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# Prophet Muhammad's Strategies Against Islamophobia: Historical Lessons for Modern Societies

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Received : 13 February 2026

Revised : 15 April 2026

Accepted : 1 May 2026

Online : 01 June 2026


## Abstract

This study examines the strategies employed by Prophet Muhammad to respond to hostility, misrepresentation, and social exclusion, and explores their relevance for addressing Islamophobia in contemporary societies. The research investigates how attitudes comparable to Islamophobia were managed during the Meccan and Medinan periods and identifies historically grounded lessons applicable to modern pluralistic contexts. Using a qualitative historical approach, the study analyzes primary Islamic sources including the Qur'an, Hadith literature, and classical Sirah works, supported by contemporary academic scholarship. The findings reveal that the Prophet's responses to fear-driven hostility were structured around ethical patience, nonviolent engagement, dialogue, and community-centered responsibility. In the Meccan period, moral restraint and ethical conduct functioned as strategies for maintaining legitimacy under conditions of persecution. In the Medinan period, principles of pluralism, inclusive governance, and shared civic responsibility were institutionalized to manage diversity and social cohesion. The study argues that these strategies form a coherent framework for addressing prejudice and exclusion. By interpreting Prophetic experience through an analytical lens, this article contributes to contemporary Islamophobia scholarship and offers ethically grounded insights for promoting coexistence and social harmony in modern multicultural societies.

**Keywords:** Islamophobia, Pluralism, Medinan Community Building, Prophetic Leadership, Sirah of Prophet Muhammad,

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## INTRODUCTION

Islamophobia has emerged as one of the most persistent and complex challenges confronting contemporary societies, shaping political discourse, social relations, and public policy across diverse cultural contexts. It is commonly framed as a modern phenomenon linked to post-9/11 geopolitics, media narratives, and security concerns. However, such an approach risks overlooking deeper historical patterns through which fear, hostility, and misrepresentation toward Islam have been constructed and sustained over time (Said, 2023).

This study argues that Islamophobia, understood as is not limited to the modern period. Comparable dynamics were present (Said, 2023), during the lifetime of Prophet Muhammad (SAW), particularly in the early Meccan context, where Islam was perceived as a moral, social, and political challenge to established power structures. While historical contexts differ, the underlying mechanisms of fear, resistance, and marginalization reveal important continuities that remain relevant for understanding contemporary Islamophobia. Existing scholarship on Islamophobia has largely focused on modern Western contexts, emphasizing media representation, racialization, and security discourse (Allen, 2017; Said, 2023). While valuable, this literature rarely engages systematically with the Prophetic experience as a strategic response to hostility. Conversely, studies of the Sirah often remain descriptive or devotional and do not translate historical insights into analytically relevant frameworks for contemporary societies.

There is a lack of analytical studies that conceptualize the Prophetic experience as a structured and transferable framework for addressing Islamophobia in contemporary contexts. Addressing this gap, the present study adopts a qualitative analytical approach to examine the strategies employed by Prophet Muhammad (SAW) during the Meccan and Medinan phases. It analyses how ethical leadership, nonviolent engagement, and community-centered responsibility functioned as deliberate strategies for managing hostility and exclusion. The objectives of this study are threefold: first, to identify the socio-political nature of hostility faced by the early Muslim community; second, to analyse the Prophetic strategies employed across different historical phases; and third, to derive analytically grounded insights that contribute to contemporary debates on Islamophobia, social cohesion, and pluralism.

The novelty of this study lies in reframing the Prophetic experience as an analytically transferable model rather than a purely historical narrative. By integrating historical analysis with contemporary theoretical discussions, the study contributes to bridging the gap between Islamic intellectual tradition and modern social challenges. This study adopts a qualitative historical research design to examine the strategies employed by Prophet Muhammad (SAW) in response to hostility, misrepresentation, and social exclusion, and to evaluate their relevance for addressing Islamophobia in contemporary societies. A qualitative historical approach is particularly appropriate for this study because it enables the interpretation of historical texts and events within their socio-political and ethical contexts, allowing for deeper analytical understanding rather than mere description (Creswell, 2014).

The primary sources for this study consist of foundational Islamic texts, including the Qur'an, canonical hadith collections, and classical Sirah literature. Major historical works such as Ibn Hisham's *al-Sirah al-Nabawiyah*, al-Tabari's *Tarikh al-Rusul wa al-Muluk*, Ibn Sa'd's *al-Tabaqat al-Kubra*, and al-Waqidi's *Kitab al-Maghazi* are utilized to document the historical experiences of the early Muslim community and the responses of the Prophet (SAW) to social hostility and persecution. Secondary sources include contemporary academic scholarship on Islamophobia, prophetic leadership, Islamic ethics, peacebuilding, and conflict resolution.

The temporal scope of the study focuses on the Meccan and Medinan periods of the Prophetic mission, representing two distinct phases of interaction between the early Muslim

community and broader society. These phases provide critical contexts for analyzing different forms of opposition to Islam and the corresponding strategies employed by the Prophet (SAW). The unit of analysis in this study consists of specific historical incidents, Prophetic responses, and relevant Qur'anic and hadith texts that reflect patterns of hostility and strategic engagement during the Meccan and Medinan periods.

Data collection involves textual analysis of selected passages from primary sources, supported by interpretations from contemporary academic literature. The data is analyzed through a thematic and comparative approach. The analysis follows three stages: first, identification of relevant historical events and textual evidence; second, thematic coding of recurring patterns such as ethical patience, nonviolent engagement, dialogue, leadership, pluralism, and community-centered responsibility; and third, comparative analysis between the Meccan and Medinan phases to identify continuity and variation in Prophetic strategies. Thematic analysis is widely used in qualitative research to interpret patterns within textual data (Braun & Clarke, 2006). To ensure analytical rigor and historical reliability, the study employs triangulation by cross-referencing classical Islamic sources with contemporary academic scholarship. This approach minimizes bias and strengthens the credibility of the findings by validating interpretations across multiple sources. This methodological framework enables a systematic and analytical examination of Prophetic strategies and provides a credible foundation for deriving historically grounded

## LITERATURE REVIEW

Scholarly engagement with Islamophobia has expanded significantly in recent decades, particularly within Western academic discourse, where it is commonly analysed as a socio-political and media-driven phenomenon shaped by racialization, securitization, and ideological polarization. Scholars such as Said argue that representational power constructs Islam as a threatening "Other," reinforcing fear and exclusion through dominant narratives (Said, 2023). While this literature provides valuable insights into contemporary manifestations of Islamophobia, it largely situates the phenomenon within modern geopolitical contexts and offers limited engagement with historical or ethical resources rooted in Islamic tradition.

In contrast, studies of the life of Prophet Muhammad (SAW) and classical Sirah literature document sustained experiences of persecution, social exclusion, and hostility faced by the early Muslim community (Fred M. Donner, 2010; Watt, 1956). However, much of this scholarship remains descriptive or devotional in nature and rarely conceptualizes the Prophetic response as a systematic and analytically transferable framework for managing fear and social hostility. As a result, the strategic and ethical dimensions of prophetic experience remain underutilized in contemporary academic discussions on Islamophobia.

Research on prophetic ethics, nonviolence, and conflict resolution partially bridges this gap. Abu-Nimer (2001) and Dogan (2014) emphasize that patience (*ṣabr*), nonviolent restraint, dialogue, and moral leadership in the Prophetic mission were deliberate strategies rather than passive reactions to persecution. Studies on Islamic peacebuilding further demonstrate that ethical conduct and justice-oriented leadership functioned as central mechanisms for managing conflict and sustaining social cohesion (Kadayafci, 2003). Nevertheless, these works often examine individual ethical principles in isolation and do not integrate them into a comprehensive framework that addresses Islamophobia as a structured pattern of fear and exclusion.

This study responds to these limitations by synthesizing Islamophobia scholarship with prophetic ethics and historical analysis. It adopts a theoretical framework grounded in three interrelated concepts: ethical leadership, nonviolent conflict management, and institutional

community building. Ethical leadership guides the analysis of moral authority and patience during the Meccan period; nonviolent engagement explains restraint, dialogue, and selective interaction as strategic responses to hostility (Nimer, 2015), and community-centered responsibility informs the examination of the Medinan phase, where pluralism and shared citizenship were institutionalized through governance mechanisms such as the Constitution of Medina (Ali, 2016; Ridwan, 2021). By integrating these conceptual lenses, the study interprets historical evidence not merely as narrative but as deliberate strategic responses to fear-driven hostility. This framework strengthens the article's analytical foundation and positions the prophetic experience as a coherent and transferable model for addressing Islamophobia in contemporary plural societies.

## METHODS

This study adopts a qualitative historical research design to examine the strategies employed by Prophet Muhammad in response to hostility, misrepresentation, and social exclusion and to evaluate their relevance for addressing Islamophobia in contemporary societies. Qualitative historical analysis is particularly appropriate for studies that interpret historical texts and events within their socio-political and ethical contexts (Creswell, 2014). The primary sources for this study consist of foundational Islamic texts, including the Qur'an, canonical hadith collections, and classical Sirah literature. Major historical works such as Ibn Hisham's *al-Sirah al-Nabawiyyah*, al-Tabari's *Tarikh al-Rusul wa al-Muluk*, Ibn Sa'd's *al-Tabaqat al-Kubra*, and al-Waqidi's *Kitab al-Maghazi* are consulted to document the historical experiences of the early Muslim community and the responses of the Prophet to social hostility and persecution. Secondary sources include contemporary academic scholarship on Islamophobia, prophetic leadership, Islamic ethics, peacebuilding, and conflict resolution.

The temporal scope of the study focuses on the Meccan and Medinan periods of the Prophetic mission, which represent two distinct phases of interaction between the early Muslim community and broader society. These periods provide important historical contexts for analysing different forms of opposition to Islam and the strategies employed by the Prophet in response to them. Data collection involves textual analysis of relevant passages from the primary sources alongside scholarly interpretations presented in contemporary academic literature. The collected data is analyzed through a thematic and comparative approach, which allows the identification of recurring themes such as ethical patience, nonviolent engagement, dialogue, leadership, pluralism, and community-centered responsibility. Thematic analysis is commonly used in qualitative research to interpret patterns within textual data (Braun & Clarke, 2006).

Through cross-referencing classical Islamic sources with modern academic studies, the research seeks to ensure analytical rigor and historical reliability. This methodological approach enables a systematic examination of prophetic strategies and provides a credible foundation for deriving historically grounded insights applicable to contemporary discussions on Islamophobia and social cohesion.

## FINDINGS AND DISCUSSIONS

### Findings

This study finds that the strategies employed by Prophet Muhammad in responding to hostility, discrimination, and negative stereotyping during the Meccan and Medinan periods constitute a comprehensive framework for confronting contemporary Islamophobia. The research reveals that the Prophet's response was not based on retaliation or exclusion, but rather on ethical engagement, social resilience, diplomacy, and inclusive community-building. One

of the central findings is that the Prophet consistently utilized patience, moral integrity, and persuasive communication as strategic instruments to counter prejudice and misinformation. In the Meccan phase, despite experiencing verbal abuse, social exclusion, economic boycotts, and physical persecution, he emphasized peaceful resistance and maintained constructive engagement with society. This indicates that early Islamic responses to hatred were grounded in ethical restraint and moral consistency rather than reactive confrontation.

Another important finding of this study is that the Prophet's strategies evolved contextually according to social and political circumstances. During the Medinan period, his approach expanded from personal resilience to institutional and societal transformation through interfaith agreements, constitutional governance, and collective coexistence. The Constitution of Medina emerged as a significant model of pluralistic governance in which Muslims, Jews, and other communities were recognized as members of a shared political society with mutual rights and responsibilities. This demonstrates that the Prophet's response to religious hostility was not limited to theological preaching but included the creation of inclusive social structures capable of protecting minority rights and ensuring peaceful coexistence. The study therefore finds that Islamophobia can be addressed not only through individual moral conduct but also through institutional frameworks that promote justice, equality, and civic participation.

The research further finds that dialogue and strategic diplomacy were among the Prophet's most effective methods in reducing tensions and correcting misconceptions about Islam. Historical evidence examined in this study shows that he consistently prioritized negotiation, treaties, and reconciliation over conflict escalation. The Treaty of Hudaibiyyah, for example, illustrates how long-term peace and social stability were prioritized even when short-term compromises appeared unfavorable to Muslims. This finding suggests that contemporary responses to Islamophobia should move beyond defensive reactions and instead focus on building trust, intercultural communication, and long-term social partnerships. The study also highlights that the Prophet actively engaged with non-Muslim communities through compassion, fairness, and respect, thereby humanizing relationships across religious boundaries and reducing fear-based narratives.

Another major finding is that the Prophet's strategies integrated spiritual, ethical, and political dimensions simultaneously. Islamophobia was not merely confronted as a social problem but as a moral and civilizational challenge requiring transformation of attitudes, institutions, and public discourse. The Prophet's emphasis on justice (*'adl*), mercy (*rahmah*), and public welfare (*maslahah*) established a universal ethical framework that transcended religious identity and emphasized human dignity. This finding demonstrates that Islamic teachings contain strong normative foundations for promoting tolerance, coexistence, and social harmony in multicultural societies.

Ultimately, the study concludes that the Prophet Muhammad's historical responses to hostility provide relevant lessons for modern societies facing rising Islamophobia, polarization, and religious intolerance. His strategies reveal that combating Islamophobia requires ethical leadership, inclusive governance, intercultural dialogue, and commitment to universal human values. The findings contribute to contemporary discussions on peacebuilding, social cohesion, and religious pluralism by demonstrating that prophetic history offers not only spiritual guidance but also practical models for constructing more inclusive and harmonious societies.

## Discussion

### Islamophobia in the Prophetic Era

Islamophobia in the Prophetic era can be analytically understood as a structured pattern of fear, hostility, and exclusion directed toward Islam and the early Muslim community during the lifetime of Prophet Muhammad (SAW)(Sharif, 2025). While the term itself is modern, the

phenomenon it describes is clearly documented in classical Islamic sources and corroborated by modern historical scholarship. As highlighted in this study's broader thesis framework, early opposition to Islam was not rooted merely in theological disagreement but emerged from perceived threats to entrenched social hierarchies, political authority, and economic interests. This historical dimension demonstrates that Islamophobia is not an exclusively contemporary construct but a recurring response to Islam's transformative moral vision. Early Meccan society interpreted Islam as a challenge to the existing order that regulated power, identity, and privilege. The Quraysh elite, who exercised control over religious symbolism and economic activity, regarded the Prophet's message as a destabilizing force. As discussed in the thesis, Islam's emphasis on ethical accountability and social justice undermined the legitimacy of tribal superiority and elite dominance. This perception of threat explains why opposition to Islam quickly escalated from rhetorical dismissal to organized resistance. Understanding this background is essential for contextualizing prophetic strategies.

### Forms and Manifestations of Hostility toward Islam

One of the most visible forms of Islamophobia in the Prophetic era was the systematic misrepresentation of Islam and its Messenger. Meccan leaders repeatedly sought to delegitimize the Prophet Muhammad (SAW) by portraying him as intellectually unreliable and socially disruptive. Rather than engaging with the Qur'anic message, they employed labels intended to provoke fear and ridicule. The Qur'an records this pattern of discourse:

﴿وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ﴾

*"And they say, 'O you upon whom the Reminder has been sent down, indeed you are mad.'"*

(Surah al-Hijr: 15:6)

These accusations were calculated attempts to discourage public engagement with Islam by undermining the credibility of its Messenger. From a modern analytical perspective, this reflects what contemporary scholars describe as discursive Islamophobia, where Islam is framed as irrational or dangerous through narrative construction rather than rational critique. Edward Said's analysis of representational power helps illuminate how dominant groups shape discourse to marginalize perceived threats (Said, 2023). Beyond verbal attacks, Islamophobia manifested through sustained physical and psychological persecution. Early Muslims, particularly the poor, enslaved, and socially vulnerable, were subjected to torture, humiliation, and intimidation. Ibn Hisham documents how such acts were designed to deter conversion by making adherence to Islam socially and physically costly. These practices align with what modern sociologists describe as symbolic violence, where harm to individuals serves as a warning to the broader community.

Islamophobia also took on a collective and institutional character through organized social and economic exclusion. The boycott imposed on Banu Hashim represents the clearest example of this transition from informal hostility to formal discrimination. By prohibiting trade, marriage, and social relations, Meccan leaders sought to isolate Islam economically and socially until it collapsed. Watt describes this boycott as a strategic effort to "*break the will*" of the Muslim community (Watt, 1956). Analytically, this episode demonstrates that Islamophobia in the Prophetic era was not limited to attitudes but was embedded in power structures capable of enforcing exclusion.

The Qur'an captures the deeper emotional roots of this hostility:

﴿قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ﴾

*"Hatred has already appeared from their mouths, and what their hearts conceal is even greater."* (Surah Āl 'Imrān 3:118)

This verse highlights that outward hostility was only a manifestation of deeper animosity rooted in fear of Islam's moral and social implications.

### Socio-Political and Ideological Roots of Early Islamophobia

The persistence of Islamophobia in the Prophetic era can only be fully explained by examining its socio-political and ideological foundations. Islam challenged the moral legitimacy of tribal hierarchy by redefining honor, authority, and belonging in ethical rather than genealogical terms. The Qur'an articulated this challenge unequivocally:

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْتَقَاكُمْ﴾

*"Indeed, the most honored of you in the sight of Allah is the most righteous among you."* (Surah al-Hujurat 49:13)

Classical scholars such as al-Razi note that this verse dismantled claims of inherited superiority, while modern historians argue that it threatened the ideological foundations of Qurayshi authority. Donner emphasizes that Islam's ethical universalism weakened tribal exclusivity and introduced a new basis for social cohesion (Fred M. Donner, 2010). Islamophobia thus emerged as resistance to moral accountability rather than mere disbelief.

Politically, Islam disrupted established systems of leadership and allegiance. The Prophet Muhammad (SAW) attracted followers across tribal lines, undermining traditional mechanisms through which power was maintained. Meccan elites responded by portraying Islam as a source of division and instability, a strategy aimed at preserving political dominance. The Qur'an records this reaction:

﴿أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ﴾

*"Has he made the gods into one God? Indeed, this is something astonishing."* (Surah Sād 38:5)

Watt interprets this astonishment as fear of losing control over religious and political institutions. From a comparative perspective, this mirrors modern Islamophobic narratives that frame Islam as incompatible with political stability or national identity (Watt, 1956).

Economic factors further deepened Islamophobia. Islam's condemnation of fraud, exploitation, and injustice challenged commercial practices that benefited Meccan elites. Patricia Crone argues that Meccan economic power was closely linked to religious authority, meaning that monotheism posed both ideological and material threats (*Meccan Trade and the Rise of Islam*). Islamophobia therefore functioned as a protective response aimed at preserving economic privilege (Patricia Crone, 1987).

Prophetic traditions contextualize this hostility within a broader historical pattern of resistance to reform. The Prophet (SAW) stated:

﴿أَشَدُّ النَّاسِ بَلَاءَ الْأَنْبِيَاءِ ثُمَّ الْأُمْتَلُ فَالْأُمْتَلُ﴾

*"The people most severely tested are the prophets, then those most like them."* (Al-Tirmidhi, 1998)

Another narration emphasizes the cumulative nature of this opposition:

مَا أُذِيْتُ نَبِيٍّ مِثْلَ مَا أُذِيْتُ

“No prophet was harmed as much as I was.” (Aḥmad ibn Ḥanbal. *Musnad Aḥmad*:2001)

These narrations support the analytical conclusion that Islamophobia in the Prophetic era was structurally linked to Islam's reformative mission. Hostility arose not because Islam lacked coherence, but because it possessed the capacity to transform social, political, and economic realities.

### **Meccan Strategies of the Prophet Muhammad (SAW)**

The Meccan period represents the foundational phase of the prophetic mission in which strategies were shaped under conditions of severe hostility, social exclusion, and the absence of political authority. Scholarly studies on the Meccan phase consistently emphasize that the Prophet Muhammad (SAW) adopted deliberate, ethically grounded, and nonviolent approaches to manage conflict and sustain the emerging Muslim community. These strategies were neither passive nor improvised; rather, they reflected principled leadership, moral patience, and a long-term vision for peaceful transformation. Understanding these Meccan strategies is essential for appreciating how the Prophet (SAW) addressed persecution without coercion and laid the groundwork for later community development.

### **Nonviolent Conflict Management and Ethical Patience in the Meccan Period**

Academic analyses of the Meccan phase highlight nonviolence and ethical patience as central elements of the Prophet Muhammad's (SAW) strategy for managing conflict. Scholars such as Abu-Nimer argue that nonviolence in early Islam was not merely the result of weakness or lack of power, but a conscious moral choice grounded in Prophetic ethics (Nimer, 2015). During the Meccan period, the Prophet (SAW) faced sustained verbal abuse, social boycotts, and physical persecution, yet refrained from retaliatory violence. This restraint functioned as a strategic response aimed at preserving moral legitimacy and preventing escalation in an already hostile environment.

Omer Khayyam Sheikh emphasizes that patience (*ṣabr*) during the Meccan period should be understood as an active ethical strategy rather than passive endurance. According to Sheikh, the Prophet (SAW) demonstrated patience as a form of disciplined leadership that sought to transform hearts and minds rather than impose change through force (*Sheikh, Strategies of Prophet Muhammad*). This ethical patience allowed the early Muslim community to maintain internal cohesion despite external pressures, thereby strengthening its moral resilience. In research terms, patience operated as a conflict-management mechanism that minimized internal fragmentation while exposing the moral inconsistency of persecution. (Sheikh, 1998).

The Qur'an repeatedly instructed restraint and perseverance during this phase:

﴿فَاصْبِرْ صَبْرًا جَمِيلًا﴾

“So be patient with gracious patience. (Surah al-Maarij: 70:5)

This command framed patience as a dignified and purposeful response to hostility. Scholars of Islamic ethics note that such verses shaped the moral consciousness of the early Muslim community, reinforcing nonviolent endurance as a principled stance rather than a temporary concession. Recep Dogan's analysis of conflict resolution in the life of the Prophet (SAW) further supports this interpretation. Dogan argues that the Meccan strategy prioritized de-escalation and moral persuasion over confrontation, even when provocation was severe

(Dogan, 2014). The Prophet (SAW) consistently avoided actions that could legitimize violence against Muslims or justify further repression. This approach aligns with modern conflict-resolution theory, which recognizes nonviolent restraint as an effective means of reducing cycles of retaliation and fostering long-term stability.

Ayşe Kadayıfçı situates the Meccan strategy within the broader Islamic tradition of nonviolence, noting that early Islamic responses to persecution emphasized ethical resistance rather than armed struggle (Kadayıfçı, 2003). According to her analysis, nonviolence during the Meccan period served both moral and strategic purposes: it preserved the ethical integrity of the message while preventing the movement from being crushed prematurely. This dual function underscores that nonviolence was not synonymous with passivity but constituted a form of strategic moral agency.

Nonviolent conflict management during the Meccan period also involved strategic silence and selective engagement. Rather than responding to every provocation, the Prophet (SAW) focused on sustaining the core message of monotheism and ethical reform. Abu-Nimer notes that such selective engagement reduced the effectiveness of provocation by denying opponents the confrontation they sought (Nimer, 2015). This restraint parallels modern peacebuilding approaches that emphasize avoiding reactive behavior that legitimizes aggression.

Importantly, ethical patience did not imply withdrawal from society. The Prophet (SAW) continued to engage in dialogue, invite reflection, and uphold moral conduct even toward adversaries. Sheikh observes that this consistency gradually eroded the moral credibility of persecution while strengthening the Prophet's standing as a trustworthy and principled leader. From an analytical perspective, ethical patience functioned as a form of soft power that sustained the movement without compromising its values. Taken together, the scholarly literature demonstrates that nonviolence and ethical patience were foundational Meccan strategies employed by the Prophet Muhammad (SAW) to manage conflict. These strategies combined moral conviction with strategic foresight, enabling the early Muslim community to survive intense hostility while preserving the ethical integrity of its mission. This approach laid the groundwork for later developments in leadership and peaceful coexistence, which are examined in the following subsection.

### **Leadership, Dialogue, and Peaceful Coexistence in Early Meccan Society**

Scholarly literature on the Meccan phase consistently emphasizes that the Prophet Muhammad (SAW) exercised a form of leadership grounded in moral authority, dialogue, and strategic restraint rather than coercion. In the absence of political power and institutional backing, leadership during this period was necessarily situational and adaptive. Studies on situational leadership in Islam argue that the Prophet (SAW) calibrated his responses to the realities of persecution, minority status, and social vulnerability, while remaining firmly anchored to ethical principles (Weni Melda Zulia, 2024). This adaptive leadership enabled the early Muslim community to survive within a hostile environment without abandoning its core values.

A key dimension of Meccan leadership was the deliberate prioritization of dialogue and persuasion over confrontation. Research on conflict resolution in the Prophetic life highlights that the Prophet (SAW) consistently engaged opponents through reasoned discourse, personal example, and moral consistency rather than retaliatory action (Dogan, 2014). Dialogue functioned not merely as communication but as a strategic tool for reducing hostility and humanizing the Muslim community in the eyes of wider society. By maintaining open channels of engagement, the Prophet (SAW) prevented the complete breakdown of social relations, even in the midst of severe opposition.

Omer Khayyam Sheikh underscores that peaceful coexistence in the Meccan period was not synonymous with compromise on belief. Instead, it reflected a conscious strategy of

coexistence without assimilation, whereby the Prophet (SAW) upheld the distinct moral identity of Islam while avoiding actions that could provoke collective violence. This balance between principled firmness and social accommodation allowed Muslims to remain present within Meccan society rather than retreating into isolation. From an analytical perspective, such coexistence served as a survival mechanism that preserved both faith and social continuity.

The Qur'an provided normative guidance for this leadership approach, emphasizing engagement through wisdom and ethical conduct:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ﴾

*"Invite to the way of your Lord with wisdom and good instruction."* (Surah al-Nahl 16:125)

Scholars note that this verse shaped the communicative ethos of the Meccan mission, reinforcing dialogue as a central leadership strategy. Abu-Nimer argues that such Qur'anic directives positioned persuasion and moral example as primary tools of peacebuilding in contexts of asymmetrical power (Nimer, 2015). Situational leadership studies further highlight that the Prophet (SAW) distinguished between contexts that required silence, contexts that required engagement, and contexts that required withdrawal. Zulia and Marzuki (2024) emphasize that Meccan leadership was characterized by flexibility rather than rigidity, enabling the Prophet (SAW) to respond constructively to diverse social actors (Weni Melda Zulia, 2024). This flexibility is evident in the Prophet's interactions with tribal leaders, family members, and marginalized individuals, where the tone and method of engagement varied according to circumstance. Such adaptability aligns with contemporary leadership theory, which recognizes context-sensitive decision-making as a marker of effective leadership.

Peaceful coexistence in the Meccan period also involved restraint in the use of authority. Despite personal insult and communal persecution, the Prophet (SAW) avoided invoking tribal retaliation or leveraging kinship power to escalate conflict. Dogan (2014) observes that this restraint prevented the transformation of religious disagreement into tribal warfare, which would have had devastating consequences for the early Muslim community. By refusing to politicize conflict prematurely, Prophet (SAW) maintained the moral high ground and reduced the legitimacy of persecution (Dogan, 2014).

The prophetic emphasis on coexistence is further reflected in narrations describing the Prophet's conduct toward adversaries. He consistently responded to hostility with patience and ethical composure, reinforcing a leadership model that prioritized long-term transformation over short-term victory. Ayşe Kadayıfçı situates this approach within the Islamic tradition of nonviolence, arguing that early Islamic leadership framed peace not as weakness but as moral strength exercised under constraint (Kadayıfçı, 2003). This interpretation challenges assumptions that leadership effectiveness depends on coercive capacity. Importantly, peaceful coexistence did not eliminate conflict, but it reshaped its trajectory. By sustaining dialogue and ethical engagement, Prophet (SAW) created social space for gradual attitudinal change within Meccan society. Sheikh notes that this gradualism allowed Islam to gain adherents through trust and credibility rather than fear. From a research standpoint, this underscores that leadership in the Meccan period functioned as a form of moral governance without state power, relying on consistency, integrity, and relational engagement.

Abu-Nimer's peacebuilding framework further contextualizes the Meccan experience as an early example of faith-based conflict management. He argues that Islamic principles of justice, patience, and dialogue provided a foundation for coexistence even under oppression (Nimer, 2015). Applied to the Meccan context, this framework highlights how leadership rooted in ethics can mitigate conflict without necessitating political dominance.

The Meccan strategies of leadership, dialogue, and peaceful coexistence reveal a sophisticated model of managing hostility under constraint. The Prophet Muhammad (SAW) exercised situational leadership that balanced ethical steadfastness with social engagement, enabling the early Muslim community to endure persecution while maintaining constructive relations with broader society. These strategies not only ensured survival but also laid the moral and relational groundwork for later community building. Such insights are critical for understanding the continuity between Meccan leadership and subsequent developments in the Medinan period. This analysis demonstrates that ethical patience and nonviolent engagement during the Meccan period were not passive reactions to persecution, but strategic forms of moral leadership. Within the framework of ethical leadership and nonviolent conflict management, these findings show how restraint and dialogue functioned as effective tools for managing fear-based hostility.

### **Medinan Strategies and Community Building**

The Medina period marks a decisive shift in the prophetic mission, where Islam moved from an oppressed minority to an organized community with social, political, and moral responsibility. In Medina, the Prophet Muhammad (SAW) deliberately implemented strategies aimed at building a cohesive, pluralistic, and cooperative society. The Prophet (SAW) had these strategies rooted in responsibility, social solidarity, legal pluralism, and peacebuilding, as articulated through the Medinan Quranic discourse and the Medinan Constitution. This phase represents the practical realization of Islamic principles in shaping and governing society.

### **The Constitution of Medina as a Framework for Pluralism and Collective Responsibility**

The Constitution of Medina represents a foundational moment in the development of an organized, pluralistic community under the leadership of the Prophet Muhammad (SAW). Scholarly studies consistently emphasize that this document was not merely a political agreement, but a comprehensive framework designed to regulate social relations, ensure collective security, and institutionalize responsibility among diverse groups inhabiting Medina. (Mirza, 2019). Through the Charter, the Prophet (SAW) transformed a fragmented society into a cooperative civic community bound by shared obligations rather than tribal exclusivity.

A defining feature of the Constitution of Medina was its explicit recognition of religious and cultural pluralism. The Charter acknowledged Muslims, Jews, and other allied groups as members of a single political community while allowing each group to retain its religious autonomy. Mohamed Bin Ali (2016) argues that this arrangement established a model of peaceful coexistence grounded in mutual recognition and legally defined cooperation. Rather than enforcing uniformity, the Charter provided a structured mechanism for managing diversity within a shared civic order (Ali, 2016). From a research perspective, this pluralistic arrangement directly counters fear-based exclusion, which is a core feature of Islamophobia. The Medinan model demonstrates that Islam addressed diversity through inclusion and legal recognition, not marginalization or coercion.

The principle of collective responsibility constitutes another central pillar of the Constitution. Studies on responsibility within the Medinan Charter highlight that security, justice, and defense were defined as shared obligations applicable to all signatories, regardless of religious affiliation (*Principle of Responsibility in the Medina Charter*). This principle reframed social loyalty away from lineage and toward civic commitment, thereby fostering cooperation across cultural boundaries (Ridwan, 2021).

The Medinan Qur'anic discourse reinforced this ethic of communal responsibility by emphasizing cooperation in moral and social affairs. The Qur'an states:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

“Cooperate in righteousness and piety, but do not cooperate in sin and aggression.” (Surah al-Mā'idah: 5/2)

Mirza notes that such verses shaped the ethical foundations of the Medinan community, ensuring that legal commitments were supported by moral accountability rather than enforced solely through authority (Mirza, 2019).

This integration of law and ethics is significant because it shows that community building in Medina was not value neutral. Responsibility was framed as a moral duty, which strengthened social trust and reduced the likelihood of communal breakdown. Peacebuilding was another primary objective embedded in the Constitution of Medina. Ridwan characterizes the Charter as a peace-building instrument that replaced tribal retaliation with regulated conflict resolution under a central authority. By designating the Prophet Muhammad (SAW) as the arbiter of disputes, the Charter curtailed cycles of revenge and introduced a stable mechanism for maintaining social order (Ridwan, 2021). Economic cooperation and mutual support also formed part of the Medinan framework. Research on the Charter's implications for multi-ethnic economic communities highlights provisions related to shared liabilities, collective defense costs, and mutual assistance (*Medina Constitution: Exploration of Foundational Tenants for Multi-Ethnic Business Community*). These measures facilitated economic interaction across communal lines while preventing exploitation and injustice (Reeza Bustami, Reevany Bustami, 2011).

From an analytical standpoint, these economic provisions reveal that the Medinan community was not built solely on spiritual bonds but on practical mechanisms that ensured material cooperation and fairness, an often-overlooked dimension of prophetic strategy. Studies focusing on social unity further emphasize that the Constitution of Medina articulated a shared political identity without erasing internal diversity (*The Medina Charter as the Basis of Social Unity for Multi-Ethnic Communities in Medina*). This balance between unity and diversity enabled the Medinan society to withstand both internal tensions and external threats. The Charter thus functioned as a constitutional foundation for long-term social stability (Lina Mastura Jusoh, Nuradlin Syafini Nawi, Zaleha Embong, 2024).

The Prophet's (SAW) role was central in translating the Charter from a written agreement into lived reality. Research on peacebuilding in Medina highlights that the Prophet acted simultaneously as a moral guide, political leader, and constitutional arbiter, ensuring that the principles of responsibility and justice were consistently applied. (Wahyuni:2024) His leadership anchored the Charter in ethical legitimacy, which enhanced compliance among diverse groups. This leadership model illustrates that effective community building requires more than legal structures; it demands moral authority and consistent application. In contemporary contexts, this insight is particularly relevant for societies struggling with polarization and religious distrust. The Constitution of Medina established a comprehensive framework for pluralism and collective responsibility that integrated legal norms, ethical principles, and leadership authority. By redefining community as a cooperative civic entity, the Medinan model provides a historically grounded example of how Islam addressed diversity, responsibility, and peace through institutional inclusion rather than exclusion.

### **Brotherhood, Leadership, and Peacebuilding in the Formation of Medinah Society**

The formation of Medinan society was shaped by an integrated strategy that combined institutional brotherhood (*mu'ākhāt*), principled leadership, and systematic peacebuilding. The migration to Medina, the Prophet Muhammad (SAW) moved beyond survival strategies toward the deliberate construction of a cohesive community capable of managing diversity, conflict, and collective responsibility. (Badrah Uyuni:2024) This transformation did not occur through coercion but through carefully calibrated social mechanisms that addressed both moral and practical dimensions of communal life.

A central pillar of this transformation was the establishment of Islamic brotherhood (*mu'ākhāt*) between the Muhājirūn and the Anṣār. Research on early Medinan society identifies *mu'ākhāt* as a foundational strategy for social integration, economic support, and emotional solidarity (*Islamic Brotherhood's Influences on Early Medina Society*). By pairing migrants with residents, the Prophet (SAW) neutralized potential tensions arising from displacement and resource scarcity while fostering a sense of shared destiny. This institutionalized solidarity replaced tribal exclusivity with moral kinship grounded in faith and mutual responsibility (Mohammad Ikhwan Al-Siddiq Hasan, Nur Tasnim Bahanizam, Nur Muhammad Misrijian, Siti Nur Atiqah Yusni, 2025).

From an analytical standpoint, *mu'ākhāt* functioned as an early social policy instrument. It addressed inequality and fear of “the other” through structured inclusion, a strategy that directly counters mechanisms of social exclusion commonly associated with Islamophobia in contemporary societies. Leadership in Medina further reinforced this communal integration. Studies on prophetic leadership highlight that the Prophet (SAW) exercised authority through consultation, accountability, and ethical consistency rather than unilateral control (Siti Wahyuni, Randi Putra Saleh, 2024). His leadership style balanced decisiveness with inclusivity, enabling diverse groups to participate in communal decision-making. This participatory approach strengthened trust and reduced the likelihood of factional conflict within the emerging polity. Peacebuilding constituted another defining feature of Medinan leadership. Research focusing on the Prophet's role in peacebuilding emphasizes that he prioritized conflict prevention through dialogue, mediation, and justice-based arbitration rather than reactive force (Sertkaya, 2023). Even when conflict became unavoidable, the Prophet (SAW) maintained proportionality and moral restraint, ensuring that peace remained the overarching objective. This approach institutionalized peace as a normative goal rather than a temporary truce.

The Medinan model illustrates that peacebuilding was not an ad hoc response to crisis but a continuous governance strategy. By embedding peace into leadership practice, the Prophet (SAW) created a social environment resilient to internal polarization and insight highly relevant to modern plural societies. Da'wah strategies in Medina also evolved to reflect the responsibilities of governance and community development. Studies on prophetic preaching during the Medinan period note a shift toward addressing social justice, legal norms, and collective ethics (Imam Taufik Alkhotob, Daud Rasyid, 2023). This evolution demonstrates that da'wah was integrated with institution building rather than confined to individual moral exhortation.

The Qur'anic discourse in Medina reinforced these communal priorities by emphasizing unity, reconciliation, and moral accountability. The Qur'an states:

﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ﴾

“Indeed, the believers are brothers, so make peace between your brothers.” (Surah al-Hujurat:49/10)

Scholars argue that such verses provided ethical legitimacy to institutional practices like *mu'ākhāt* and mediation, aligning spiritual ideals with social structures. Brotherhood thus operated simultaneously as a moral principle and a practical governance tool. Civilizational development in Medina further reflects the success of these strategies. Studies on early Islamic civilization highlight that stable institutions, social solidarity, and ethical leadership enabled Medina to emerge as a model community capable of sustained growth. The Prophet (SAW) facilitated this development by coordinating social welfare, regulating markets, and ensuring justice functions essential to long-term societal stability.

This phase demonstrates that Islamic civilization did not emerge spontaneously; it was cultivated through intentional leadership and community-centered policies. The Medinan experience challenges narratives that associate Islamic governance with coercion, offering instead a model grounded in ethics, solidarity, and peace. Brotherhood, leadership, and peacebuilding formed an interdependent framework that shaped the Medinan community. *Mu'ākhāt* addressed social integration, leadership ensured ethical governance, and peacebuilding sustained communal harmony. Together, these strategies illustrate how the Prophet Muhammad (SAW) translated Islamic principles into lived social reality, creating a resilient and inclusive society capable of managing diversity and conflict. From the perspective of institutional community building, the Medinan strategies illustrate how pluralism, shared responsibility, and inclusive governance transformed social diversity into a source of cohesion. This finding supports the argument that sustainable responses to Islamophobia require structural inclusion rather than exclusion.

### **Lessons for Modern Societies**

The prophetic experience, as examined through the Meccan and Medinan phases, offers a set of enduring principles for modern societies grappling with Islamophobia, polarization, and fear-driven exclusion. One central lesson is that ethical leadership, rather than coercive authority, plays a decisive role in stabilizing societies under conditions of hostility. The Meccan phase demonstrates that patience, restraint, and moral consistency are not passive responses but strategic tools that preserve legitimacy and prevent social breakdown. This suggests that contemporary responses to Islamophobia must move beyond securitized approaches and instead prioritize ethical credibility in leadership and public discourse.

A second principle emerging from the prophetic model is the effectiveness of nonviolent engagement in confronting fear and prejudice. The Meccan experience shows that responding to hostility through dialogue, civic participation, and ethical conduct can gradually reshape societal attitudes without reinforcing cycles of confrontation. In modern contexts, Islamophobia often manifests through media narratives, discriminatory policies, and social marginalization rather than overt violence. The prophetic approach indicates that nonviolent engagement disrupts these patterns by reframing Muslim communities as constructive civic actors rather than perceived threats. This implies that sustainable social cohesion is achieved through engagement and inclusion, not reactionary confrontation.

The Medinan phase offers a further lesson regarding pluralism and shared citizenship. The construction of a community based on collective responsibility rather than religious or ethnic uniformity demonstrates that diversity does not inherently threaten social unity. Instead, exclusionary frameworks intensify suspicion and division. Applied to modern societies, this lesson highlights that addressing Islamophobia requires legal recognition, equal citizenship, and shared responsibility among diverse groups. Social stability emerges when pluralism is institutionalized and when all members of society are invested in maintaining peace and justice.

Another critical insight concerns the role of community-centered responsibility in sustaining social harmony. Both Meccan endurance and Medinan institution-building reveal

that societies flourish when responsibility is distributed across the community rather than enforced through surveillance or coercion. This perspective challenges contemporary governance models that respond to Islamophobia by monitoring or controlling Muslim populations. The prophetic model suggests that trust, mutual accountability, and ethical inclusion are more effective foundations for long-term stability.

These lessons demonstrate that the prophetic response to fear and exclusion offers not a historical ideal confined to the past but a practical framework for managing Islamophobia in the present. By emphasizing ethical leadership, nonviolent engagement, pluralism, and shared responsibility, the prophetic experience provides modern societies with a coherent strategy for reducing fear, strengthening social cohesion, and fostering inclusive coexistence. This synthesis affirms that enduring solutions to Islamophobia lie not in domination or exclusion, but in ethics-driven inclusion and community-based responsibility. Taken together, the findings of this study contribute to contemporary debates on Islamophobia by presenting the Prophetic experience as an analytically transferable model. Unlike studies that treat Islamophobia solely as a modern socio-political phenomenon, this research demonstrates that ethical leadership, nonviolent engagement, and institutional inclusion constitute enduring strategies for addressing fear and exclusion in plural societies.

## CONCLUSION

This study has examined the prophetic response to Islamophobia by analyzing the Meccan and Medina phases as interconnected strategies for managing fear, exclusion, and social hostility. The findings demonstrate that Islamophobia, understood as fear-driven opposition and misrepresentation, is not a modern anomaly but a recurring challenge rooted in power anxieties and social resistance. The prophetic experience reveals a deliberate progression from ethical endurance and moral legitimacy in Mecca to institutional community building and inclusive governance in Medina.

The Meccan phase highlights the strategic role of ethical leadership, patience, and nonviolent engagement in preserving legitimacy under conditions of persecution. These strategies functioned not merely as moral virtues but as effective mechanisms for preventing escalation and sustaining social credibility. The Medinan phase translated these ethical principles into practical governance through pluralism, shared citizenship, and collective responsibility, demonstrating that social cohesion can be achieved without erasing diversity or enforcing uniformity. The central scholarly contribution of this study lies in reframing the prophetic experience as an analytically transferable framework rather than a purely historical or devotional narrative. By integrating prophetic history with contemporary theoretical discussions on Islamophobia, the study advances existing scholarship by offering an ethics-driven model grounded in ethical leadership, nonviolent conflict management, and institutional inclusion. This framework provides both theoretical insight and practical relevance for contemporary debates on religious intolerance, social cohesion, and pluralism. From a practical perspective, the findings suggest that sustainable responses to Islamophobia should prioritize ethical credibility, dialogue, and inclusive community structures over securitized or exclusionary approaches. The prophetic model demonstrates that fear-based hostility can be effectively addressed through moral authority and shared responsibility rather than coercion.

This study is not without limitations. Its qualitative and historical focus relies primarily on classical Islamic sources and selected contemporary scholarship, which may limit empirical generalization. Future research could extend this framework through comparative studies, empirical case analyses, or interdisciplinary approaches that examine how prophetic strategies may be adapted within specific modern socio-political contexts. Overall, the study affirms that the prophetic response to Islamophobia offers enduring ethical and strategic insights,

positioning it as a valuable resource for both academic inquiry and contemporary efforts to foster peaceful coexistence in plural societies.

### AUTHOR CONTRIBUTIONS

The author conducted the research independently, and the study received no external funding. This article was prepared under the academic supervision of Prof. Dr. Khaliq Ahmad, whose continuous guidance, critical feedback, and scholarly support played a significant role in shaping the conceptual, analytical, and structural development of this study.

### CONFLICT OF INTEREST

The authors declare no conflict of interest.

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