

**DIPLOMACY AND STATESMANSHIP OF HOLY
PROPHET MUHAMMAD PBUH**

A

Minor Research Project

Report

Submitted by

YASIR ARAFATH C. C.
Assistant Professor in English
School of Distance Education
University of Calicut

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Chapter: 1

INTRODUCTION

The story of rebuilding the Kaa'ba during the teenage of Prophet Muhammad is the very appropriate introduction to this research entitled Diplomacy and Statesmanship of Holy Prophet Muhammad PBUH which showed even in the early time, Prophet showed his diplomatic and statesmanship.

In the years before Muhammad's (PBUH) holy mission, it happened that the tribes around Mecca decided to rebuild the Kaaba, as its walls had become weak, and they feared they might crumble. In those days, the Kaaba was simply a yard enclosed by a wall. Their plan was to build a higher, thicker wall and add a roof. But the people of Quraysh decided that only that money will be used in its construction which is legal and pure. They had clearly told everyone to give only money devoid of interest, cheating, stealing, gambling and money made by indecent ways. For in those days too, even though they were neck deep in all sorts of vices and evils, still they recognized what is right and what is wrong. And wanted to build the Kaa'ba with only "pure" wealth.

But initially they were unsure if pulling the Kaa'ba down might bring Allah's wrath over them, as they had already seen a few years back how the great army of Abraha was destroyed in front of their eyes. So, it is said that after much discussion who should start first, an old man came forward and said, I'll pull down the stones one by one and you keep watching, if nothing happens to me then Allah has agreed with us. If Allah is angry I'll die and I have already reached my old age. So, he started taking down the wall, and when they saw nothing happened to the old man, each tribe had chosen a section of the wall and started pulling down the stones. The sacred Black Stone, built into the east corner, had been removed carefully and set aside.

At last they had gotten down to the foundation laid by Abraham. Now the money collected for rebuilding was not enough to get materials to build the entire Kaa'ba in its rectangular shape. So, they decided to make it cube shaped and include the rest of the left out Kaa'ba within "Hateem". The courtyard we see till date. So, this Hateem is actually part of Kaa'ba and it was Allah's will to keep it open for the common people like us to have the opportunity to enter Kaa'ba.

They had begun to rebuild, and the wall had grown steadily higher. But when the time had come to raise the Black Stone back to its place, they could not agree on which tribe would have the honor. The dispute grew fiercer and fiercer, till it seemed likely that blood would flow. But then Abu Amayya said, "Brothers, let us not fight among ourselves. I have an idea: Wait for the next man who comes through the gate, and then give the decision to him."

All agreed and settled down to wait. And it happened that the first man to enter the gate was Muhammad (PBUH), he whom they called “The Trustworthy One.” And at once they were relieved that now whatever will be decided will be welcomed by all leaders of tribes.

When Muhammad (PBUH) had listened to their claims, he considered for a moment. Then he said, “Bring me a cloak.” They brought one, and Muhammad (PBUH) spread it on the ground. Then he took the Black Stone and placed it in the center. “Each tribe will choose a man to hold the cloak by its edge. Then all will raise the stone together.” This was done, and Muhammad himself set the stone in place. Then all the tribes were satisfied, and work went on with no further dispute.

The Holy Prophet (PBUH) is a role model for the mankind in all fields of life. He set the most perfect standards for the conduct of diplomats as well. All through his life, he was always conscious of maintaining cordial relations between Muslims and other communities. The Holy Prophet (PBUH), for the first time, came into contact with foreign world during his teenage when he went on a trade journey to Syria along with his uncle Hazrat Abu Talib. Then, during his youth he again went to Syria as a trade agent of Hazrat Khadeeja (RA). The Holy Prophet (PBUH) showed great attributes during these journeys. Hazrat Khadeeja (RA), a rich and highly influential businesswoman of that time, was so much impressed that she sent proposal for marriage to the Prophet (PBUH) that was accepted. This marriage had great impact on the life of the Prophet (PBUH) as it stabilized his financial status which enabled him to fully concentrate on propagation of Islam.

Many religious leaders and political pundits in many countries, time and again, spoke about Islam and diplomacy and statesmanship of prophet. Once Prince Charles came out with truth about Islam at a lecture at the Oxford Center for Islamic Studies on 27 October, 1993 that “Islam is part of our past and our present, in all fields of human endeavour. It has helped to create modern Europe. It is a part of our own inheritance, not a thing apart. More than this, Islam can teach us today a way of understanding and living in the world.”

Diplomacy in Islam did not flourish in a day or two but it took a definite shape over the years since the days of Prophet Muhammad (PBUH). This fact has completely been ignored by the writers on diplomacy. The emergence of Islam was neither a marginal event, as some Christian historiographers would have depicted it nor one important happening, but it represented a turning point in the struggle between spiritual belief and materialistic philosophy. As a religion, Islam brings in the concept of equality of man. As a matter of fact, Islam is a complete code of life encompassing all spheres of human activities—social, economic, legal, cultural and political. Islam is for all mankind irrespective of caste, creed and colour. It’s Islam that provides the idea of a universal state based on the equality of man.

In the early days of Islam, diplomacy was referred to as an auxiliary to or a substitute for war. For example, messages were delivered by an emissary to the Emperor or King to accept Islam before war broke out. Emissary was sent to exchange prisoners of war at the end of war. During Abbasid period exchange of gifts or negotiation of treaties were carried out. Emissary was dispatched by Prophet Muhammad (PBUH) to preach tenets of Islam or for political purpose. Such emissaries were received by the Emperor or King of Byzantine, Egypt, Persia and Ethiopia.

Prophet never used force or declared war against those who did not prevent his call and invitation; he took as an essential principle being a sultan of hearts, not bodies. The command in the Holy Quran, “Let there be no compulsion in religion,” (Al-Baqara 256). Because peace is the most suitable foundation for calling people to Islam and for conveying its noble values, the Prophet always took peace as a basis of his politics. War was secondary. Peace being fundamental is tied to the judgment of Quranic verses: “God forbids you not , with regard to those who fight you not for your Faith nor drive you out of your homes, from dealing kindly and justly with them” (Al-Mumtahana 8); “But if the enemy incline towards peace, do thou also incline towards peace, and trust in God. For He is the One that heareth and knoweth all things” (Al-Anfal 61).

Quran says “Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best” (Surah -Al -Nahl 125). This Quranic verse highlights the importance of diplomacy in Islam.

Diana Steigerwald says in his *Diversity in Islamic History*

Muhammad was admired by his contemporaries for his courage, resoluteness, and impartiality, and for a firmness that was tempered by generosity. He won men’s hearts by embodying the qualities of equity and justice. He became for later Muslims an exemplar of virtuous character, and stories presented him as realizing the Islamic ideal of human life. In contrast to Jesus, who was mostly successful in his spiritual life, Muhammad had a very active political life while he devoted his evenings and nights to meditation and prayers. Hence, for Muslims, he realized the perfect equilibrium between the material life and the spiritual life. From a Muslim perspective, Moses symbolizes the material life as expressed in the religious law while Jesus represents the spiritual life as unveiled in his spiritual exegesis of the law. Muhammad came to reconcile Moses and Jesus.

It is heard that Islamic ruling was highly appreciated by world leaders. Gandhi always appreciates Islamic rule of Umar Bin Khathab. Actually Umar(R A) inherited some qualities of Prophet Muhammad. Islam has its own state and statesmen models. Islam is an ideology having clear picture about state and

sovereignty. Quran and prophetic narration and teaching are its constitution. Moreover Quran describes the life of Muhammad (PBUH) as the beautiful pattern of conduct (Quran 2:233)

The key leadership skills displayed by Prophet Muhammad allow a reader to share his wisdom. He had all the necessary leadership qualities for success in every aspects of life. That is why Allah says that we have excellent patterns of behavior. He was accumulated with several qualities like realism. His message and demand did not contradict reality. He understood the prevailing conditions as he actually was aware of the merits and demerits. He has absolute belied in his message, his conviction did never falter, and he did never renounce his mission. Another important factor in his qualities is his personal courage. Even if left alone, he did have enough courage to persevere. When some of his pursuers reached at the mouth of the cave in which he was hiding, Abu Backer was afraid something would happen to the messenger. However the prophet only said “Don’t worry, for God is with us”. He has strong willpower and resolve. He was well aware about the personal responsibility. His all endeavors are far sighted and goal centered. One of such incident we see in the treaty of Hudaibiyya. We can’t count the noble qualities of prophet. He was a leader in all-round capacity having no alternative.

The related discussions are included in separate chapters entitled diplomacy and statesmanship of Prophet Muhammad (PBUH).

Chapter: 2

DIPLOMATIC CAREER OF PROPHET MUHAMMAD (PBUH)

Muhammad (c. 22 April, 571–11 June, 632) is documented as having engaged as a diplomat during his propagation of Islam and leadership over the growing Muslim community. He established a method of communication with other tribal or national leaders through letters, assigned envoys, or by visiting them personally, such as at Ta'if. Instances of written correspondence include letters to Heraclius, the Negus (Najashi) and Khosrau. Although it is likely that Muhammad had initiated contact with other leaders within the Arabian Peninsula, some have questioned whether letters had been sent beyond these boundaries.

When Muhammad arrived in Medina in 622, local tribes, mainly the Banu Aus and Banu Khazraj had been feuding for several decades. Muhammad addressed this by establishing the Constitution of Medina: a document which regulated interactions between the different factions, to which the respective parties agreed. This was a different role for him, as he had remained only a religious figure during his time in Mecca. The result was the eventual formation of a united community in Medina, as well as the political supremacy of Muhammad.

Muhammad (PBUH) also participated in agreements and pledges such as "Pledges of al-`Aqaba", the Treaty of Hudaibiyyah, and the "Pledge of the Tree". He reportedly used a silver seal on letters sent to other notable leaders who were requested to convert to Islam.

Muslim migration to Axum (Abyssinia)

Muhammad's commencement of public preaching brought him stiff opposition from the leading tribe of Mecca, the Quraysh. Although Muhammad himself was safe from persecution due to protection from his uncle, Abu Talib ibn 'Abd al-Muttalib (a leader of the Banu Hashim), some of his followers were not in such a position. A number of Muslims were mistreated by the Quraysh, some reportedly beaten, imprisoned, or starved. It was then, in 615 that Muhammad resolved to send fifteen Muslims to immigrate to Axum (Abyssinia) to receive protection under the Christian ruler, the Negus (Najashi), Aṣḥama ibn Abjar. Emigration was a means through which some of the Muslims could escape the difficulties and persecution faced at the hands of the Quraysh, it also opened up new trading prospects.

The Quraysh, on hearing the attempted emigration, dispatched a group led by 'Amr ibn al-'As and Abdullah ibn Abi Rabia ibn Mughira in order to pursue the fleeing Muslims. They were unsuccessful in their chase however as the Muslims had already reached safe territory, and so approached the Negus, appealing to him to return the Muslim migrants. Summoned to an audience with the Negus and his

bishops as a representative of Muhammad and the Muslims, Ja`far ibn Abī Tālib spoke of Muhammad's achievements and quoted Quranic verses related to Islam and Christianity, including some from Surah Maryam. Ja`far ibn Abī Tālib is quoted according to Islamic tradition as follows:

“O king! We were plunged in the depth of ignorance and barbarism; we adored idols, we lived in unchastity, we ate the dead bodies, and we spoke abominations, we disregarded every feeling of humanity, and the duties of hospitality and neighbourhood were neglected; we knew no law but that of the strong, when Allah raised among us a man, of whose birth, truthfulness, honesty, and purity we were aware; and he called to the Oneness of Allah and taught us not to associate anything with Him. He forbade us the worship of idols; and he enjoined us to speak the truth, to be faithful to our trusts, to be merciful and to regard the rights of the neighbours and kith and kin; he forbade us to speak evil of women, or to eat the substance of orphans; he ordered us to fly from the vices, and to abstain from evil; to offer prayers, to render alms, and to observe fast.

We have believed in him, we have accepted his teachings and his injunctions to worship Allah and not to associate anything with Him, and we have allowed what He has allowed, and prohibited what He has prohibited. For this reason, our people have risen against us, have persecuted us in order to make us forsake the worship of Allah and return to the worship of idols and other abominations. They have tortured and injured us, until finding no safety among them; we have come to your country, and hope you will protect us from oppression.”

The Negus, seemingly impressed, consequently allowed the migrants to stay, sending back the emissaries of Quraysh. It is also thought that the Negus may have converted to Islam. The Christian subjects of the Negus were displeased with his actions, accusing him of leaving Christianity, although the Negus managed to appease them in a way which, according to Ibn Ishaq, could be described as favourable towards Islam. Having established friendly relations with the Negus, it became possible for Muhammad to send another group of migrants, such that the number of Muslims living in Abyssinia totaled around one hundred.

Journey to Ta'if

In early June 619, Muhammad set out from Mecca to travel to the town of Ta'if in order to convene with its chieftains, and mainly those of Banu Thaqif (such as Abd-Ya-Layl ibn Amr). The main dialogue during this visit is thought to have been the invitation by Muhammad for them to accept Islam, while contemporary historian Montgomery Watt observes the plausibility of an additional discussion about

wresting Ta'if trade routes from Meccan control. The reason for Muhammad directing his efforts towards Ta'if may have been due to the lack of positive response from the people of Mecca to his message until then.

In rejection of his message, and fearing that there would be reprisals from Mecca for having hosted Muhammad, the groups involved in meeting with Muhammad began to incite townsfolk to pelt him with stones. Having been beset and pursued out of Ta'if, the wounded Muhammad sought refuge in a nearby orchard. Resting under a grape vine, it is here that he invoked God, seeking comfort and protection.

According to Islamic tradition, Muhammad on his way back to Mecca was met by the angel Gabriel and the angels of the mountains surrounding Ta'if, and was told by them that if he willed, Ta'if would be crushed between the mountains in revenge for his mistreatment. Muhammad is said to have rejected the proposition, saying that he would pray in the hopes of succeeding generations of Ta'if coming to accept Islamic monotheism.

Al-`Aqaba pledges

First Pledge of al-`Aqaba

In the summer of 620 during the pilgrimage season, six men travelling from Medina came into contact with Muhammad. Having been impressed by his message and character, and thinking that he could help bring resolution to the problems being faced in Medina, five of the six men returned to Mecca the following year bringing seven others. Following their conversion to Islam and attested belief in Muhammad as the messenger of God, the twelve men pledged to obey him and to stay away from a number of Islamically sinful acts. This was known as the "First Pledge of al-`Aqaba." Following the pledge, Muhammad decided to send a Muslim "ambassador", Mis`ab ibn `Umair, to Medina in order to teach people about Islam and invite them to it.

Second pledge at al-`Aqaba

Converts to Islam came from nearly all Arab tribes present in Medina, such that by June of the subsequent year there were seventy-five Muslims coming to Mecca for pilgrimage and to meet Muhammad. Meeting him secretly by night, the group made what was known as the "Second Pledge of al-`Aqaba", or the "Pledge of War". Conditions of the pledge, many of which similar to the first, included obedience to Muhammad, "enjoining good and forbidding evil" as well as responding to the call to arms when required.

Some western academics are noted to have questioned whether or not a second pledge had taken place, although Watt argues that there must have been several meetings between the pilgrims and Muhammad on which the basis of his move to Medina could be agreed upon.

Reformation of Medina

Medina society prior to Muslim migration

The demography of Medina before Muslim migration consisted mainly of two pagan Arab tribes; the Banu Aus and the Banu Khazraj; and at least three Jewish tribes: Qaynuqa, Nadir, and Qurayza. Medina society, for perhaps decades, had been scarred by feuds between the two main Arab tribes and their sub-clans. The Jewish tribes had at times formed their own alliances with either one of the Arab tribes. The oppressive policy of the Khazraj who at the time had assumed control over Medina, forced the Jewish tribes, Nadir and Qurayza into an alliance with the Aus who had been significantly weakened. The culmination of this was the Battle of Bu'ath in 617, in which the Khazraj and their allies, Qaynuqa, has been soundly defeated by the coalition of Aus and its supporters.

Although formal combat between the two clans had ended, hostilities between them continued even up until Muhammad's arrival in Medina. Muhammad had been invited by some Medinans, who had been impressed by his religious preaching and manifest trustworthiness, as an arbitrator to help reduce the prevailing factional discord. Muhammad's task would thus be to form a united community out of these heterogeneous elements, not only as a religious preacher, but as a political and diplomatic leader who could help resolve the ongoing disputes.

Medina society after migration

By 622, Muhammad had migrated to Medina with a group of his followers, having escaped the forces of Quraysh. They were given shelter by members of the indigenous community known as the Ansar as they helped Prophet Muhammad. After having established the first mosque in Medina and obtaining residence with Abu Ayyub al-Ansari, he then set about the establishment of a pact known as the Constitution of Medina. This document was a unilateral declaration by Muhammad, and deals almost exclusively with the civil and political relations of the citizens among themselves and with the outside.

The source of authority was transferred from public opinion to God. Bernard Lewis writes the community at Medina became a new kind of tribe with Muhammad as its sheikh, while at the same time having a religious character. Watt argues that Muhammad's authority had not extended over the entirety of Medina at this time, such that in reality he was only the religious leader of Medina, and his political influence would only become significant after the Battle of Badr in 624. Lewis opines that Muhammad's assumption of the role of statesman was a means through which the objectives of prophet hood could be

achieved. The constitution, although recently signed, was soon to be rendered obsolete due to the rapidly changing conditions in Medina, with certain tribes having been accused of breaching the terms of agreement.

The signing of the constitution could be seen as indicating the formation of a united community, in ways similar to a federation of nomadic clans and tribes, as the signatories were bound together by solemn agreement. The community, however, now also had a religious basis. Extending this analogy, Watt argues that the functioning of the community resembled that of a tribe, such that it would not be incorrect to call the community a kind of "super-tribe". The signing of the constitution itself displayed a degree of diplomacy by Muhammad, as although he envisioned a society eventually based upon a religious outlook, practical consideration was needed to be inclusive instead of exclusive of the varying social elements.

Both the Aus and Khazraj had progressively converted to Islam, although the latter had been more enthusiastic than the former: at the second pledge of al-`Aqaba, the numbers of Khazraj to Aus present was 62:3; and at the Battle of Badr, 175:63. Subsequently, the hostility between the Aus and Khazraj gradually diminished and became unheard of after Muhammad's death. According to Muslim scholar Al-Mubarakpuri, the 'spirit of brotherhood' as insisted by Muhammad amongst Muslims was the means through which a new society would be shaped.

The result was Muhammad's increasing influence in Medina, although he was most probably only considered a political force after the Battle of Badr, more so after the Battle of Uhud where he was clearly in political ascendancy. To attain complete control over Medina, Muhammad would have to exercise considerable political and military skills, as well as religious skills over the coming years.

Events at Hdaybiyya

In March 628, Muhammad saw himself in a dream performing the Umrah, and so prepared to travel with his followers to Mecca in the hopes of fulfilling this vision. He set out with a group of around 1,400 pilgrims (in the traditional Ihram garb), although it was not soon until Mecca had discovered these arrangements. On hearing of the Muslims travelling to Mecca for pilgrimage, the Quraysh sent out a force of 200 fighters in order to halt the approaching party. In no position to fight, Muhammad evaded the cavalry by taking a more difficult route, thereby reaching al-Hdaybiyya, just outside Mecca.

It was at Hdaybiyya that a number of envoys went to and fro in order to negotiate with the Quraysh. During the negotiations, Uthman ibn Affan was chosen as an envoy to convene with the leaders in Mecca, on account of his high regard amongst the Quraysh. On his entry into Mecca, rumours ignited that Uthman had subsequently been murdered by the Quraysh. Muhammad responded by calling upon the pilgrims to make a pledge not to flee (or to stick with Muhammad, whatever decision he made) if the

situation descended into war with Mecca. This pledge became known as the "Pledge of Good Pleasure" (Bay'at al-Ridhwān) or the "Pledge under the Tree". The incident was mentioned in the Qur'an as follows:

“Allah's Good Pleasure was on the Believers when they swore Fealty to thee under the Tree: He knew what was in their hearts, and He sent down Tranquility to them; and He rewarded them with a speedy Victory;” —, (Sura 48: 18)

Treaty of Hudaibiyah

Soon afterwards, with the rumour of Uthman's slaying proven untrue, negotiations continued and a treaty was eventually signed between the Muslims and Quraysh. Conditions of the treaty included the Muslims' postponement of the umrah until the following year, a pact of mutual non-aggression between the parties, and a promise by Muhammad to return any member of Quraysh (presumably a minor or woman) fleeing from Mecca without the permission of their parent or guardian, even if they be Muslim. Some of Muhammad's followers were upset by this agreement, as they had insisted that they should complete the pilgrimage they had set out for. Following the signing of the treaty, Muhammad and the pilgrims sacrificed the animals they had brought for it, and proceeded to return to Medina. It was only later that Muhammad's followers would realise the benefit behind this treaty. These benefits, according to Islamic historian Buhl, included the inducing of the Meccans to recognise Muhammad as an equal; a cessation of military activity, boding well for the future; and gaining the admiration of Meccans who were impressed by the incorporation of the pilgrimage rituals.

The treaty was set to expire after 10 years, but was broken after only 10 months. According to the terms of the treaty of Hudaibiyah, the Arab tribes were given the option to join either of the parties, the Muslims or Quraish. Should any of these tribes face aggression, the party to which it was allied would have the right to retaliate. As a consequence, Banu Bakr joined Quraish, and Khuza‘ah joined Muhammad. They thus lived in peace for sometime but ulterior motives stretching back to pre-Islamic period ignited by unabated fire of revenge triggered fresh hostilities. Banu Bakr, without caring a bit for the provisions of the treaty, attacked Banu Khuza'a in a place called Al-Wateer in Sha‘ban, Quraish helped Banu Bakr with men and arms taking advantage of the dark night. Pressed by their enemies, the tribesmen of Khuza‘ah sought the Holy Sanctuary, but here too, their lives were not spared, and, contrary to all accepted traditions, Naufal, the chief of Banu Bakr, chasing them in the sanctified area — where no blood should be shed — massacred his adversaries.

Correspondence Diplomacy

There are instances according to Islamic tradition where Muhammad is thought to have sent letters to other heads of state during the Medinan phase of his life. Personalities, amongst others, included the

Negus (Najashi) of Axum (Abyssinia), Heraclius (emperor of the Byzantine Empire), the Muqawqis of Egypt, Khosrau, Sassanid King of Persia (Iran). There has been great controversy amongst academic scholars as to their authenticity. According to Forward, academics have treated some reports with scepticism, although he argues that it is likely that Muhammad had assumed correspondence with leaders within the Arabian Peninsula. R.B. Serjeant opines that the letters are forgeries and were designed to promote both the 'notion that Muhammad conceived of Islam as a universal religion and to strengthen the Islamic position against Christian polemic.' He further argues the unlikelihood of Muhammad sending such letters when he had not yet mastered Arabia. Irfan Shahid, professor of Arabic and Islamic literature at Georgetown University, contends that dismissing the letters sent by Muhammad as forgeries is "unjustified", pointing to recent research establishing the historicity of the letter to Heraclius as an example.

Letter to Heraclius

A letter was sent from Muhammad to the emperor of Byzantium, Heraclius, through the Muslim envoy Dihyah Kalbi, although Shahid suggests that Heraclius may never have received it. He also advances that more positive sub-narratives surrounding the letter contain little credence. According to El-Cheikh, Arab historians and chroniclers generally did not doubt the authenticity of Heraclius' letter due to the documentation of such letters in the majority of both early and later sources. Furthermore, she notes that the formulation and the wordings of different sources are very close and the differences are ones of detail: They concern the date on which the letter was sent and its exact phrasing. Muhammad Hamidullah, an Islamic research scholar, argues for the authenticity of the letter sent to Heraclius, and in a later work reproduces what is claimed to be the original letter. The account as transmitted by Muslim historians reads as follows:

“In the name of Allah the Benevolent, the Merciful

(This letter is) from Muhammad the slave of Allah and His Apostle to Heraclius the ruler of Roman.

PBUH, who follows the right path. I call you to Islam message. Accept Islam you'll be safe, and ALLAH will give you your reward twice, but If you forsake [the message of God] you will carry the sin of all Arians (Arisiyn). (And I recite to you Allah's Statement :)

Abu Sufyan ibn Harb, at the time an adversary to Muhammad but a signatory to the, then recent, Treaty of Hudaibiyyah, was trading in Greater Syria when he was summoned to the court of Heraclius. Asked by Heraclius about the man claiming to be a prophet, Abu Sufyan responded, speaking favorably of

Muhammad's character and lineage and outlining some directives of Islam. Heraclius was seemingly impressed by what he was told of Muhammad and felt that Muhammad's claim to prophethood was valid. Despite this incident, it seems that Heraclius was more concerned with the current rift between the various Christian churches within his empire, and as a result did not convert to Islam.

Abu Sufyan and Heraclius

Hadhrat Abdullaah bin Abbaas narrates that Hadhrat Abu Sufyaan told him that he went to Shaam with a trade caravan of the Quraysh during the period when Rasulullaah (Muhammad) had extended a peace treaty to Abu Sufyaan and the Kuffaar (non-believers) of the Quraysh. When they were at a place called Ilyia (Baytul Maqdas / Jerusalem) when Heraclius summoned them. When they appeared in his court in the presence of the Roman ministers, Heraclius called for an interpreter.

Heraclius then asked, "Which of you is closest in lineage to the person who claims to be a prophet?"

Abu Sufyaan replied, "I am closest to him in lineage."

Heraclius then ordered that Abu Sufyaan be brought close to him while the others should be made to sit behind him. He then addressed the others through the interpreter saying, "I shall ask this man about that person (Muhammad, Rasulullaah). Point out his lies if he lies to me."

Abu Sufyaan thought to himself, "By Allaah! I would have certainly lied had I not feared being called a liar."

The first question Heraclius posed was: "How is his lineage amongst you?"

"He is of extremely high lineage amongst us," was the reply.

Heraclius asked further, "Has anyone from amongst you made such a claim before?"

When Abu Sufyaan replied in the negative, the next question was, "Were there any kings amongst his forefathers?"

"No," replied Abu Sufyaan.

"Is it the nobles among people who follow him or the weak ones?"

Abu Sufyaan replied, "The weak ones."

"Are his followers increasing or decreasing?" Heraclius asked.

"They are increasing," replied Abu Sufyaan.

Heraclius then asked, "Have any of them turned back to their religion out of displeasure for his religion after entering it?"

When Abu Sufyaan replied in the negative, the next question was,

"Have any of you accused him of lying before he made his claim?"

"No," came the reply.

"And has he ever broken a treaty?" came the question.

"No," replied Abu Sufyaan, "But we are presently bound by a treaty with him and do not know what he will do."

Abu Sufyaan says, "Besides this, there was nothing else I could add."

Heraclius continued, "Have you ever fought against him?"

"Yes," replied Abu Sufyaan.

"Then how did you fare?" the emperor asked.

Abu Sufyaan said, "Wars are like the bucket of a well between us. Sometimes he defeats us and sometimes we defeat him."

Heraclius asked, "What does he command you to do?"

"He commands us to worship the One Allaah without ascribing partners to Him and to forsake what our forefathers said. He also commands us to perform salaah, to be truthful, to remain chaste and to join family ties."

Heraclius then instructed the interpreter saying, "Tell him that when I asked about his (Muhammad's) lineage, he maintained that he is of extremely high lineage. Such are the prophets who are of high birth. Then I asked you if anyone had made such a claim (of prophet hood) before him and you replied in the negative. Had anyone made such a claim before him, I would have said that he is a man aping what was said before him. You again replied in the negative when I asked whether. Any of his forefathers were kings. Had there been kings amongst his forefathers, I would have said that he is a man seeking the kingdom of his father. Then I asked you whether any of you had ever accused him of lying before and you said that none had done so. I do realise that it is impossible for a person to abstain from lying about people and then lie about Allah. I then asked you whether it is the nobles among people who follow him or the weak and you replied that they were the weak ones. These have always been the followers of the prophets. I also asked you whether his followers are increasing or decreasing and you said that they were increasing. Such is the case with Imaan (faith) until it is completed. Thereafter I asked you whether anyone had returned to his former religion out of displeasure after entering into his religion and you informed me that none had done so. Such is the condition of Imaan (faith) when it penetrates the depths of

the heart. When I asked you whether he ever broke a treaty, you said that he had not. Such are the prophets. They never break their pledges. I then asked you what he corn minded and you said that he commanded you to worship the One Allah without ascribing partners to Him, that he forbade you from worshipping idols and that he commanded you to perform *salaah*, to speak the truth and to remain chaste. If whatever you say is true then he shall seize control of the ground I stand on. Although I was expecting his appearance, I had no idea that he would appear among you people. If I knew that I could reach him, I would have burdened myself to do so and had I been in his presence, I would have washed his feet."

He then called for the letter that Muhammad sent with Dihya to the chief of Busra, which the chief of Busra has subsequently forwarded to Heraclius.

Abu Sufyaan narrates further, "After Heraclius had spoken and read the letter, there was a lot of noise about and people started speaking at the top of their voices. It was then that they sent us out. When we were sent out, I said to one of my companions, 'The affair of Ibn Abi Kabsha (Muhammad) has grown so powerful that even the king of the yellow skins (the Romans) has begun to fear him.' Thereafter, I remained convinced that Rasulullaah (Prophet of Allah) would dominate until Allah blessed me with Islam."

A person by the name of Ibn Naatoor was the governor of Ilyia, a good friend of Heraclius and the high priest of the Christians in Shaam (Syria, Lebanon, and Palestine). He narrates that once when Heraclius was visiting Ilyia (Baithul Maqdas) he appeared extremely unwell and restless on morning. In fact, some of his pastors even told him that he did not seem himself. Heraclius was an astrologer and could read the stars so when they asked him (about the reason for his ill disposition) he said to them, 'When I gazed into the stars, I saw that the king of the circumcised people had made his appearance. Which nation practices circumcision?' They told him, "It is only the Jews who practice circumcision, but you have nothing to fear from them. Simply circulate a command throughout your kingdom calling for all Jews to be killed."

They were still busy discussing this when an envoy arrived from the governor of Ghassaan, informing them about Rasulullaah (Prophet of Allah). When Heraclius had questioned the envoy, he instructed the pastors to investigate whether the envoy was circumcised. When they determined that he had been circumcised, he was asked whether the Arabs practiced circumcision. When he informed them that circumcision was customary amongst the Arabs, Heraclius said, "It is the king of this nation who has made his appearance." Heraclius then wrote a letter to a friend in Rome who was also an expert in astrology as he was. When the reply came from his friend which corresponded with the opinion of Heraclius that Rasulullaah (Prophet of Allah) had made his appearance and that he was a Prophet

Heraclius then invited the leading people of Rome to his castle in Hims and had all the doors locked. He then made an appearance and addressed them saying, "O leaders of the Roman people! Do you want to achieve success, good fortune and keep your kingdom? Simply follow this Nabi (Prophet)." When they heard this, everyone present started to flee like wild camels and headed for the doors, which they found locked. When Heraclius noticed their derision and lost hope in their accepting Imaan, he instructed his men to bring everyone back. He then said to them, "I told you this only to test your steadfastness in adhering to your religion. I have now witnessed it." They all prostrated before him and were satisfied with him. This was the final stand of Heraclius (he never accepted Islam).

Imaam Bukhari has narrates this incident in several places in his Saheeh Al Bukhari in different words. The other authors of the six most authentic Hadith compilations with the exception of Ibn Majah have also reported this narration from Zuhri who in turn narrates from Abaydullaah bin Abdullaah bin Utba bin Mas'ood from Hadhrat Abdullaah bin Abbaas - Al Bidaaya wan Nihaaya (Vol.4 p. 266). Ibn Is'haaq has also narrated from Zuhri as mentioned in Al Bidaaya wan Nihaaya (Vol.4 p. 262). Also narrating from Zuhri are Abu Nu'aym in Dalaa'l (p. 119) and Bayhaqi (Vol.9 p. 178).

Deputation to Axum (Abyssinia)

The letter inviting the Negus (Najashi) to Islam had been sent by Amr bin Omayah ad-Damari, although it is not known if the letter had been sent with Ja'far on migration to Abyssinia or at a later date following the Treaty of Hudaibiyya. The letter reads:

In the Name of Allah, the Most Benevolent, the Most Merciful.

From Muhammad the Messenger of Allah to Negus (Najashi), king of Axum (Abyssinia).

Peace be upon him who follows true guidance. Salutations, I entertain Allah's praise, there is no god but He, the Sovereign, the Holy, the Source of peace, the Giver of peace, the Guardian of faith, the Preserver of safety. I bear witness that Jesus, the son of Mary, is the spirit of Allah and His Word which He cast into Mary, the virgin, the good, the pure, so that she conceived Jesus. Allah created him from His spirit and His breathing as He created Adam by His Hand. I call you to Allah Alone with no associate and to His obedience and to follow me and to believe in that which came to me; for I am the Messenger of Allah I invite you and your men to Allah the Glorious, the All-Mighty. I hereby bear witness that I have communicated my message and advice. I invite you to listen and accept my advice. Peace be upon him who follows true guidance.

Having received the letter, the Negus (Najashi) was purported to accept Islam in a reply he wrote to Muhammad. According to Islamic tradition, the Muslims in Medina prayed the funeral prayer in absentia for the Negus on his death. It is possible that a further letter was sent to the successor of the late Negus.

Letter to Muqawqis

There has been conflict amongst scholars about the authenticity of aspects concerning the letter sent by Muhammad to Muqawqis. Some scholars such as Nöldeke consider the currently preserved copy to be a forgery, and Öhrnberg considers the whole narrative concerning the Muqawqis to be "devoid of any historical value". Muslim historians, in contrast, generally affirm the historicity of the reports. The purported text of the letter (sent by Hatib bin Abi Balta'a) according to Islamic tradition is as follows:

Purported letter sent by Muhammad to Muqawqis, preserved in the Topkapi Museum, Istanbul

In the Name of Allah, the Most Benevolent, the Most Merciful.

From Muhammad slave of Allah and His Messenger to Muqawqis, vicegerent of Egypt.

Peace be upon him who follows true guidance. Thereafter, I invite you to accept Islam. Therefore, if you want security, accept Islam. If you accept Islam, Allah, the Sublime, shall reward you doubly. But if you refuse to do so, you will bear the burden of the transgression of all the Copts.

"Say (O Muhammad): 'O people of the scripture! Come to a word common to you and us that we worship none but Allah and that we associate nothing in worship with Him, and that none of us shall take others as Lords beside Allah.' Then, if they turn away, say: 'Bear witness that we are Muslims' (those who have surrendered to Allah)." (3:64)

The Muqawqis responded by sending gifts to Muhammad (PBUH), including two female slaves, Maria al-Qibtiyya and Sirin. Maria became the concubine of Muhammad, with some sources reporting that she was later freed and married. The Muqawqis is reported in Islamic tradition as having presided over the contents of the parchment and storing it in an ivory casket, although he did not convert to Islam.

Letter to Khosrau

The letter written by Muhammad addressing the Khosrau of Persia was carried by Abdullah ibn Hudhafah as-Sahmi who, through the governor of Bahrain, delivered it to the Khosrau. The account as transmitted by Muslim historians reads:

In the name of Allah, the beneficent, the Merciful.

From Muhammad, the Messenger of God, to Kisra, the great King of Persia.

PBUH who follows the guidance, believes in Allah and His Prophet, bears witness that there is no God but Allah and that I am the Prophet of Allah for the entire humanity so that every man alive is warned of the awe of God. Embrace Islam that you may find peace; otherwise on you shall rest the sin of the Magis.

On receipt, the Khosrau reportedly tore up the letter in outrage. This reaction of enmity contrasts with the responses of the other leaders, and was supposedly due to Muhammad having placed his own name before that of the Khosrau.

Other personalities

Apart from the aforementioned personalities, there are other reported instances of correspondence. Munzir ibn Sawa Al Tamimi, the governor of Bahrain was apparently an addressee, with a letter having been delivered to him through Al-Ala'a Al-Hadrami. Some subjects of the governor reportedly converted to Islam, whereas others did not. A similar letter was sent to Hauda bin Ali, the governor of Al-Yamama, who replied that he would only convert if he were given a position of authority within Muhammad's government, a proposition which Muhammad was unwilling to accept. The then ruler of Damascus, Harith ibn Abi Shamir al-Ghassani, reportedly reacted less than favourably to Muhammad's correspondence, viewing it as an insult.

Jayfar and Abd, princes of the powerful ruling Azd tribe which ruled Oman in collaboration with Persian governance, were sons of the client king Juland (frequently Al Julandā based on the Perso-Arabic pronunciation). They embraced Islam peacefully on 630 AD upon receiving the letter sent from Muhammad through 'Amr ibn al-'As. The Azd subsequently played a major role in the ensuing Islamic conquests. They were one of the five tribal contingents that settled in the newly founded garrison city of Basra at the head of the Persian Gulf; under their great general Al Muhallab ibn Abi Suffrah and also took part in the conquest of Khurasan and Transoxania.

Chapter: 3

STATESMANSHIP OF PROPHET MUHAMMAD (PBUH) AND THE CONCEPT OF ISLAMIC STATE

Islam has an unambiguous vision on state. Politics is not apartheid to Islam. Islam has its own political system that is comprehensive in all nature. If we go through the history of Islamic statesmanship, prophet Muhammad (PBUH) is the typical leader and statesman. Actually there is no deference between Islamic ideology and political system. All other state should be studied their political system from Islam. So what is an Islamic state? It is a type of government primarily based on the application of *shari'a* (Islamic law), dispensation of justice, maintenance of law and order.

The first Islamic State was the political entity established by Prophet in Medina in 622 CE, under the Constitution of Medina. It represented the political unity of the Muslim *Ummah* (nation). It was subsequently transformed into the caliphate by Muhammad's disciples, who were known as the Rightly Guided (*Rashidun*) Caliphs (632–661 CE). The Islamic State significantly expanded under the Umayyad Caliphate (661–750) and consequently the Abbasid Caliphate (750–1258).

Prophet Muhammad (PBUH) as a Statesman

The embodiment of Islam, Prophet Muhammad (PBUH) is the founder of Islamic state in the world. He effectively establishes the rules and regulations of politics of Islam being a great statesman. Prophet Muhammad (PBUH)'s statesmanship was not like the contemporary leaders. His outstanding qualities make his typical politician and statesman. As a statesman he was merged with all qualities of a leader, he was a man of impeccable truthfulness and honesty. He is always winning the heart of his bitter opponents through his magnanimous and forgiving attitude. He always preferred the needs of public over his personal needs. While establishing justice, law and order, without having to resort to use of force even during initial establishment of his writ. He was always using wisdom, tact, forgiveness, negotiations and generosity to establish peace and avoiding war and bloodshed

Prophet Muhammad (PBUH)'s teachings fell in like with those of past revelatory prophets like Abraham, Moses and Jesus, and thus never actually spoke of Islam as being a new religion with new dogma, nor preached it under these pretenses. He preached Islam as a restoration of the Abrahamic archetypal religion, as well as the perfection of the two other major monotheistic religions, Judaism and Christianity; whose teachings were believed to have been corrupted over time. Through spreading religious dogma, Muhammad (PBUH)'s prophet hood was not much different from that of Jesus, Moses or Abraham. However, he did differ through his application of religious law (in this case Islamic Law) into state law.

Muhammad (PBUH) best exemplified a model religious state in Yathrib, where the people chose him as their leader based on his status and reputation among the people. Prophet Muhammad (PBUH) used this opportunity to implement Islamic Law in Yathrib; a model that worked so well, people of the city-state voluntarily converted to Islam based on the fairness and freedom it provided. Muhammad (PBUH) was now in a position no other prophet had ever been in. He used the advantage he had as a prophetic political leader to negotiate treaties and resolutions that were beneficial to the Muslims and thus further enhance the influence of Islam on non-Muslims in the Arabian Peninsula. His strategy worked so well that within the span of a few years, he was not only able to get the majority of the Arab population to convert to Islam, but he was also able to gain further political control.

Islam has always been preached to follow in line with the two other major monotheistic religions, Judaism and Christianity. Islam's close religious association with them may stem from the idea that their two religions' scriptures and overall purposes have been corrupted over the centuries. Islam was then a necessary religion for the sake of restoring the original teachings of Abraham and spreading the true word of God. Through this logic, one can naturally assume that if Muhammad (PBUH) were the messenger of a religion that spread the word of God by way of religious preaching, then he would fall under the category of Prophet, not political leader. He spread Islam first to the polytheists and recognized the Jews and Christians as "the People of the Book", confirming his continuation in the tradition of Abraham, Moses, Jesus and other revelatory prophets. Muhammad (PBUH) also recognized that the greatest threat to his message was polytheism and the only way to achieve his Prophetic goal was to rid the Arabian Peninsula of polytheism. Islam, though, would not be able to stop at spreading monotheism to polytheists. Muhammad (PBUH)'s mission later included either perfecting or fixing the corrupted religions of Judaism and Christianity. He preached that Islam was the perfect religion and that it was the combination of the original intents of both Judaism and Christianity, along with new concepts regarding law and justice.

Judaism's corruption began with wanting kingship throughout their lands, a concept that was a breach of their covenant with God and had altered the text of their sacred scriptures. Christians were also corrupted because of altered scriptures, but more so because of their belief that Jesus was the son of God, and not a prophet. Muhammad (PBUH), through recognizing the religious sovereignty of Jews and Christians, also recognized that their converting to Islam would make his religion that much stronger.

For all the similarities that Islam had with Christianity and Judaism, it had many differences. Islam, in following with the traditions of the Abrahamic religions, was an ethical religion created for the purpose of bringing morality to the world and spreading the belief in the oneness of God. This tradition, however, was where Islam's similarity to these religions ended. Muhammad (PBUH) was the first prophet, who

actually applied religious laws and scriptural text into state law. The ascension into politics by way of religion was probably a natural and necessary step for religion at the time because of the failings of Jesus to conquer the hearts and minds of the Roman Government, and also because during the time of Moses, city-states were much more common than regional based states (i.e., America, Babylon, Rome, Mesopotamia, Abyssinia, etc). Muhammad (PBUH) took the ethics and morals implied through Islam and actually used it to create fair and just social, judicial and legislative laws for the state. The impact of these laws was best exemplified during his time as leader of Medina.

Muhammad's (PBUH) taking over the leadership of Medina was based on his ability as a Prophet to most accurately interpret Islamic Law as the rightful law of the land. The best example of his abilities to translate religious teachings into state law would be the Constitution of Medina. Based on the only existing version of the historic document, there is evidence that the Prophet Muhammad (PBUH) repeatedly emphasized, in writing, the notion that all the implemented laws were not to be under the pretense of human interest, but rather, to be under the interest of God. For example, the Prophet Muhammad (PBUH) specifically begins the Constitution of Medina in praise of God, "In the name of God, the Merciful, and the Compassionate" and refers to all groups of people based on their standing in the eyes of God, not himself, nor any other human. Jews were categorized as the 'Believers', and were considered a single *Ummah* (community) alongside the Muslim population, while the polytheists are categorized as the 'Non-believers'.

The Constitution, in accordance with the Quran, allowed Muhammad (PBUH) to uphold the standards to which he believed all Muslims were to live by. Besides upholding the standards for society, it also upheld the rules and regulations by which the state would function, both judicially and legislatively. Among the rules and regulations included in the document were the pretenses under which war could be launched, and the duties of the citizens towards the state. These two specific rules and regulations were particularly new to the people of Medina, and later to the entire Arabian Peninsula, because they provided guidelines to people's lives as well as an organized form of government. The Constitution in its entirety, bound the people together by religious commonality, not kinship or tribal relations, as was still the case in tribal Arabia. Muhammad's (PBUH) role in this new state was that he would be the Chief Arbitrator of Medina; a role later expanded to unchallenged ruler of the Islamic Empire after further conquest of the Arabian Peninsula. His role as the unchallenged leader, and may be a direct result of his Prophet hood; there were only a handful of cases where he had interceded as a sectarian judge.

Prophet Muhammad's (PBUH) invasions and conquests were based on sectarian conquest, but for the purpose of spreading the newly founded religion of Islam. After being chosen as the leader of the Medinan's, Muhammad (PBUH) set his sights on conquering the hearts and minds of the Meccans.

Though he began with simple diplomatic treaties like the Treaty of Hudaibiya, he also was forced to declare war on the Meccan's thus displaying his military leadership. The Meccan tribal leaders and Muhammad (PBUH), however, agreed upon the Treaty of Hudaibiya, so that the Muslims could make pilgrimage to the Ka'aba. Muhammad (PBUH), though he wanted the treaty to work, realized that it was an impossible deal, and attacked Mecca, once blood was spilt between the two major parties during the third pilgrimage and war was declared under the pretenses of the Treaty. Mecca surrendered before it could be defeated, and thus, Mohammad (PBUH) attained total control of Mecca and achieved his ultimate goal of controlling the sanctuary that was the Ka'aba. By controlling the Ka'aba and Mecca, Muhammad (PBUH) had successfully fulfilled a Prophecy in which he was supposed to one day control Mecca. Thus, Muhammad's (PBUH) conquest over Mecca appears to be a result of his Prophet hood, not his sectarian governing abilities. This would also appear to be the case because as soon as the Meccan's surrendered to Muhammad (PBUH), he proceeded towards the Ka'aba to rid the city of its polytheistic nature by destroying all 365 idols present in the Ka'aba. Had Muhammad (PBUH) conquered Mecca as a statesman and not a Prophet, it is highly unlikely that he would have immediately proceeded towards the Ka'aba for religious reasons. He might have gone to set up a home for himself, or engage in a celebration of conquest among his military troops and army generals. He did not; instead, he immediately went to fulfill his duty as a Prophet, which was to primarily rid the region of its paganistic rituals and beliefs.

Islam is not just a religion, but also a way of life, and as such, its dogma crosses over into other aspects of life besides faith. Its crossover into social etiquette, judicial service and legislative services naturally provided a foundation for the ascension of the Prophet Muhammad (PBUH) into the political stream of life. His prophet hood consisted of many decisions that could be characterized as statesmanship. With that said, Muhammad's (PBUH) actions were always under divine guidance and intended to spread Islam (and never with the intent to further sectarian rule over the Arabian Peninsula), whether it was spreading the word of God to the polytheists, ruling over certain cities (i.e., Medina and Mecca) or negotiating various Treaties and Resolutions with non-Muslim parties. Muhammad's (PBUH) actions always reflected a very religious and Prophetic agenda and never that of a sectarian leader, thus putting to rest the silly notion by some scholars that Muhammad (PBUH) was more of a statesman than a Prophet.

The Essence of Islamic states and governments

The conception of a state in Islam is that of a commonwealth of all the Muslims living as one community under the guidance and direction of a supreme executive head. Islamic state is a state in which every Muslim has a right to serve his life according to the principles of Quran and Sunnah.

The object of an Islamic state is to establish the system of prayers and Zakat and to patronize whatever God and his Prophet (PBUH) regarded as virtuous and to forbid whatever they regard as evil. “If we great them authority in this land will establish regular prayers and pay Zakat and enjoin what is virtuous and forbid what is evil.”(Surah Al Hajj: 4)

Then how should be an Islamic state? The essence or guiding principles of an Islamic government or Islamic state is the concept of *Al-Shura*. Different scholars have different understandings or thoughts, with regard to the concept al-Shura. However, most Muslim scholars are of the opinion that Islamic *al-Shura* should consist of the following criteria.

- Meeting or consultation, which follows the teachings of Islam.
- Consultation following the guidelines of the Quran and Sunnah.
- There is a leader elected among them to head the meeting.
- The discussion should be based on *mushawarah* and *mudhakarah*.
- All members are given fair opportunity to voice out their opinions.
- The issue should be of *maslahah ammah* or public interest.
- The voices of the majority are accepted, provided it does not violate the teachings of the Quran or Sunnah.

Prophet Muhammad himself respected the decision of the *Shura* members. He is the champion of the notion of *al-Shura*, and this was illustrated in one of the many historical events, such as in the Battle of Khandaq (Battle of the Trench), where Muhammad was faced with two decisions, i.e. to fight the invading non-Muslim Arab armies outside of Medina or wait until they enter the city. After consultation with the *sahabah* (companions), it was suggested by Salman al-Farsi that it would be better if the Muslims fought the non-Muslim Arabs within Medina by building a big ditch on the northern periphery of Medina to prevent the enemies from entering Medina. This idea was later supported by the majority of the *sahabah*, and thereafter Muhammad also approved it. The reason why Muhammad placed great emphasis on the agreement of the decision of the *Shura* was because the majority of opinion (by the *sahabah*) is better than the decision made by one individual.

The Constitution of Medina

Whether Islamic state has any constitution or charter for administration? Yes, it is The Constitution of Medina or The Charter of Medina. It is prepared by Prophet Muhammad (PBUH) shortly after his arrival at Medina (then known as Yathrib) in 622 CE, following the *Hijra* from Mecca.

The preamble declares the document to be "a book [kitab] of the prophet Muhammad to operate between the believers [mu'minin] and Muslims from the Quraysh tribe and from Yathrib and those who may be under them and wage war in their company" declaring them to constitute "one nation [*ummah wāḥidah*] separate from all peoples". The constitution established the collective responsibility of nine constituent tribes for their members' actions, specifically emphasizing blood money and ransom payment. The first constituent groups mentioned are the Qurayshi migrants, and then eight other tribes. Eight Jewish groups are recognized as part of the Yathrib community, and their religious separation from Muslims is established. The Jewish Banu Ash shutbah tribe is inserted as one of the Jewish groups, rather than with the nine tribes mentioned earlier in the document. The constitution also established Muhammad as the mediating authority between groups and forbids the waging of war without his authorization.

The constitution formed the basis of a multi-religious Islamic state in Medina.

The constitution was created to end the bitter inter-tribal fighting between the rival clans of Banu Aws and Banu Khazraj in Medina, and to maintain peace and cooperation among all Medinan groups. Establishing the role of Muhammad as the mediating authority between these two groups and all others in Medina was central to the ending of Medinan internal violence and was an essential feature of the constitution. The document ensured freedom of religious beliefs and practices for all citizens who "follow the believers". It assured that representatives of all parties, Muslim or non-Muslim, should be present when consultation occurs or in cases of negotiation with foreign states. It declared "a woman will only be given protection with the consent of her family", and imposed a tax system for supporting the community in times of conflict. It declared the role of Medina as a *Haram* ("sacred place"), where no blood of the peoples included in the pact can be spilled.

The division of the constitution into numbered articles is not in the original text and, consequently, the numbering of clauses differs in different sources but there is general agreement on the authenticity of the most widely read version of the charter that is found in the pages of Ibn Ishaq's *Sirah Rasul Allah*.

In Islamic rule non-Muslims have their own rights. Following are the rights on the condition they "follow" the Muslims:

1. The security of God is equal for all groups,
2. Non-Muslim members will have the same political and cultural rights as Muslims. They will have autonomy and freedom of religion.
3. Non-Muslims will take up arms against the enemy of the nation and share the cost of war. There is to be no treachery between the two.

4. Non-Muslims will not be obliged to take part in religious wars of the Muslims.

Nature of Islamic political system

Islam highly appreciated political development. If we define the development in a comprehensive Islamic perspective is revitalization of Islamic culture and of Islamic socio economic, political and other institutions for the realization and actualization of the Islamic civilization. It implies that political development in Islam is an intrinsic part of overall development. Political development in Islam can be therefore defined as promotion of Islamic political culture and the building of Islamic political institutions, structures and administration. Islam is a complete code of life. It does not believe in the separation of religion form political science. Islam takes an integrative view of human life which it declares to be a preparation for the life hereafter the life in this world is meant for preparing for the eternal life of the next world, which is ever lasting. The concept of Islamic state should be understood on this very principle of Islam.

- I. Sovereignty of Allah:** Sovereignty of Allah is the fundamental principle of the Islamic concept of state. In Islam, sovereignty does and can belong to Allah and no one can claim to be sovereign. He is omnipotent, omniscient, Omni-competent and omnipresent. The principle of Allah's sovereignty does not recognize the possibility of dictatorship absolute monarchy or autocracy in an Islamic state.

“To Allah belongs the sovereignty of the heavens and the earth.” (42: 48)

“It is He who gives life and death He has power over all things.” (42: 48)

“He is the first and last, the Evident and the Immanent.”

- II. Khilafat:** The Holy Quran proclaims the vicegerency of man. The institution of Khilafat came into being after the demise of the Holy Prophet (PBUH). Under the sovereignty of Allah and the authority of his law, the caliph is the temporal ruler of the state and the defender of the faith. Quran says:

“And when the lord said unto the angels: Lo! I am about to place a khalif (vicegerent) in the earth.” (2: 30)

“Lo! The earth is Allah's. He gives it for an inheritance to whom He will and lo! The sequel is for those who keep their duty, (unto Him).” (7: 128)

- III. Government by consultation:** Mutual consultation among the Muslims is a commandment of the Holy Quran and an injunction of the Sunnah of the Holy Prophet (PBUH).

Quran says: “The affairs of state are run by their mutual consultation.” (Surah-Ash-Shura)

The institution of *Majilis-e-Shoora* was developed by the *Khulfa-e-Rashideen* after wards.

- IV. **Obedience of the ruler:** The Quranic injunction calls upon the Muslims to obey the supreme commander among them.
- V. **Participation of public in state affairs:** Muslims shall be consulted in the affairs of state through their leaders in whom they profess confidence.
- VI. **Equality of all mankind:** In Islam, there is no distinction or discrimination of man and man on the ground of race, colour, language, profession or country. All persons are equal in Islamic state.
- VII. ***Amr Al Maruf wall Nahi An-Al-Munkar* (order good and punish wrong):** Islam enjoins the state to maintain morality. It asks the Muslims and the ruler to order good and punish wrong.
- VIII. **Collection of *Zakat*:** Collection of *Zakat* is one of the essential functions of the Islamic state and a primary duty of the Muslims.

Concept of State and Khilafat

Most of the jurists and philosophers upheld the idea of a single state known as the Khilafah under the leadership of Khalifah. The Islamic state existed under a single Khalifah for a long time. Later in some areas sultans or *Amirs* started assuming power in different regions within the caliphate, and more than one Muslim state had come into existence now question is what is the status of those states in relation with Khilafat.

(I) View of Al-Mawardi

Most Mawardi defines caliphate as the institution replacing property in the defense of the faith and the administration of the world. It is demanded by the *Shariah*, not by reason.”

(II) View of Al-Ghazali

The view of Al-Ghazali is, while the practical affairs of the state are to be left to the sultan or Amir Khalifah should devote himself to religious and spiritual functions.

(III) View of Ibn-Taimiyah

He declared that period of the Prophet could not be described as anything but *nubuwwah*. The Prophet’s authority arose from his functions as a prophet and not the head of the state. Then he proceeded to separate the period of the first four caliphs from that of the *umayyads*, calling the former as *Khilafat al Nabuwwah* and the latter as *Mulk*. The *Khilafat-al-Nabuwwah* being

inspired could not be passed on in succession or even imitated. The only thing that could be passed on was the principle of the supremacy of the *Shariah*. By doing this he provides that legal foundation for a multiplicity of states.

Classification of states by Ibn-Khaldun

Ibn Khaldun distinguishes four kinds of states as they had developed the history of Islam.

1. **Khilafat:** It was the ideal Islamic state established by the Holy Prophet (PBUH) under Divine guidance of the Quran and maintained by the four *Khulfa-e-Rashideen*.
2. **Mulk under shariah:** When the influence of the religion declined among the people the ideal state of khilafat was replaced by shariah. Although the outward form was Khilafat was preserved, but its inward form was changed though it was not so good as the ideal Islamic state, nevertheless, it was the second best, because it was still governed by the divinely promulgated shariah.
3. **Mulk under Sayasa Aqlia:** The last state was the mulk or absolute monarchy under its rational regime, (*siyasa aqlia*) and political laws (*qawanin siyasa*) under it, shariah was merely a routine matter of religious injunction rites and rituals. The authority of the ulema to interpret it had ceased or rather it was confined to the duties of the judge or qazi the fatwas of the mufti, who were under the political of the ruler.
4. **Siyasa madaniyya:** It was hypothetical state and never existed in actual life and history.

Duties of State

Following are the duties under Muslim state:

1. Each Muslim community must establish din in accordance with the first purpose of the law.
2. A state must ensure the safety and welfare of all human beings under its governance.
3. The state must establish conditions for a sound family system in accordance with *shariah*.
4. The state must provide conditions for the growth of healthy minds e. g. by providing freedom of expression etc.
5. The state must ensure the economic well being of the community as a whole.

Distinguish between Islamic state & western concept of state

I. As to sovereignty

- (I) In Islamic state sovereignty belong to God.

(II) In western concept of state sovereignty belong to the people.

II. As to making authority

(I) In Islamic state law making authority is only God.

(II) In western concept of state law making authority are people.

III. As to religion

(I) In Islamic concept of state religion has important role and state religion in Islam.

(II) In west the state may not have religion.

IV. As to legislation

(I) In Islamic state law making authority i. e. legislation is *Majilis-Shura*. The law making powers of *Majilis-Shura* are limited.

(II) In western concept of state the legislature is called parliament. It has unlimited powers of law making.

From the above rules we can assume that how Islam differentiates from other religion and how prophet makes difference from other leaders. No any statesman of the world will overtake the prophet in statesmanship. Even though at present Arabian Peninsula or African countries under monarch system no persons are complaining about it. All are pleased with Islamic rules the reason why Muslim rulers are trying to implement the justice.

Chapter: 4

CONCLUSION

As I have discussed in the previous chapters, Prophet Muhammad's (PBUH) diplomatic career was a touchstone for world people. His diplomatic skill won him not only to spread Islam in Arabian Peninsula but deferent parts of the world. Now Islam is the second largest religion in the world. Nowadays Islam is very fast expanding religion in the world.

In the very introduction I have mentioned the teenage of prophet Muhammad (PBUH) he has showed his diplomatic and leadership even in childhood days. If we go through the diplomacy of prophet Muhammad (PBUH), he established methods of communications with other tribal or national leaders through letters, assigning envoys and sometimes visiting them personally.

In the early time, Muslims are protected by Negus (Najashi); the Christian ruler of Axum (Abyssinia) is one of the maiden diplomatic outcomes from the part of prophet. Prophet's journey to Ta'if is another diplomatic movement, where he himself invited them to Islam. Even though at first it was a flop but later they massively embraced Islam.

The Aquaba Pledges in AD 620-21 were famous. That was in between Muslims and Quraish. It was in two times such as First Aquaba Pledge and Second Aquaba Pledge. Hudaibiyya Treaty in AD 628 is very important while analyzing prophetic diplomacy. Meanwhile even the followers criticized him in this treaty, but he was very true if we check its after effects.

Prophet has written letters to several leaders and kings in order to invite to the Islam and also seeking help from them. Some of them are the Negus (Najashi) of Axum (Abyssinia), Heraclius of Byzantine Empire, the Muqawqis of Egypt, Khosrau, Sassanid king of Persia etc.

The second part of the study is on the statesmanship of prophet Muhammad (PBUH). Islamic ideology is not only a religious framework but it is a constitution of state also. Politics is not apartheid to Islam. Islam has its own political system, which is comprehensive in all nature. If we look to the history of prophet, he was a great leader and a statesman. Islamic rule is based on Quran and prophetic narrations. There are so many rules for Islamic government as I mentioned in the previous chapter.

As a statesman prophet won the people of the world. Gandhi and other world leaders even praising Islamic ruling system. As a statesman he was merged with all qualities of a leader, he was a man of impeccable truthfulness and honesty. He is always winning the heart of his bitter opponents through his magnanimous and forgiving attitude. He always preferred the needs of public over his personal needs. While establishing justice, law and order, without having to resort to use of force even during initial

establishment of his writ. He was always using wisdom, tact, forgiveness, negotiations and generosity to establish peace and avoiding war and bloodshed. Even at the time of war prophet kept his maximum in the rights of human. In a nutshell, prophet used all his life time for the welfare of public. The hope of world people rests only in his hand.

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