

Conflict Resolution Style in Early Islam

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The study of conflict has become very important in modern social sciences. It has become a permanent department. There is a wide range of teaching and research programs and studies and research on it in universities and research and policy-making institutions around the world. As a result of the progress in this academic field, much work has been done and is being done on conflict analysis, principles, causes and effects, stages and forms of conflict management and conflict outcomes. Since the ongoing conflicts in the world are either in Muslim countries or Muslims are associated with them, Islamic teachings and Islamic history are being specially studied in this and to know the nature of Islam's relationship with terrorism, peace, conflicts is being attempted. Whether or not scholars of all religions are consciously aware of the influence of universal concepts in the development and formation of their conceptual societies, the systems within religious beliefs does directly influence the development of conflict and resolution theories. Essentially, this occurs through speculations about the nature of reality and society, the purpose and ultimate meaning of life, and the means of living an 'authentic' ideal life - a life of inner and outer peace. Religious concepts of peace clearly state the highest moral principles of a society and define the conditions for individual and social harmony. Religion can be defined as a path of ultimate transformation, consisting of interconnected systems of symbols and guiding principles. These constitute the individual and group unconscious from which social practices are given meaning. It provides the basis for a shared concept that makes harmonious social relations a part of society. Social and political principles reflect the virtues, preferences and ideals of their religious culture. Peace and conflict resolution are both universal and specific; Similarly, the interaction of people with different perspectives, whether it is at the local level or related to international issues, plays a role in adopting a common thought. When we examine conflict resolution in all societies, we see common themes and important differences as its core, both of which are central to our understanding of conflict resolution at a particular level. Religion should play its roles and help to create constructive avenues for religious movement. When we do a special study of the biography of the Holy Prophet, peace and blessings be upon him, this fact will come to light in front of us that after the scientific research, the methods of dealing with

the conflicts presented by the experts working on the knowledge of conflicts, We get clear guidance in the biography of the Holy Prophet (peace and blessings of Allah be upon him) about them. Here we will try to clarify the various ways of dealing with conflict in the light of the life of the Holy Prophet (peace be upon him). Here only those events will be presented as examples which are very famous and which have been described in almost all the books of Islamic history and the Prophet's biography. disagreement between two or more people, groups or nations in a matter is called conflict, while in common parlance, conflict is called disagreement, quarrel or conflict. terminologically, it can be said that "conflict refers to a relationship between at least two individuals or groups whose interests, goals, ideals or needs are actually or conceptually conflicting or incompatible." parties to a conflict react against each other based on conflict of interests or ideologies". conflict is generally considered to be the opposite of peace, although the opposite of peace is fear and conflict is a major cause of fear- There may be different ways of dealing with any conflict situation. Coping styles may vary according to the situation and the outcome of the conflict may also vary according to them. Various methods and techniques of conflict resolution are described below:

A) Conflict Management

First, it is important to manage the conflict to avoid violence and harm. Legal, social and moral barriers should be created between warring individuals and groups to prevent them from attacking each other, resulting in temporary peace. At one point, there was a quarrel between the people of Quba. The Messenger of Allah (peace and blessings of Allah be upon him) was informed about this, so the Messenger went there to make peace between these people. Thus, the Prophet (PBUH) went there to control an ongoing conflict, to avoid harm and violence. A good example is the dispute between the tribes of Quraysh over the issue of installing the "Black Stone" in the Kaaba before the declaration of prophethood and the solution offered by the Holy Prophet PBUH. All the tribes were eager to get this blessing for themselves and were ready to do anything for it. The Prophet (peace and blessings of Allah be upon him) proposed to settle the dispute in the best way that the black stone should be placed in the middle of a cloth and the chief of each tribe would take one corner and carry it to the desired place where it should be installed. It was intended. So this was done and the dispute was settled, thereby averting the danger of a dangerous

fight. In this way, the Prophet (peace and blessings of Allah be upon him) brought forth different and effective solutions for various conflicts.

C) Transforming conflicts into better opportunities (Conflict Transformation).

In order to transform conflict into better opportunities, it is necessary to analyze the conflict in a multifaceted manner and evaluate its potential. The relationship between the parties affected by the conflict should be restored, damages if any should be remedied, hatred should be changed into amicable relationship through forgiveness so that the parties can reach an understanding. By utilizing each other's skills, capabilities and resources, we can start an era in which there is no fear of violence or conflict over the above-mentioned issue. After both groups remove the causes of the conflict and find solutions to the problems, instead of enmity and enmity, the conflict should be changed into reconciliation and friendship on a permanent basis. In addition, it aims to help the parties to accept the healthy and beneficial effects of the conflict and be able to find solutions to the sub-problems of the mutual conflict themselves. This is the stage when the post-conflict recovery and reconstruction process begins. The purpose of reconstruction in this phase is not only to rebuild the damaged building but also to rebuild the social, economic and political structures and build the already strong and sustainable relations between the conflicting parties and open new possibilities and opportunities.

Its purpose is to bring out the root cause of the dispute and also to lead the parties to a solution that eliminates the possibility of dispute. On the occasion of the conquest of Makkah (8 Hijri), when the Holy Prophet (peace and blessings of Allah be upon him) entered the city as a conqueror, in front of him were the same people who inflicted countless atrocities on him. Due to which the Prophet (peace and blessings of Allah be upon him) migrated and fought many wars with them. Despite all these things, the Prophet (peace and blessings of Allah be upon him) forgave them all. After this forgiveness, the enemies of the past now started a new collective life. In Islamic history, after the Hijrah, the Holy Prophet (PBUH) established a relationship of friendship between the Ansar of Madinah and the emigrants from Makkah. Despite being different from each other in terms of race, nation and tribe, family, city, thinking and thinking etc., the Ansar and the Muhajirun were bound in a lasting relationship. They set a great example of sacrifice for each other. In the above-mentioned examples, the conflicts were not only resolved, but they were transformed into better opportunities and produced positive, long-lasting and beneficial effects.

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Conflict prevention

Conflict prevention is also a strategy to protect society from conflict. In order to prevent conflict, it is necessary to examine in advance the reasons that can cause conflict, that is, to adopt such a strategy that conflict does not arise. In order to prevent conflicts, efforts and measures can be taken between people within the society to prevent conflict and avoid the stage of conflict and violence. Conflicts can be avoided by promoting social values like mutual respect, justice, equality, mutual understanding, good company and good manners etc. In Islamic teachings, it has been ordered in the form of "sudd means" (blocking the path of evil). Barriers to conflict avoidance illustrate this strategy.

The Messenger of Allah (peace and blessings of Allah be upon him) taught in different sources that if you want to protect the honor of your parents, then do not insult the parents of others.

Possible cases of solution conflicts.

The parties, whether they are individuals, groups or countries, a conflict between them can end in four different ways:

A) Unilateral win (win.lose)

One side wins and the other loses because it is physically stronger or financially more powerful or because it is supported by a powerful institution or country. It is quite possible that the loser will not be satisfied and will have to face violence and

loss. Various wars are examples of this. In the Battle of Badr, the Muslims were victorious and the polytheists were defeated, and in the Battle of Uhud, on the contrary, the Muslims were defeated and the polytheists were victorious.

(b) Lose.win

Another way to end a conflict, at least temporarily, is by giving up, whereby one or both parties withdraw, although neither party is truly satisfied. The Holy Prophet (peace and blessings of Allah be upon him) decided to perform Umrah with his Companions (may Allah be pleased with them) and proceeded to Makkah. When the tribes and chiefs of Makkah came to know about this decision, they decided that they would not allow Muslims to perform Umrah under any circumstances.

Quraysh Makkah stopped the Muslims outside Makkah at the place of Hudaibiyyah. On this occasion, the Holy Prophet (peace and blessings of Allah be upon him) made an agreement with the Quraysh. This agreement is known as Peace agreement of Hudaibiyyah. Some of the Companions apparently disagreed with some of the terms of this agreement, but the Prophet (peace and blessings of Allah be upon him) approved these terms. In the Peace agreement of Hudaibiyyah, the Holy Prophet (peace and blessings of Allah be upon him) renounced his position (perform Umrah) and returned to Medina instead of going to Makkah.

(C) Compromise (lose.lose)

This is the beginning of conflict resolution. Both sides agree to more or less minor changes, such as sharing resources over which they have a dispute, or avoiding direct combat. The compromise may not be completely fair to the parties, but it is at least temporarily satisfactory. In the Covenant of Medina, the Holy Prophet (PBUH) granted all civil rights to the Jewish tribes of Medina in exchange for loyalty to the state.

d) Win for everyone.

Parties with true shared thinking (or superior thinking) do not think of each other's loss or defeat, but of each other's good and win. In this, both parties develop a new understanding of their real needs and find a new way to share the fruits of cooperation. They respect their differences and identify common problems. They work together for their common goal. According to this solution, "violent conflict" remains an almost undesirable method of resolving differences in the eyes of the parties.

The Prophet (peace and blessings of Allah be upon him) offered a solution to the dispute over the installation of the Black Stone, which is called "win-win" in modern times. That is, a solution in which everyone wins and no one loses.

Conquer of Makkah is also a perfect example of victorious behaviour . The Holy Prophet (PBUH) set a great example of forgiveness on the occasion of the conquest of Makkah and forgave all his enemies even though these enemies had crossed all limits of enmity. However, they were forgiven and given an opportunity to become a part of collective life.

Three types of behavior during conflict.

During conflicts and riots, human behavior is exposed to different types. These attitudes are generally of three types.

(1) Behavior of ignition:

Some people inflame conflicts and riots. He either becomes part of a side himself or stays away and helps out with someone taking an offensive or defensive position. Maybe some people gain their own interest from this behavior, but in the case of loss of human life and other life resources, the loss of this behavior has to be borne by the human society.

(2) Confused Behavior:

Some people try to resolve the conflict. They try their best to persuade both parties to a solution while keeping themselves neutral and without becoming a party to the conflict so that the conflict moves towards a solution and the resulting losses are minimized. Sometimes it is also possible that by virtue of their moral, political and social strength, they can prevent both sides or one of the parties from abusing each other by force.

(3) Attitude of detachment:

Some people do not participate in both inciting and solving. This behavior can be very painful and harmful in some cases. Especially when the conflict is based on relationships, an attitude of detachment can be just as damaging as aggression. These are the three behaviors that influence the outcome of a conflict. Islam guides us to play a role in solving the conflict instead of provoking it or turning away showing indifference. Conflicts can be seen everywhere nowadays. You can see scenes from your own street riots to national, regional and international riots. Our test in this age is what attitude we adopt. Lest we be among those who instigate riots by importing or exporting them and suffer the punishment for the atrocities of others!