only emerged when the Quraysh of Mecca did not stop intimidating and persecuting the Muslims.

The Prophet (PBUH) understood that a new conflict could happen immediately after the arrival of the Muslims in Medina. Therefore, a peaceful resolution is needed in the form of an agreement that binds all Medina residents to obey it. This peaceful resolution itself, in the modern context, is known as the Medina Charter. This agreement is an agreement that regulates the social relations of the people of Medina

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[43] Hisyam, *Sirah Nabawiyah*, 1:327.

[44] Jakiatin Nisa, "Resolusi Konflik dalam Perspektif Komunikasi," *Salam: Jurnal Sosial dan Budaya Syar'i* 2, no. 1 (2015): 17–30. 28

which consists of Aus, Khazraj, and migrants from Mecca, as well as Medina Jews.[45]

The Medina Charter can also be referred to as a concrete step from the mediation of the Prophet (PBUH) in the conflict between Aus and Khazraj as well as an effort to prevent conflict from occurring with Medina Jews. In addition, the steps of the Prophet (PBUH) to unite migrants from Mecca with the people of Aus and Khazraj were part of the resolution of the Prophet (PBUH) to prevent conflicts between indigenous people and refugees. The naming of migrants as Muhajirin and naming the Aus and Khajraz people as Ansor or the helpers is an identity of respect and form of gratitude in the framework of the peaceful resolution of the Prophet (PBUH) in Medina. This, of course, contradicts the interpretation which states that the Medina Charter is a step towards the preparation of the Prophet (PBUH) to fight the Quraysh of Mecca by building an alliance with Aus and Khazraj.

Hijrah as a conflict resolution was carried out by the Prophet (PBUH) before the conflict turned into a war. The aim is to protect the Muslims from the intimidation and persecution of the Quraysh. Intimidation and persecution of the Quraysh can be seen as primordial violence, their hatred, and hostility to the Muslims. Primordial violence, hatred, and hostility are basically the trinity that forms war.[46] So, Hijrah can also be referred to as a resolution of the Prophet (PBUH) to prevent both sides from fighting.

But on the other hand, after the migration of the Muslims to Madinah, the Quraysh actually declared war to the Prophet (PBUH). War is a condition of conflict that escalates into organized armed violence. This condition will not occur if there is no systematic engineering from the political elite.[47] When the war was declared by the Quraysh, it became clear that the Quraysh elite had engineered the conflict into war. While for the Prophet (PBUH) and Muslims, there is no other way than to deal with it. On the other hand, conflict resolution can also be considered as any process that resolves or ends conflicts

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[45] Ahmad, *Biografi Rasulullah*, 378.

[46] Makmur Supriyatno, *Tentang Perang Bagian 1: Terjemahan Buku 1,2, & 3 On War Carl Von Clausewitz* (Jakarta: Makmur Cahaya Ilmu, 2016), 21.

[47] Andi Widjajanto, "Etika Perang dan Resolusi Konflik," *Global: Jurnal Politik Internasional* 1, no. 1 (2000): 74–88. 82

through methods that can include violence or war.[48] Thus, this war for the Prophet (PBUH) can be used as conflict resolution.

After the Mecca-Medina War declared by Quraysh, historical records mention the occurrence of so many military expeditions and battles. However, of the many expeditions and battles that took place in the war, there were many battles and expeditions that did not cause any casualties or any contact with weapons. These battles included the Battle of Waddan, the Battle of Banu Sulaim in al-Khudir, the Battle of Dzi Ammar, the Battle of Al Furu in Buhran, the Battle of Hamra'ul As'ad, the Battle of Zatur Riqa, the Battle of Last Badar, the Battle of Dumatul Jandal, and the Battle of Banu Lahyan.[49]

In terms of the science of war, these battles cannot be called a battle because of the absence of any weapon contact. Thus, these battles, already known in the history of the Prophet (PBUH) as a battle, must be interpreted as the efforts of the Prophet (PBUH) to avoid widespread conflict. The battle can be seen as a show of force from the Prophet (PBUH) to force his opponents to peacefully negotiate. This is clearly seen in the events of the Battle of Waddan which was called the first battle in the Mecca - Madinah War. In the battle, the peace agreement of the Prophet (PBUH) happened with Makhsy bin Amr al-Dzamri, who was the leader of Quraysh Banu Dzamrah in Waddan.[50] With the peace agreement between the Muslims and the Banu Dzamrah, the Prophet (PBUH) has prevented the conflict between the Muslims and the Banu Dzamrah.

This prevention becomes important as part of the conflict resolution carried out by the Prophet (PBUH). This is due to the fact that the source of the conflict between the Prophet (PBUH) and the Quraysh of Mecca was the question of the difference of belief between the Prophet (PBUH) and the Muslims who were monotheistic with the Quraysh who were polytheists. Meanwhile, the Arabs generally embraced polytheistic beliefs, so it was feared that Quraysh could provoke other tribes who shared the same belief to fight the Prophet (PBUH) and the Muslims.

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[48] Carolyn Manning, "Defining Conflict Resolution," *Retrieved May* (2015). 3

[49] Ibn Hisyam, *Sirah Nabawiyah*, trans. Fadli Bahri, vol. 2 (Jakarta: Darul Falah, 2014), 1,4,5, 67, 172, 177, 180, 243.

[50] Hisyam, *Sirah Nabawiyah*, 1:562.

The Hudaybiyah ceasefire agreement was actually also a conflict resolution initiated by the Prophet (PBUH). The steps of the Prophet (PBUH) to visit Mecca in the framework of umrah after the failure of Quraysh in the Battle of Ahzab, was the step of the Prophet (PBUH) carrying an armed conflict with Quraysh shifting from the battlefield to the negotiating field. With this diplomacy, the Prophet (PBUH) brought the Quraysh of Mecca to the negotiating table and negotiated the articles regarding the termination of the war for ten years.

This step is not an easy step considering the process towards the ceasefire agreement passed several critical events. Starting from the blocking of the contingent of the Prophet's Umrah to enter Mecca. The Prophet (PBUH) then sent an emissary to Mecca to communicate the intent and purpose of the visit of the contingent of the Prophet's Umrah to the figures of Mecca. The figures of Mecca had made an attempt to physically attack the contingent of the Prophet's (PBUH) who lived in Hudaybiyah.[51] Although the Quraysh tried to provoke the Muslims by force, the Prophet (PBUH) patiently tried to direct the leaders of Mecca to sit at the negotiating table. In this Hudaybiyah incident, the Prophet (PBUH) really showed an effort to bring conflict from the bullet to the ballot.

When the ceasefire negotiations took place and the Quraysh figures tried to intimidate the Prophet (PBUH) and the Muslims with the conditions of a ceasefire that burdened the Muslims, the Prophet (PBUH) still tried to accept these unfair conditions. This shows that the Prophet (PBUH) intended that a ceasefire could actually occur so that bloodshed could be avoided. The conflict resolution technique that tends to be used in armed violence is peace-making, humanitarian assistance and peace keeping. peace-making usually begins with a cease-fire.[52]

In a peace process, the ceasefire agreement took the biggest part. A ceasefire can be part of a comprehensive peace agreement.[53] If a ceasefire can be agreed upon, then the opportunity for subsequent peaceful negotiations will have greater opportunities. Therefore also,

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[51] Hisyam, *Sirah Nabawiyah*, 2:279.

[52] Widjajanto, "Etika Perang dan Resolusi Konflik," 82.

[53] Malin Åkebo, *The Politics of Ceasefires: On Ceasefire Agreements and Peace Processes in Aceh and Sri Lanka* (Umeå: Department of Political Science, Umeå University, 2013), 20.

the Hudaybiyah agreement which conditions more burdensome the position of the Muslims remained agreed upon by the Prophet (PBUH).

The ceasefire of Hudaybiyah was the result of negotiations to ease the conflict. Although the ceasefire was severe in the implementation of the Muslims, the Prophet (PBUH) showed an obedient attitude to the ceasefire articles. This can be seen from historical information about an important event where a Meccan resident who fled to Medina to enter Islam was returned by the Prophet (PBUH) to the envoy of the Quraysh who took him to Medina. In fact, when the Meccan man returned to Medina after killing the emissary of Quraysh who picked him up, the Prophet (PBUH) still refused to accept his presence in Medina even though he had become a Muslim.[54]

The refusal was solely because the Prophet (PBUH) was bound to one of the articles of the ceasefire which forbade the Prophet (PBUH) from accepting anyone from Mecca who wanted to convert to Islam and migrate to Medina. The obedience of the Prophet (PBUH) to the Hudaybiyah ceasefire agreement was a sign of how the Prophet (PBUH) really tried to resolve the conflict with the Quraysh peacefully. On the other hand, the Quraysh who actually benefited from the articles in the ceasefire actually violated the agreement on negotiations with the Muslims. The Quraysh of Mecca deliberately supported and gave assistance to the Banu Bakar in a bloody attack on the Banu Khuza'ah.

In the Hudaybiyah ceasefire agreement, Banu Bakar was listed as an ally of the Quraysh and stood on the side of Mecca, while the Banu Khuza'ah were listed as allies of the Muslims and stood on the side of Madinah.[55] Both the Banu Bakar and the Banu Khuza'ah were bound to the articles of the agreement in the ceasefire of Hudaybiyah. So, when the Banu Bakar with the support of the Quraysh carried out an attack on the Banu Khuza'ah, this event meant a serious violation of the ceasefire agreement between Quraysh and the Muslims.[56]

A ceasefire violation by one party means the end of a ceasefire. As such, both parties have returned to war conditions. Quraysh who

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[54] Hisyam, *Sirah Nabawiyah*, 2:291–292. https://github.com/citation-style-language/schema/raw/master/csl-citation.json"}

[55] Ath Thabari, *Shahih Tarikh Ath Thabari*, 2:450–451.

[56] Aḥmad ibn Yaḥyá Balādhurī, *Futuhul Buldan: Penaklukan Negeri-negeri dari Fathu Makkah sampai Negeri Sind*, trans. Masturi Irham and Abidun Zuhri (Jakarta: Pustaka Al Kautsar, 2015), 47; Hisyam, *Sirah Nabawiyah*, 2:360.

realized this fatal mistake tried to bring the Prophet (PBUH) and the Muslims back to the negotiating table for the re-negotiation of the ceasefire articles. The Prophet's rejection of the Quraysh's request would certainly be interpreted as a destructive attitude, where the Prophet (PBUH) would truly be seen as a person who wanted the war to take place again.

However, *sirah nabawiyah* gives very important information regarding the actions of the Prophet (PBUH) next. The Prophet (PBUH) brought an army of about 10,000 soldiers to Mecca. Despite carrying large numbers of armed forces, the Prophet (PBUH) entered Mecca without fighting. Mecca then fell into the hands of the Muslims. The Prophet (PBUH) gave a general amnesty to the residents of Mecca.[57] The granting of this general amnesty to the enemies of the Prophet (PBUH) was part of the conflict resolution of the Prophet (PBUH) on the Quraysh of Mecca. With a general amnesty, the Prophet (PBUH) resolved the conflict between the Muslims and the Quraysh peacefully while stopping the war.

How did the Quraysh who had been so offensive and mightier than the Muslims during the Mecca-Medina War could surrender in their own homes? Even the subjugation of the Quraysh without significant resistance to the Muslims. The key to the success of the Prophet (PBUH) in conquering the Quraysh and liberating Mecca did not lie in the strength of the Muslim forces. The secret lies in the show of force strategy carried out by the Prophet (PBUH).

The history records that on the eve of the Muslim troops approaching Mecca, the Prophet (PBUH) gave orders to every member of the army to make a bonfire. The spies of the Quraysh who lurked in the Muslim forces later thought that the number of troops brought by the Prophet (PBUH) was very large.[58] In addition, the Prophet (PBUH) also ordered Abbas bin Abdul Muttalib who accompanied the leader of Mecca, Abu Sufyan, to hold him somewhere outside the gates of Mecca. The aim was that Abu Sufyan could see all the troops that the Prophet (PBUH) brought.[59]

This show of force, will in turn lead to deterrence effects on the leaders of Mecca so that they refuse to take physical resistance

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[57] Mahdi Rizqullah Ahmad, *Biografi Rasulullah*, 751.

[58] Ibid., 742.

[59] Hisyam, *Sirah Nabawiyah*, 2:375.

to Muslim forces. The Prophet (PBUH) gave a peaceful solution to the humanist conditions. Where the people of Mecca will be given protection by Muslim troops as long as they enter the Grand Mosque, to the house of Abu Sufyan or remain silent in their own homes. With conditions like this, the Prophet (PBUH) basically intended to enter Mecca without fighting. The Prophet (PBUH) kept his promise to protect the people of Mecca who entered the Grand Mosque, the house of Abu Sufyan and their own home.

The Prophet (PBUH) entered Mecca on a camel instead of a horse. By making a camel as a mount, the Prophet (PBUH) was more seen as a pilgrim than a conqueror.[60] In this way, the Prophet (PBUH) actually wanted to tell the people of Mecca that he had come not to conquer, but to free the city.

In his speech on the morning of the liberation of Mecca, the Prophet (PBUH) also affirmed the illegitimate status of Mecca for bloodshed. The Prophet (PBUH) forbade murder and stated that he would pay compensation to victims who had been killed by allies of the Muslims, Banu Khuza'ah.[61] This action is part of the Prophet's arbitration of the mistakes of the Banu Kuza'ah in the past. With this arbitration, the Prophet (PBUH) tried to erase revenge and hatred which in turn would encourage the creation of permanent peace. After the Muslim army entered Mecca and a general amnesty was given, the Prophet (PBUH) did not change the power structure in Mecca. With these policies carried out by the Prophet (PBUH), war and hostility between the people of Mecca and Madinah also ended with an excellent conflict resolution of the Prophet (PBUH).

CONCLUSION

The conflict between the Prophet (PBUH) and the Quraysh of Mecca was a violent conflict. This violent conflict began at the beginning of the Prophet's (PBUH) mission in Mecca. During this period, the Quraysh of Mecca intimidated, persecuted, embargoed and planned the murder of the Prophet Muhammad (PBUH). On the opposite side, the Prophet Muhammad (PBUH) offered conflict resolution through communication methods in the form of dialogue and hijrah. When

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[60] Ali Husni Al Kharbuthli, *Sejarah Ka'bah : Kisah Rumah Suci yang Tak Lapuk Dimakan Zaman*, trans. Fuad Ibn Rusyd (Jakarta: Turos, 2015), 246.

[61] Hisyam, *Sirah Nabawiyah*, 2:386.

hijrah to Medina had separated the Quraysh and the Muslims, the Quraysh leaders systematically increased the escalation of conflict into organized armed conflict namely war. During this period, the Mecca-Medina War took place.

During war period, the Prophet Muhammad (PBUH) offered conflict resolution in the form of peace agreements with other Quraysh tribes and initiated a ceasefire in Hudaybiyah. When a ceasefire was violated, the Prophet (PBUH) faced it by conducting a show of force to subdue Quraysh without bloodshed. The amnesty given by the Prophet Muhammad (PBUH) in the event of the liberation of Mecca was also a resolution of conflict in the Mecca-Medina War. With this conflict resolution, the Prophet Muhammad (PBUH) ended the war by minimizing casualties and narrowing the scope of the war.

Dialogue, hijrah, peace agreements, ceasefire and amnesty is a form of conflict resolution of the Prophet (PBUH) in the Mecca-Medina War. This method of conflict resolution is basically an offer from one's own prophetic history in the framework of resolving theological conflicts. As we all know, radicalism in the name of religion has caused prolonged conflict in the Muslim World and internationally. Thus, the offer of *sirah nabawiyah*-based conflict resolution becomes quite relevant to be applied. At least, the conflict resolution method of the Prophet (PBUH) can enrich references in conflict resolution discourse.

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