



Muhammad's Diplomacy: A beacon for Contemporary International System

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ABSTRACT:

The contemporary international system could best be described as a system made of composite elements whose structure is shaped by an array of complex realities. These realities (factors) which include instrumental actors that participate in international politics such as; States, international organizations, NGOs, sub-national entities, as well as individuals, are fundamental in determining how the world functions today. For much of the last four centuries since the enlightenment period in Europe, two theories of the international system and their surrogates dominate the political landscape; realism and neo-realism on the one hand, liberalism and neo-liberalism on the other. These theories envisioned a bipolar and a unipolar world respectively with little or no regard for multilateralism resulting into a crass and chaotic international system. Thus the discourse within contemporary international system has never been murkier and opaque requiring a vibrant intellectual yet institutionalized way of thinking to provide a roadmap toward a more balanced and effective international system. In a systematic fashion, this paper adopts Prophet Muhammad's strategy relative to diplomacy and statecraft as framework to articulate an integrated contemporary international system. The implications of this integrated framework, the paper argues, will engender a more robust and effective system based on multilateralism and interdependence where force will have no stake in international relations.

Keywords: Diplomacy, Contemporary International System.

1.0 BACKGROUND

There is no gain ascertaining the fact that man is a social animal. Ever since his creation, man has always felt the need to socialize and cooperate for the common good. Human societies, though, complex in their structure and composition, are meant to coexist harmoniously. The creation of man to take on diverse form, was deliberate and made for a purpose

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا﴾ [الحجرات: 13/49].

Mutual acquaintance and fraternity is the purpose of this divine scheme. Diversity encompasses all realm of human nature

﴿وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ﴾ [الروم: 22 / 30].

Plurality in language, race, nationality, and ethnicity were alluded to in these verses. And this (plurality) includes not only race and nationality, but worldview also

﴿لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا﴾ [المائدة: 48/5].

The nation of Islam; from the generation of Adam (AS) to the time of Muhammad (SAW), was built on a firm monotheistic foundation. However, despite their monotheistic heritage, these generations were not monolithic. For there was a great deal of diversity in values, and worldview amongst the nations of Islam. It is this diversity that gives the Muslim civilization its unique identity. One which sets it apart from other civilizations: whether Eastern or Western. Diplomacy, a term that literally describes the art of dealing with people in a sensible and tactful way, is an artery in the overall manner of prophet's engagement

﴿وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ﴾ [آل عمران: 159/3].

The Shura (consultation), akin to multilateralism, is an important institution in Islamic political thought. Through which the prophet unified an erstwhile hostile communities to constitute a common front. The prophet brought his diplomatic skills to bear whenever he is confronted with issues as attested to in the above verse. Which says if he were stone hearted, and authoritarian, he wouldn't have attracted significant followership. Thus our goal in this paper is to highlight the diplomatic acumen of Muhammad (SAW) and show its relevance to the contemporary period. The paper is divided into segments:

Part one highlights the Prophet's diplomatic skills as a youth before prophet hood. And part two covers his statecraft and diplomatic strategies before and after the hijra.

Nonetheless, throughout the discourse, the paper tries to show the relevance of his legacies relative to diplomacy and statecraft to the Muslims in particular, and the contemporary international system in general.

2.0 PART ONE: MUHAMMAD'S DIPLOMATIC ACUMEN BEFORE PROPHETHOOD

For the Muslim, the prophet's conduct is God-breathed and is relevant for teaching, rebuking, correcting, and training in righteousness

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ﴾ [الأحزاب: 21/33].

This fact was corroborated by the prophet's life history. The polemical history itself couldn't help but vouch for his excellent moral rectitude. While growing up as a young man, Muhammad had exhibited an uncommon moral standing which defies all

Muhammad's Diplomacy: A beacon for Contemporary International System

expectations of a young man growing up in a hostile environment of Arabia during the late sixth and early seventh century C.E.

﴿أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ (1) وَوَضَعْنَا عَنكَ وَزْرَكَ (2) الَّذِي أَنْقَضَ ظَهْرَكَ﴾ [الشرح: 3-1/94].

He was twenty during the times of the sacrilegious wars which led to a considerable loss of life and property between the warring factions: Quraish along with Banu Kinanah on the one hand, and the Qais 'Ailan tribe on the other. Customarily, youth of his age makes the frontlines, but he never took part in those bloody clashes. He attested to having seen God's hands in molding his character

I have never tried to do anything the people of ignorance did except for two times. Every time Allah intervened and checked me from doing so and I never did that again¹.

Thus, throughout his youth, he portrayed exemplary social attributes.

He was an exemplary man of weighty mind and faultless insight. He was favored with intelligence, originality of thought and accurate choice of the means leading to accurate goals².

His early life provides a guide toward the ethics of diplomacy. He was known for open-mindedness which made him shun prejudice. He was also distinguished among his people for altruism, multilateralism, and sincerity. "[Thus] his fellow citizens, by consent, gave him the title; Al-Ameen."³

These qualities point to the prophet's diplomatic acumen which enabled him took "an active part in useful constructive dealings."⁴

Today, these attributes constitute the skills necessary for career diplomats. A diplomat must have an open and serious spirit, low ego and humor, and the ability to remain calm under pressure and must also be discreet and patient, neither too timid nor too excitable.⁵

3.0 Rebuilding Al-Ka'abah and the Arbitration between the Disputing Clans

Muhammad's (SAW) unsurpassed diplomatic prowess made him assumed a leading role as an arbiter during the crisis of rebuilding the Ka'bah. He was thirty five.⁶ And his heroism averted what could have resulted into yet another circle of violence among the various clans claiming the exclusive honor of placing the stone (*Al-hajar Al-aswad*) in its rightful position.⁷ Upon assuming the decisive role of arbiter freely chosen by the disputing clans to arbitrate on the matter, Muhammad (SAW) demonstrated his passion toward non-zero sum politics and what he stands for: justice, equity, fair-play, and non-zero sum attitude to dealing with contentious issues. He simply asked the representative of each contesting side to lift an edge of the mantle on which the stone was placed. Whereupon, the stone was collectively laid in its proper position. Within few minutes, he provided solution to a problem that lasted four or five days "[with] daggers [almost] drawn and great bloodshed seemed imminent"⁸ (Ibid).

3.1 Relevance

This arbitration holds significance in Islamic ethics relative to conflict resolution. In it (the arbitration), one could decipher some key drivers of a balanced arbitrational process. Which includes: one, in choosing an arbiter, parties in conflict must recognize the legitimacy of the arbitrator, otherwise, his decision will not be binding since a party in the conflict may not see the legitimacy of the entire process or its outcome. The relevance of this mechanism feature prominently in the contemporary Alternative Dispute Settlement Mechanism. Where interest groups identify a neutral entity to settle their disputes. As obtained in legal premises such as English law, the decision of the arbitrator is binding on all parties in the dispute. In the case of the crisis of rebuilding the Ka'abah, the various clans agreed on prophet's choice as an arbitrator. And his unbiased nature led him into making a rational decision accepted by all. Modern arbitrational diplomacy as an organized process introduced various international organizations which take a leading

role in dispute resolution of a national, regional, and international character. Despite this development, neutrality and impartiality take center stage in modern arbitrational diplomacy within the contemporary international system. IAEA, UNODA, among other UN agencies were accused by the weak member states of the UN for bias. Where some state parties to the NPT for example, accused the regulatory agencies for bias in favor of the strong countries on a number of contentions. Hence the prophet's neutrality as an arbitrator offers a glimmer of hope to these regulatory bodies and institutions whose functions are greatly shaped by influential UN Security Council's Permanent members the foreign policies of whom are divided along Realists' and Liberalists' philosophies which give little or no regard to multilateralism. The zero-sum game politics inherent in the two major theories of international relations is chiefly responsible for the drawbacks in the international system.

4.0 *Hif al-fudul*

This ground breaking diplomatic affair was called *Hif al-fudul* because of its uncommon virtue. It was a 7th century alliance entered into by various personalities in Makkah. The prophet was approaching 40 at the time and was at the verge of being commissioned into prophethood.⁹ The alliance was necessitated by the stark injustices which visiting merchants faced in Makkah. At the height of these dark periods, came a Yemeni merchant by name Zabid who delivered goods to a famous member of Salim clan.¹⁰ The latter refused to pay the agreed price of the merchandize. The prophet played a leading role in the constitution of the alliance which was formed at the house of Abdallah bn Jad'an where representatives and chiefs of various tribes pledged to:

- i. Respect the principles of justice.
- ii. And collectively intervene in conflicts to establish justice.¹¹

Hif al-fudul is often translated as the league of the virtuous. It raised moral standards above all ethnic and tribal affinities. The prophet was reported to have praised its

outcome and pledged to uphold its principles at all times. Even after his commissioning as prophet, Muhammad (SAW) continued to make reference to *Hilf al-fudul* and observed its principles despite its historical character being a pre-Islamic (*jahiliyya*) pact.¹²

4.1 Relevance

Hilf al-fudul is symbolic in Islamic ethics as it shows the character of Islamic value system in relation to social justice and protection of human rights. Irrespective of political significations, justice and fair play take center stage in all diplomatic or political decisions. To the Islamic value system, justice is transmural as it knows no bounds. The prophet never made attempt to replace it (*hilf*) despite its *Jahiliyya* character.

He always stood for justice and was also ready to defend the weak and the vulnerable. Unlike the realists' and the liberalists' philosophies which envision a bi-polar and a uni-polar International Systems respectively, the prophet (SAW) seeks the establishment of alliances to cooperate for the defense of justice and the entrenchment of interdependence and a shared destiny. Thus, interest group politics was an important diplomatic instrument for the prophet. One important feature of the prophetic guidance on interest group politics is his concern for society's collective needs; justice. Burdett and Cigler aptly capture the relevance of this prophetic guidance on interest group politics:

More than ever, however, we remain convinced that our original emphasis on interest group representation and the overall responsiveness of the political system – is still valid. Government continues to respond to groups that clearly communicate their interests and have the funding to convey their message effectively. Still, representation is not simply a matter of responding to specific interests or citizens. Government must also respond to society's collective needs...¹³

Muhammad's Diplomacy: A beacon for Contemporary International System

It is on ground of queries such as Burdett and Cigler's' that interest group politics loses its significance in today's International System. Where collective interest on justice is not given the desired attention. In defense of collective justice, according to Islamic abstraction, struggles know no bounds and national sovereignty loses its efficacy, particularly, when the stakes are high. In the contemporary world, however, the choices of many sovereign states have the potential of plunging the world into dangerous paths with serious consequences. Broadly, *Hilf al-fudul* encompasses the four major principles of social justice; equity, access, participation and rights. Even before prophet hood, Muhammad (SAW) was an embodiment of everything that is virtuous.

5.0 PART TWO: MUHAMMAD'S DIPLOMACY AFTER PROPHETHOOD

This prophet was on a high moral pedestal even before his commissioning into prophet hood. The preceding pages of this paper highlighted some of his accomplishments during that period. What do you expect now that he is heavenly guided. His most excellent and unsurpassed ethical standards will forever remain relevant for teaching rebuking, correcting and training in righteousness as we will demonstrate in this segment. Thus Part two highlights his accomplishments in Makkah and Madinah.

6.0 Muhammad's Pacifist Diplomacy at Makkah

His 13yr legacy at Makkah could best be described as pacifist sui generis. His actions resonate an uncommon pacifist diplomacy that is seldom seen in the history of human civilization;

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾ [القلم: 4/68].

Thou art on a high moral pedestal is the heavenly attestation to his moral standing. Those who believed in his cause at its nascent stage faced brutal persecution in the hands of pagan Quraysh

﴿وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ﴾ [البروج: 8 / 85].

Their only fault was that they believed in Allah. Many were killed, maimed and dehumanized. Yet he urged his followers to show restraint “O family of Yasir! Be patient you will certainly find your place in paradise.”¹⁴

This was his response to Ammar, Yasir (Ammar’s father), and his mother, when they were tortured for accepting Islam.

6.1 Relevance

Pacifism, a philosophy that is founded on opposition to war, militarism and violence, is an important approach in international relations. A related term for it is Ahimsa (to do no harm) which is an essential religious teaching in Hinduism, Buddhism and Jainism. When such and other related philosophies are mentioned today, some tend to place Islam at a distance to these concepts. But when we look at the prophet’s disposition at Makkah, we will come to terms with the fact that pacifism is not alien to Islamic culture. As it was the first strategy demonstrated by the prophet as exemplified in his diplomacy and statecraft. If only Muslims will revive this important culture of non-violence even in the face of persecution, the image of Islam would have been redeemed.

Thanks to the efforts of some contemporary Muslim thinkers, the notion of peace through peace is gaining momentum within Muslim intellectual circles. Hizmet is one of the Muslim organizations who are adding their voices to this important discourse. When systematized, the Islamic culture of non-violence will no doubt compliment the contemporary International System which hangs in the balance; between the realists’ unlimited self-defense strategy and the liberalists’ halfhearted limited self-defense strategy.

7.0 Muhammad's First International Diplomatic Career

Muhammad (SAW) began his first inter-continental diplomatic career at Makkah before founding the Islamic state. In the fifth year of the Hijrah, when persecution of vulnerable group of Muslims becomes severe, he ordered a group of his companions comprising twelve men and four women to migrate to Abbysinia. Negus, ruler of the Achsumite kingdom of Habash accommodated them and refused to repatriate them amidst pressure from the Makkans.¹⁵ The pleasant diplomatic exchanges between the prophet and Negus led to the migration of a second group which is almost eight times larger than the first. The prophet loved Najjashi. And when the latter died, he was divinely informed where he offered *Salat al-janazah* for him in absentia. He was said to have accepted the Islamic faith secretly, though.

8.0 Muhammad's Olive Branch Diplomacy

In the 10th year of his prophet hood, Muhammad (SAW) extended his invitation to tribes within the Arabian region calling them to Islam. In the 11th year his olive branch diplomacy yielded fruit. The first Aqabah pledge was made. Where twelve men from Madinah embraced Islam. Hence, the prophet sent his envoy to Madinah; Musáb bn Umair Al-Abdari who doubled as Muslim Ambassador and spiritual guide to the people of Madinah. This paves the way to the promulgation of the second Aqabah pledge which was sealed in the 11th year of his prophet hood. Over 70 converts from the Ansar came to Makkah to pledge their allegiance to the prophet (SAW). The articles of the pledge were given as follows:

- i. To listen and obey the prophet in difficulty and ease.
- ii. To spend in the cause of Allah in plenty and scarcity.
- iii. To enjoin good and forbid evil.
- iv. In service to Allah, they will fear the censure of none.

- v. To aid the prophet when he eventually migrated to Madinah and afford him all protection.¹⁶

The Madinans on the other hand gave their own condition on the need for the prophet (SAW) to respect their alliance with the Jews when he assumes leadership role in Madinah. He was said to have smiled and responded: "... your blood will be my blood in life and death. I will be with you and you with me. I will fight whom you fight and I will make peace with those with whom you make peace".¹⁷

8.1 Relevance

The second Aqabah pledge sets the pace within the realm of collective security- a concept in the contemporary International System that implies a security arrangement, in which each party accepts that the security of one is the concern of all (parties to the arrangement), and as such, commits to a collective response to threats to, and branches to peace. The current wave of security challenges sweeping across the Muslim world require urgent attention from the Muslim bloc; the OIC. In light of the second Aqabah legacy, countries within the OIC must begin to see the security challenges of others as theirs too. Thus, OIC needs to re-strategize and embrace the collective security approach to dealing with insurgencies and terror related activities in some of its member states.

9.0 Muhammad's Constitutional Diplomacy

Soon after assumption of the tripartite role as; spiritual guide, Head of state and commander in-chief at the instance of his migration to Madinah, the prophet (SAW) promulgated the Madinan charter (*Mithaq al-madinah*). A charter that will continue to be remembered due to its historic significance. It is often, and offcourse, rightly touted as the first Magna carta of the world. It was the first known written constitution in human history.

Muhammad's Diplomacy: A beacon for Contemporary International System

Comprising 57 articles, the charter clearly spells out the rights, duties and privileges of the state to its citizens and vice-versa, as well as the rights and obligations of citizens one to another. It also referenced some state institutions and their functions; the judicature, the Shura, among others. Article 30 determines the status of the signatories; “And certainly the Jews of Banu Auf shall be considered a community (*Ummah*) along with the believers (Muslims). The article went a step further to guarantee the religious freedom of each party; “the Jews shall have their religion, this also applies to their freedom”. Article 39 on the other hand, establishes the institution of *Shura* to ensure participation and inclusiveness in governance, “They (parties to the pact), must seek mutual consultation and advice”. The promulgation of the charter ushered in a *Pax-Islamica* which flourished in a primitive tribal corridor of Arabia. The precedence of *Mithaq al-madinah* over the English Magna carta (often, and off course, wrongly touted as the first bill of rights) stems from the fact that the former was conceived over a millennium before the conception of the latter.

9.1 Relevance

The *Mithaq* has the potential of addressing the most challenging problems of the modern time, particularly, the still developing concept of multi-culturalism. Because the *Mithaq* brings together; the Muslims, Jews, and the Christians of the autonomous Najran region – a confederacy sui generis. Each distinct group has relative autonomy such that it could function effectively without any bureaucratic hindrance. Today, many Muslim States contend with challenges owing to identity politics emanating from agitations for self-determination: Kurds in Syria, Turkey, Iraq and Iran, among others. The relevance of the *Mithaq* as it relates to the principles of autonomy and self determination to contemporary Muslims cannot be over emphasized. Granting autonomy to agitators such as the Kurds will help douse the tension of their cessationist tendencies in: Turkey, Syria, Iraq, and Iran. And will also bring to an end decades long conflict that still rages in the region.

10.0 Muhammad's Military Diplomacy

The second year of the Hijra witnessed a shift in military strategy. Away from the pacifist norm, the Qurán urged the muslims to adopt the limited self-defense approach

﴿أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ﴾ [الحج: 39/22].

The verse sanctions the new approach while at the same time determining its contours. It categorically states that wars must be prosecuted for self-defense. Thus the prophet's military diplomacy revolves around defensive strategy. During Badr (the first armed conflict between the Muslims and the enemy), the Muslims stepped out to defend themselves from enemy occupation. During Uhud, the Muslims went out to stop an enemy that is barely six kilometers from the heart of Madinah. During the battle of Ahzab, the Muslims had to contend with an enemy at their doorstep.

The Muslims were never on the offensive side. Similarly, at Badr, the Muslims captured seventy prisoners. All were well treated and released on varying conditions. At Uhud, the Muslims extended the gesture of coup de grace to the enemy by burying their slain soldiers.

10.1 Relevance

The relevance of the prophet's military diplomacy to the modern times could be seen in the commonalities between the Islamic law of war and the International Humanitarian Law (IHL) on a number of legal matters; prohibition on use of certain weapons, status and treatment of prisoners of war, sparing of surrendering soldiers and non-combatants from attack, law of proportionality in military engagements etc. In theatres of armed conflicts around the Muslim world: the Lake Chad basin, Somalia, Afghanistan, Yemen, Syria and Iraq, both the state and non-state actors in the conflicts are far from the Islamic

humanitarian norms as exemplified in the prophet's military diplomacy. The civilian population and the environment are not immune from wanton attacks as witnessed daily.

11.0 His Statecraft Relative the Promulgation of Treaties and Forging Alliances

The treaty of Hudaibiyyah is adjudged to be the first inter-state treaty to have been promulgated by the prophet (SAW). Ratified on March 628 C.E (corresponding to Dhul-Qidah 6 A.H), the treaty signified a peace pact between Makkah (the pagan enclave) and Madinah (the Muslim enclave).

11.1 *Sulh Al-Hudaibiyyah*: A Beacon for Modern International Treaties

The treaty was a landmark event that took place at the dawn of Islamic history. It was a ten year pact aimed at decreasing tensions between the two hostile neighboring states; Makkah and Madinah.

Sulh al-hudaibiyyah was a relatively short pact with a limited articles numbering only four. But it soon became a pivotal treaty with a far reaching implication whose texture continued to shape and influence international relations until this moment. The terms of the pact are;

- i. There was to be a truce between the Muslims and the Quraysh for a period of ten years.
- ii. If any tribe wishes to enter into an alliance with the Muslims it could do so and whoever wishes to enter into a covenant with the Quraysh was likewise free to do so.
- iii. If anyone from the Quraysh came to the Muslims without a prior permission from his guardian, he was to be returned to the Quraysh. On the other hand, if a Muslim seeks refuge with the Quraysh, he was not to be delivered to the Muslims.

- iv. The Muslims were to shelve their ambition of performing pilgrimage to Makkah that year. However, they were to perform the Hajj the following year and could stay in Makkah for three days.¹⁸

The companions felt deeply humiliated by the terms of the treaty. Umar (R.A) was particularly bitter about it, and he attempted to dissuade the prophet (SAW) from signing it but the prophet unilaterally signed the agreement. Thus his mission at Hudaibiyyah could best be described as a mission of peace. Hudibiyyah has also opened a new chapter in Islamic Diplomacy with a shift toward region-wide diplomacy. Having concluded a treaty with the Makkans and having earned their commitment to regional security also, the prophet (SAW) focused his attention toward overseas diplomacy. Where at the tail end of the year 6 A.H, he sent delegations with correspondences to Emperors around the world: Negus (Abyssinia), Muqawqis (Egypt), Chosroes (Persia), Heraclius (Roman Byzantines), among others. This was in an attempt to ensure regional cooperation and interdependence in a volatile climate.

11.1.1 Lessons from Events at Hudaibiyyah

References were made to certain events and happenings at Hudaibiyyah which hold immense moral significance. At this juncture, we will highlight some of these events and show the benefits and moralities to be derived from them;

- a) Four successive emissaries all from the Quraysh have attempted to strike a deal between the parties, though, to no avail. Some were said to have exhibited ridiculous bias. Worthy of note was Urwah bn Mas'ud Al-thaqafi's bizarre disposition and disrespectful attitude toward the prophet (SAW). He grabbed the prophet's beard and made unpleasant comments about him. The prophet always urged the Muslims to exercise restraint amid difficult situations. Urwah wasn't harmed for his disgusting attitude which is unbecoming of an emissary;

- b) When Uthman (R.A) was sent as a Muslim emissary to Abu Sufyan (leader of the Quraysh), there were rumors about his killing by the Quraysh. Here still, the prophet (SAW) urged for calm. He did not act on rumor. He neither hastened to attack them, nor made any effort toward vengeance;
- c) When Suhail bn Amr came as the representative of the Quraysh for the truce, he came with a predetermined script carrying the four conditions of the peace treaty which later became the articles of the pact;
- d) At the instance of the signing of the treaty, Abu Jandal (Suhail's son) surfaced at Hudaibiyyah to join the Muslims. Where Suhail insisted that his son must be delivered to him. And the prophet (SAW) pacified Abu Jandal to return; saying we have signed the treaty and we must honor its outcome;
- e) The treaty was not favorable to the Muslims, but for the sake of peace, the prophet (SAW) was ready to ratify it.

11.1.2 Relevance

The prophetic example at Hudaibiyyah was a *jus ad bellum* per excellence i.e. conflict resolution through dialogue before it degenerates into armed conflict. The overriding principles of Hudaibiyyah are at par with the general objectives of the United Nations charter as enshrined in article (1):

To maintain international peace and security, and to that end to take effective collective measures for the prevention and removal of threats to the peace and for the suppression of acts of aggression or other breaches of the peace and to bring about by peaceful means, and in conformity with the principles of justice and international law, adjustment or settlement of international disputes or situations which might lead to breach of the peace.

Thus, the points of convergence between Article (1) of the UN charter and the spirit of Hudaibiyyah may be subsumed in the following:

1. Maintenance of peace and security through collective measures by bringing on board all affected parties – Makkans and their allies and Madinans along with their allies unto the negotiating table.
2. Removal of threats to peace and the suppression of aggression through formal ratification of the agreement which aims at freezing all hostilities for ten years.
3. Peaceful settlement of disputes without recourse to violence and or forceful suppression of an adversary which could only result into an uneasy calm.

12.0 His Altruistic Diplomacy

Muhammad (SAW) was an altruist par excellence. Altruism plays a central role in his diplomatic efforts. When the Makkans and Banu Bakr breached the Hudaibiyyah treaty by attacking Banu Khuza'ah, the prophet moved to occupy Makkah through a peaceful non-violent means. When he triumphantly entered Makkah in the 8th year after Hijrah, he asked his companions, thousands of them, not to attack anyone. And declared that the Makkans are safe. This triumphant prophet chose to settle at *haram* when he learnt that his house was sold after he migrated to Madinah.

Similarly, when he was on his sick bed (certain that he was departing unto his lord) he made a passionate altruistic plea to his companions and the *Ummah* in general to treat fairly the women folk and the less privileged.

13.0 Conclusion

اتَّقُوا اللَّهَ فِي الضَّعِيفِينَ: المرأةُ الأرملةُ، والصبيُّ اليتيم...¹⁹

Were his dying words. Altruism, particularly, to the women and the less privileged was his last wish. Muhammad's political and diplomatic affairs are indeed relevant for teaching, rebuking, correcting, and training in righteousness. And should at all times

Muhammad's Diplomacy: A beacon for Contemporary International System

serve as beacon (signal) to notify the Muslims and humanity in general about their moral failings.

Muhammad's (SAW) diplomatic ideals should be seen as the template to guide the systematization of Islamic diplomacy. Given the failings of liberalists' halfhearted states' cooperation and interdependence in international relations as well as the realists' power politics, climes are beginning to offer alternatives to these schools of thought within international relations theory. Where China developed its Periphery Diplomacy Concept through which it articulates its larger foreign policy portfolio. The Chinese One Belt, One Road (OBOR) strategy launched in 2013 is seen as a catalyst to the actualization of its dream of fostering a community of shared future for mankind in line with its Periphery Diplomacy. Hence, Muslim intellectuals should engage the discourse with the view to projecting the prophet's diplomatic prowess to engender an Integrated Contemporary International System. This is necessary for the realization of greater interdependence and shared human destiny.

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Muhammad's Diplomacy: A beacon for Contemporary International System

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