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PROFOUND DISCUSSION OF ISLAMIC DIPLOMACY: RULES AND OBJECTIVES GOVERNING THE APPOINTMENT OF AMBASSADORS TO FOREIGN COMMUNITIES FOR EFFECTIVE COMMUNICATION

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ABSTRACT:

This article explores the discussion of the principles and laws governing international affairs and basic requirements to pact with other nations for the construction of mutual interests. It also explains the rules, strategies and goals that is considered while establishing relations with other nations. The leadership and guidance regarding it, of the Holy Prophet Muhammad (peace be upon him) holds profound significance and influence in the history of diplomacy, foreign connections and international relations. Following paper presents a detailed analysis of the principles guiding the selection of ambassadors and the methodology opted for mutual communication among international communities during the time of the Holy Prophet (PBUH). Drawing on primary sources from the Qur'an, Hadith (sayings and actions of the Prophet), and historical accounts of Sufism, this research delves into the core principles that underpinned the appointment and launching of ambassadors during the prophetic era. It also weighs and examines the qualifications and attributes that ought to be sought in ambassadors,

considering factors such as piety, wisdom, knowledge, linguistic proficiency, and diplomatic wit.

The study also sheds light on the strategies opted by the Holy Prophet (PBUH) to nurse the mutual understanding and communication with various international communities including the Super Powers of the time. This includes the usage of diplomatic envoys, treaties, agreements, and interfaith dialogue to establish sustainable peace and resolutions of complex conflicts. Moreover, the paper explores the Sufism's approach towards addressing cultural differences and fostering tolerance among diverse communities. We observe from different instances from history when it was emphasized by Sufis and Mystics to honor and respect the customs and beliefs of others, thereby adding to an environment of mutual cooperation. The objectives of the study embedded in aiming at procuring valuable guidance into non-spatial and non-temporal principles of ambassador selection and intercultural communication, with potential lessons and rules that can be applicable in contemporary international relations. Study follows a comprehensive analysis regarding understanding the rules of the employed diplomatic practices and principles. To cut short the whole discussion, study defines the leadership qualities in fostering peaceful coexistence, mutual respect, and effective communication among international communities, offering enduring lessons for diplomats, scholars, and practitioners of international relations.

INTRODUCTION:

Ambassador has own justification and importance. He plays vital role for the reorganization representation of his country. Methodology of the selection of ambassador is shown is seerah of Holy Prophet Muhammad (P.B.U.H) whose people were appointed by the Holy prophet (P.B.U.H) as ambassadors? What were their attributes? What were the etiquettes of diplomacy. It has been seen in the biography that while choosing an ambassador, the Prophet (P.B.U.H) used to see that he should be strong, long-lived and beautiful in appearance. Moreover, the person who is being sent as an ambassador should know the language and customs of the people, and that he should have traveled a lot. That is, the countries in which he is being sent, he should know the laws there. Know the ways. One adjective is to have a very intelligent and quick response. Among the ambassadors whom he sent, Hazrat Dahiyyah Kalbi (R.A), was so beautiful that Hazrat Gabriel (A.S) often came in his form. He (P.B.U.H) sent him to Caesar, the king of Rome. He was so brave that when he entered Caesar's court and saw that all the people had prostrated themselves before Caesar, he remained standing. He was asked to prostrate himself, so he refused and said, "I do not prostrate to anyone but Almighty Allah." This is the letter, you have to take it, he took the letter. ¹ Hazrat Kalbi was the first ambassador who was selected by Holy Prophet (P.B.U.H).

The second ambassador was selected by Holy Prophet (P.B.U.H). Hazrat Hatib bin Abi Baltaa (RA). He (P.B.U.H) sent him to the king of Egypt. He was so intelligent and present answers that the king of Egypt, Muqoqs, regularly debated with him and he gave him such answers as to silence him. For example, he said that when he migrated, the people of Makkah forced the Holy Prophet (P.B.U.H) to leave, so why didn't the Prophet (P.B.U.H) curse them? Hazrat Hatib said that when Hazrat Isa (A.S) was crucified by the Jews, why did they not curse? The king of Egypt was amazed and said:

"You are a wise man and come from a very wise being" ²

Third ambassador was Hazrat Amr bin As. He (P.B.U.H) sent him to Oman, the capital of which is Muscat today. There were two brothers ruling, one named Abd and the other named Jafar. Hazrat Amr bin as stayed here for several days, inviting them to religion and answering their bitter questions, until these two brothers became Muslims and returned to Medina. ³

The fourth ambassador of the Prophet was Hazrat Abdullah bin Huzafa Shammi (RA). He (P.B.U.H) sent him to Kasra, the king of Iran. Kasra did not allow him to enter his palace and said to bring the letter to me. Hazrat Abdullah bin Hudhafa refused that I will give the letter of Rasoolullah (P.B.U.H) in the hands of Kasra, otherwise I will not give it. Kasra had to be forced to call, because he considered it against his honor that a Bedouin from Arabia should come to my throne and put a letter in my hand. When Kasra called him and read the letter, it was written:

"Beginning with the name of Allah, who is Merciful and Compassionate."
This letter is from the Holy Prophet to the King of Persia, Kasra.

Kasra was angry that why did he write his name first and why did he write my name later. In anger, he tore up the letter of the Holy Prophet (P.B.U.H) and Hazrat Abdullah saw this and came back. When his anger cooled down, he said to call that person, but Hazrat Huzafa had gone. ⁴ This was a symbol of their independence and bravery.

We can divide the foreign policy of the Holy Prophet (peace and blessings of Allah be upon him) into three major periods, one period is from Hijrah to the Peace of Hdaybiyah, the second period is from the Peace of Hdaybiyah to the Conquest of Makkah and the third period is from the Conquest of Makkah to the period of the Prophet's Emigration to the Peace of Hdaybiyah. The foreign affair adopted by the Prophet (P.B.U.H) was to stabilize the internal affairs and establish peace and order before making any advance outside the Madinah. First of all, he (P.B.U.H) called was and Khazraj and gave them a beautiful name, "Ansar". Then the emigrants were joined with the Ansar, a blessed ceremony was held in which each emigrant was made the brother of an Ansari. It is called "Mu'akhah", meaning brother-hood, and thus united the two major groups of the Companions, then made a treaty between the Muslims and the Jews that we call the Treaty of Madinah. In this way, a unity and peace and order were established inside Madinah, after that the Prophet (P.B.U.H) turned his attention outside Madinah and made treaties of truce or cooperation with the tribes that were around Madinah. He (P.B.U.H) dealt a huge blow to the economy of the Quraysh after the Hijra. If you look at Madinah Munawwarah on the map, Makkah Sharif is south of Madinah and Syria is north of Madinah. Further south of Makkah is Yemen. That is, Yemen is in the extreme south of the Arabian Peninsula and Syria is in the extreme north. If you go north from Yemen, you will reach Makkah after about 1,000 kilometers. If you continue traveling north, you will reach Madinah after about 400 kilometers. If you continue the journey further, you will reach Damascus (Syria) after about one thousand three hundred (1300) kilometers. In fact, it

was a trade route from Yemen to Syria, which Allah Almighty has also mentioned in Surah Quraysh. There are the words "Winter Journey and Summer Journey", which means winter journey and summer journey. Quraysh Makkah used to make two major trade trips a year, one trip in summer to Syria and one trip in winter to Yemen. This commercial journey of Quraish used to go through the same commercial highway that passes through Madinah. Prophet Muhammad (P.B.U.H) closed this highway and made an agreement with all the tribes on this highway to not let Quraysh pass through here. Be weakened. At first you established internal peace and then advanced to go out and block this highway, but soon we see that the Jewish tribes broke the agreement, first the tribe of Banu Qainqaa and then Banu Nazir. After Banu Quraizah, the third tribe broke the agreement. The crime of Banu Quraiza was probably the greatest among all Jews. He violated the most important provision of the Covenant of Madinah. This clause stated that if Madinah was attacked, all the people would defend Madinah, and it was also stated that no person from Quraysh would be given shelter in Madinah, and no Jew would leave Madinah without the permission of the Holy Prophet (P.B.U.H) ⁵. This agreement has 52 clauses, 25 are related to Muslims and 27 are related to relations between Muslims and non-Muslims. Do read it if you get a chance. Banu Quraiza met the Quraish in clear violation of the treaty of Madinah, and invited them and another big tribe "Ghatfan" to attack Madinah. Quraysh and Ghatfan brought an army of 20,000 and besieged Medina. This battle was a trench, Allah helped in it and the enemy returned unsuccessful. When the Messenger of Allah (P.B.U.H) finished the Ghazwa trench, he (P.B.U.H) came home and began to take off his war clothes. At that time, Hazrat Jibreel (A.S) came and said, "O Messenger of Allah! The angels have not taken off their war clothes yet, why are you taking them off? Allah's command is that you (P.B.U.H) tell the Companions to advance towards Banu Qurayzah and punish them. He (P.B.U.H) went to Banu Qurayzah and besieged them. Hazrat Sad bin Muadh gave judgment about him and he was severely punished. The punishment of Banu Qurayzah was a very important event, one of the effects of which was that the Quraysh were forever disappointed, because whenever they attacked Madinah they had in mind that we would seek help from the Jews. And will harm the Muslims, but now this power is gone. Banu Qurayza had left before Banu Nazir and settled in Khyber, the men of Banu Quraiza were killed and the rest were enslaved.⁶

Ghazwa Khandaq took place in the fifth year, followed by Hudaibiyah in the sixth year. It so happened that the Holy Prophet (P.B.U.H) saw a dream that he was entering Makkah and performing Tawaf. He (P.B.U.H) took fourteen hundred companions with the intention of Umrah and left for Makkah. Quraish did not allow them to enter Makkah. Although they were not in a condition to fight, but they made it a problem of ego that what the Arabs would say about us. He (P.B.U.H) said, "I have not come with the intention of war, but I have come to perform Umrah." Quraish sent one of (P.B.U.H) chiefs, Suhail bin Amr, as an ambassador, and a treaty was signed with the Holy Prophet (P.B.U.H). In this agreement, there will be no war for 10 years and if anyone from the Quraish comes as a Muslim, then the Muslims will return him, but if a Muslim leaves his religion and joins the infidels, then they will not return him from the Quraysh. . There were a few other conditions and

it was also that if other tribes wanted to be included in this agreement, they could be included. The tribe of Khuzaa was joined by the Muslims and the tribe Banu Bakr was joined by the Quraysh. The agreement had just been concluded when the person who made the agreement on behalf of the Quraish, Suhail bin Amr, his own son Abu Jundal, who had become a Muslim, fled from Makkah and came to the Muslims. Sohail bin Amr said, "O Muhammad, this is the first case for you to follow this agreement, you should return it." The man shouted that I have broken the chains, how will you send me back? Prophet (P.B.U.H) said: O Abu Jundal! Be patient, we have made an agreement and we abide by the agreement, we cannot violate it. The Prophet (P.B.U.H) sent him back, but later it happened that some women came as Muslims, and Allah commanded them not to send them back, but their polytheist husbands, who had given them the right to dowry. You should return the dowry to their husbands so that there is no excess, this was the end of justice. In Surah Mumtahna Almighty Allah revealed the following verses:

O you who have faith, when believing women come to you after migrating, examine them (whether they are believers), and only Allah knows the truth of their faith. Then when you are sure that they are believers, do not turn them back to the disbelievers. It is not halal for them, nor are they halal for them, and pay them what they have spent on the disbelievers.”⁷

The effects of this agreement were amazing the biggest effect being that this agreement was declared by Almighty Allah as a great victory and the reason for this was that the Muslims had the opportunity to offer Dawah to the religion, for the first time between the Quraysh and the Muslims. Peace was established and there was an opportunity for Muslims to openly invite to religion. The agreement was for ten years, but the Quraysh broke it after two years, these two years were enough that Imam Zahri, who is a great muhaddith, writes that the number of people who became Muslims in these two years is more than them who became Muslim in nineteen years.⁸ That is, thirteen years in Makkah, and this is the event of the sixth Hijra, that is, six years after the Hijra, so during those nineteen years, fourteen hundred companions were with the Holy Prophet (P.B.U.H) in Hudaibiyah, but two years later, when he (P.B.U.H) advanced towards Makkah. There were ten thousand people with him. After that, when the Battle of Hunain took place, there were twelve thousand people, after that, when the Battle of Tabuk took place in the next year, there were thirty thousand Companions, and after that, when the Prophet (P.B.U.H) performed the Farewell Hajj in 10 Hijri, there were more than one hundred thousand Companions. This has proved that Islam spreads in the form of peace, not in the form of war. For those who say that Islam spread by the force of the sword, these figures will be of great interest that there were nineteen years of continuous conflict from the advent of the Messenger of Almighty Allah (P.B.U.H) to the peace of Hudaibiyah. How many wars were fought in them and how many military units were sent, but only fourteen hundred people became Muslims, who pledged allegiance to the Prophet (P.B.U.H) in the Peace of Hudaibiyah, which is called the pledge of Rizwan.

Holy Prophet (P.B.U.H) personally participated in twenty-eight expeditions and he sent twenty-eight military units under the leadership of the Companions.

After the Peace of Hdaybiyah, the Battle of Khyber took place, because when the Holy Prophet (P.B.U.H) was satisfied with the south (from Makkah), he worried about the north. There is Khyber where the Jews had settled and were preparing to attack. He suddenly attacked them. The Prophet (P.B.U.H) arrived at night, the Jews did not even know. When they found out in the morning, they fled and closed the fort. The Prophet (P.B.U.H) conquered all the forts one by one. The Jews of the last fort expressed their willingness to make peace with them. There are small towns in the surroundings of Khyber, including Taima, Fadak and Wadi Qura. Jews were settled there. He (P.B.U.H) made peace with them. The main clause of the peace was that they would send half their grain, like the people of Khyber, as tribute to Madinah. This was the policy of Prophet (P.B.U.H) regarding tribute. Meanwhile, during the two years of the peace of Hdaybiyah, he sent letters to the kings and invited them to Islam. Among the kings who sent letters, Caesar of Rome, Kasra Shah of Iran, King of Egypt Muqoqs, King of Abyssinia, King Jafar of Oman, King of Harin, King of Munzar and King of Yemen, Hazan, among them, some of the chiefs became Muslims, such as Yemen. The king of Haan, the king of Oman had two brothers Abd and Jafar, both became Muslims, Najashi also became Muslim, some did not become Muslims, but they confirmed the prophethood of Muhammad (P.B.U.H), just like Caesar Rome confirmed that he is indeed a prophet. The king of Egypt, Muqoqs, confirmed that he was indeed a prophet and sent gifts for him. There were some who denied and insulted, like Kasra, he tore the letter of the Prophet ((P.B.U.H) and behaved rudely. There were some who overstepped all the limits of diplomacy and killed the ambassador of the Holy Prophet. It was the governor of Damascus, although he was an Arab, but he was an agent of the Romans, he killed the ambassador of the Prophet (P.B.U.H). Prophet (P.B.U.H) avenged this murder.

The salient features of the Prophet's foreign affairs are summarized as follows:

1. Foreign policy will be independent. It was not derived from any previous system or the current system.
2. First of all you should pay attention to internal peace.
3. To weaken the enemy economically, as mentioned by closing the trade highway of Quraish
4. You must show strength in front of the enemy. The Ahzab campaign (trench) lasted for a month and the Muslims suffered one of the worst sieges ever made by Quraysh and Ghatfan.
5. Always prioritized peace over war and has tried to ensure that there is no war and peace, even though one is in a better position. People ask me any

conditions, I am ready to accept so that the House of Allah is respected and no blood is spilled in the House of Allah.⁹

6. Keeping the promise even if there is no harm in it. That is, whatever agreement has been made, it has to be accepted and followed. You (P.B.U.H) have always taken care to protect the life, property and honor of your ambassadors and if any harm was done to them, you (P.B.U.H) avenged that loss. When the Governor of Damascus killed the Messenger of Allah (P.B.U.H) and he (P.B.U.H) was informed, he (P.B.U.H) immediately sent an army of three thousand to avenge him. This was a battle to the Moot. The Romans also sent an army to help their governor. The governor of Damascus gathered an army of ninety thousand, three thousand versus ninety thousand, so there were thirty servants against one companion. The Holy Prophet (P.B.U.H) made Hazrat Zayd bin Haritha the Amir and said: If he is martyred, then make Jafar bin Abu Talib the Amir, and if Jafar is martyred, then make Abdullah Bin Rawahha the Amir, and if he is also martyred, then whoever you want. Choose your rich. These three emirs were martyred one after the other, then the Muslims chose Hazrat Khalid bin Waleed as the emir. They fought continuously for many days, that is, the army of three thousand fought against the army of ninety thousand until Hazrat Khalid returned to Medina with his army. It was the policy of the Prophet (P.B.U.H) that in whatever condition he was in, whether he was in power or in a state of weakness, he (P.B.U.H) would respect his ambassadors, honor them and take revenge if any harm was done to them.

7. The Holy Prophet (PBUH) did not force any person to become a Muslim in all the areas he conquered, rather he conveyed the invitation to the religion. If there is any obstacle in the way of invitation, then it has been removed, so that the correct message reaches the people, they know that this is the message of Almighty Allah and His Messenger and these are the claims of the polytheists. After that, the correct message should reach the people, let them know that this is the message of Almighty Allah and His Messenger and these are the claims of the polytheists. After that, people should be left to their own freedom, if they want to accept Islam, if they want to remain in their disbelief, because Allah Almighty has said in Holy Book:

"Whoever his heart desires become a believer and whoever his heart desires remain a disbeliever"¹⁰

It is a golden principle that Islam has indeed ruled for thousands of years, but it has never forced recruitment into the religion. Muhammad bin Qasim conquered Sindh in 712 AD and then the conquests continued, but the Muslims were always in the minority, because they never forced recruitment into Islam. It has been around seven and a half hundred years, Muslims have been in the minority here, because they have never been forced to recruit, otherwise, if they come to forced recruitment, it takes two or three generations to convert people to Islam with the force of a stick. The children who will be born after that, obviously, will be Muslims, but Islam has not allowed this, nor has it ever been authorized as a policy. These are rules of Islamic foreign

affairs, if these rules and manners are adopted with heart and soul then Muslim Ummah will be able to achieve his goal Insha Allah.

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