

Q No 1:

What lessons can Muslim states learn from Prophet (PBUH)'s diplomacy for present-day foreign policy?

### Introduction:

Diplomacy has always been central to the survival and progress of nation. Prophet (PBUH) through his Seerah, demonstrated unparalleled diplomatic wisdom that balanced firmness with pragmatism, principles with reconciliation, and short-term concessions with long-term gains. In an era of global conflicts, Muslim states can extract timeless lessons from his diplomacy to shape foreign policy rooted in justice, peace, and strategic foresight.

try to add the arabic of quranic ayats.

As the Quran said,

﴿If they incline to you, then incline to it﴾  
﴿[also]. And put your trust with Allah (s.w.t).﴾

### Prophet (PBUH) as a diplomat

There are four major events in the life of Holy Prophet (PBUH) where he not only recognized as spiritual leader but also as a masterful diplomat.

① Madina Charter (622 CE)

② Treaty of Hudaibiyah (628 CE)

③ Letters to World leaders (after 628 CE)

④ Makkah Amnesty (630 CE)



relate the headings and arguments with the wording of the qs statement.

Explanation of above mentioned events is following:

### ① Madina Charter (622 CE)

One of the earliest and most significant diplomatic achievement of Holy Prophet (PBUH) was the establishment of constitution of Madina (Sahifa of Madinah). It was drafted to ensure peace among diversify groups of Medina which includes Muslim migrants (Muhajirun), the native Muslims (Ansar), Jews, and pagan tribes with frequent conflicts. The first written constitution in history guaranteed:

- Religious freedom for Jews and other groups
- Mutual defense against external enemies
- Justice under a common law.

In modern constitutions, it acts as a model for multi-religious harmony and minority rights. The diplomatic principle of constitution based on

||"Pluralism and protection of minorities."||

### Treaty of Hudaibiyyah (628 CE)

Treaty of Hudaibiyyah was the pivotal moment in early Islamic history. While initially seen as setback for Muslims but treaty had far reaching benefits for Muslims. When Muslims attempted Umrah and Quraish blocked them at Hudaibiyyah, Prophet (PBUH) used his diplomatic wisdom and made following alliances:



- \* Ten year truce between Muslim and Quraish.
- \* Non-aggression pact to avoid any kind of hostilities.
- \* Freedom for tribes to align either with Muslim or Quraish.

This diplomatic foresight shows that short-term concessions can secure long-term gains as Quraish violated the treaty within 2 years and caused Islam spread significantly. The diplomatic principle of such alliances and treaties based on

|| "Patience, pragmatism, strategic compromise." ||

### ③ Letters to World Leaders (628 CE)

Reaching out the global power blocs for diplomatic engagement is Sunnah, as Holy Prophet (PBUH) sent letters to global rulers after consolidating the power in Arabia. Notable instances include:

- \* Byzantine Emperor Heraclius
- \* Persian king Khosrow II
- \* Egyptian ruler Muqawqis.

Some rulers responded politely, others with hostility (Khosrow tore the letter) that shows relevancy to modern foreign policy diplomacy. The diplomatic principle that back such situations is

|| "Peaceful outreach, moral perfection and soft power." ||



#### ④ Forgiveness at Conquest of Makkah / Makkah Amnesty (630 CE)

After the years of persecution, when Prophet (PBUH) entered into Makkah with 10,000 followers, he could have taken revenge. Instead, he declared "Go, you are free. Only a handful of war criminals faced justice. This event extracts another beautiful lesson of forgiveness and reconciliation that holds powers to build lasting peace and general amnesty. The diplomatic principle lies behind the conquest of Makkah and general amnesty at that time is

|| "Magnanimity, reconciliation, and no  
revenge policy." ||

#### Contemporary Relevance

In a multipolar world, Muslim states can not afford constant confrontation. The only way forward is to build coalitions (Medina Charter) and avoid unnecessary wars (Hudaybiyyah) to strengthen the Muslim Community. The foreign policies of Muslim states should be centered to Islamophobia, economic dependency, and external aggression. For instance, Muslim states must revive Organization of Islamic Cooperation that is often criticized as "toothless body" as a serious platform for joint defense, trade agreements and conflict resolution. Muslim states must use pragmatic diplomacy instead of empty slogans to



add more arguments.

a 20 marks answer should have around 15 arguments and be on 7-9 pages.

address ongoing Israeli Occupation, Kashmir dispute, and Rohingya ethnic cleansing. Prophet (PBUH)'s approach was not only reactive but visionary, preparing the community for longterm survival. Muslim states can not remain passive recipients of global policy, they must take leadership roles in climate change, Energy renewables, and peacebuilding.

end the answer with conclusion.



attempt and upload a single qs for evaluation at a time.

## Q No 2:

Sirah of the Prophet (PBUH) provides guidance for Modern Challenges. Discuss in the light of his role as peace-maker and statesman.

### Introduction:

At a time, when countries and modern societies face wars, inequality, injustice, and disunity, Sirah of Prophet (PBUH) provides a roadmap to resolve conflicts and create an inclusive governance system. Societies are facing different types of challenges because there is no one<sup>is</sup> taking responsibilities as statesman do. The job of a statesman and peace-maker is to unite the community, protect the weak, quality institution-building and farsighted governance. All these attributes has already been illustrated by Prophet (PBUH).

### ① As a Peacemaker:

Sirah of Prophet (PBUH) illustrates how peace can be achieved through justice, forgiveness, soft-power, and character building. Following are some examples:

#### \* Peacemaking before prophethood

Prophet (PBUH) received his first revelation at the age of 40. Before prophethood, people of Mecca deeply respected him and called him Al-Amin (The Trustworthy) because of his wisdom, intelligence, honesty, and fairness. At the dispute of fixation of Black stone, he played his



role as a peace-maker by proposing a solution for stone fixation. The stone was placed in a cloth, representatives of each tribe lifted it together, and he himself placed it into the Kaaba.

**Lesson:** The trust and impartiality are foundations of sustainable peace. No matter how big the conflict is, negotiation and effective communication is the key to resolve it.

### \* Peacemaking after prophethood

After establishment of Medina state, Prophet (PBUH) strongly discouraged tribal vendettas, urged companions to forgive opponents, promoted fairness in trade, honest dealing, and mutual respect. His mission, as stated in the Qur'an, was to be,

|| "a mercy to the worlds." (21:107)||

He talked about peace when Arabian Peninsula was steeped in warfare, tribal rivalry, vengeance, and no centralized government was present to prevent bloodshed. Into this environment, Prophet (PBUH) brought monotheism and a divine framework for justice, forgiveness, and coexistence.

**Lesson:** The lesson for modern societies facing ethnic conflict and sectarianism is clear: healing requires breaking cycle of violence; harmony demands justice over punitive measures, and long-term gains needs short-term concessions.



## ② As a Statesman

The embodiment of Islam for Prophet is not just a messenger or religious leader but the role model in every area of life. Politics is not apart from Islam as well.

Prophet (PBUH) is the typical leader of an Islamic state and his contributions as a statesman is unforgettable.

Some notable instances are:

### \* Nation - Building in Madinah

Prophet (PBUH) preached Islam as restoration of Abrahamic archetypal religion. Through spreading religious dogma, his prophethood was not much different from Jesus, Moses, or Abraham. In this way, he not only integrated Ansar with Muhajirun but also won the hearts of Jews, and Christians (to at least live as a nation despite differences).

The amalgamation of Political leader and Prophethood provided him an edge to apply religious laws and scriptural text into state law.

**Lesson:** Effective statesmanship requires policies that integrates everyone in a nation rather than marginalizing them. Modern governance is not about military strength or political posturing but service to people, for the people, by the people of state.

### \* Pledge at Al-Aqaba:

The pledge of Aqaba (two parts) was a turning point in the political leadership of Prophet (PBUH).



Prophet (PBUH) engaged with the tribes of Yathrib to unify them and understand their tribal dynamics. His negotiations paved ways for Muslims to wisely shift from Mecca to Madina as Mecca was hostile. The mutual agreement between tribes showed modern principles of social contract. Prophet (PBUH) offered them Islam not as a religion but as a political solution for their social and tribal conflicts. He ensured rule of law and accountability.

**Lesson:** Modern societies should use dialogue, fairness, reconciliation and effective leadership to resolve divisions and long-lasting conflicts.

### Conclusion:

In a nutshell, Sirah of Holy Prophet (PBUH) is a complete guide to transform governance into good governance. Each and every matter at society level or country level is the reflection of historical events. The person who created the concept of state, government, constitution, and diversity within one nation and applied all scriptural laws into practical actions could be the torch-bearing whom societies could look up to. As conflicts have risen, modern societies and governments should resolve these conflicts through negotiation, fair leadership, justice and rule of law, diplomatic engagement as we Sirah of Holy Prophet (PBUH) illustrates.