

(Islamic Studies)

Question no. 01.

Critically analyze the role of Prophet Muhammad as a pioneer of ethical statecraft. In your answer, discuss how his practices in military strategy, diplomacy and social reforms contributed to the establishment of a just and stable society. To what an extent can they be applied to modern governance.

Introduction:

Prophet Peace Be Upon Him is an epitome of perfection. He embodies Quranic ideal of perfection as affirmed in Sureh: Al-Qalam, Verse 4:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

Rough
Translation

Indeed, you are on greatest level of morality.

ALLAH himself praised the character of Prophet and has ordered the humanity to take guidance from it. Prophet (PBUH) is a pioneer of ethical statecraft. In all his dealings, he ensured ethics and morality. Prophet (PBUH) transitioned the intertribal relations to statecraft by developing the Pact of Madinah, ensuring justice, fostering compassion and sympathy and maintaining warm relations with Makkans and Madinah, the Kings of

other tribes and religions. His strategic diplomacy made the ~~new~~ nascent state of Madinah to flourish.

Prophet (PBUH)'s statesmanship:-

Prophet's excellent statesmanship can be seen in both era's of his life: The Makkan era and the Madinan era.

1. In Makkah:

a. Tactful declarence of ^{Prophethood} ~~Dawah~~

Prophet (PBUH) declared his Prophethood in a strategic manner. He disclosed it in 3 steps

(i). To his close ones; whom he believed won't deny him.

(ii). To his family; over a meal.

(iii). To the whole Makkah; on a hill by firstly making them assure of his truthfulness.

b. Remain in contact with Pilgrims:-

Over the time, when different people used to come Makkah, Prophet kept on visiting them and ~~ensure~~ called them to Dawah secretly.

c. Displayed unparallel patience:-

During his Dawah campaign, Prophet remained patient. He did not let his dawah get violent and portray Islam as some anarchist movement.

2. In Madinah

a. The Charter of Madinah

Charter of Madinah is a landmark of Prophet's statecraft. He developed a relation of brotherhood between the migrated Muslims (muhajir) and the citizens of Madinah (Ansar).

b. Fostering internal compassion:-

This charter fostered internal compassion between Muslims to an extent that a companion was even willing to sacrifice all his wealth along with one of his wives to other companions.

c. Treaty of Hudaibiyah

Treaty of Hudaibiyah (628 CE) serves as a greatest victory of Muslims. Quran describes it as,

اِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

Indeed we gave you a clear victory.

Despite some apparently biased conditions of the treaty, Prophet accepted it and this proved very beneficial for Muslims showing Prophet's

vision.

d. Honoured Ambassadors:-

Maintaining strong ties with the ambassadors is a keystone of leadership. Prophet (PBUH) honoured ambassadors warmly, used to welcome them in a formal dressup, and have donated specific space for this purpose. Moreover he also wrote letters and sent gifts to Ambassador of Najran and Byzantinia.

e. Protection of Human Rights:-

Contrary to the condition of the Makkah before Islam, Prophet ensured the rights of every citizen as portrayed in his sermon:

Your life, property, and honour are as sacred as this day (Friday), this month (Rajab) and this place is.

f. Protected Minorities:-

Mutual Coexistence is the most important thing of a society. Prophet made sure that the Muslims and Jews live peacefully in Madinah and for this, he signed a treaty between Muslims and Jews in order for mutual peaceful coexistence.

Prophet's practices and the establishment of a just society:

a. Military Strategy;

• The institution of Shura

Prophet used to consult his companions on the matter. His method of consultation is a cornerstone of his military strategy. This builds trust and inclusion among companions.

• Sustaining Morale

Prophet used to sustain the morale of his companions by cheering them up. He used the word 'My parents be sacrifice on you' for one of his companions.

• Meritocracy over favouritism

Prophet chose meritocracy over favoritism. He made Usumay Bin Zaid a young companion head of an expedition based on his abilities.

b. Diplomacy

• Connections with Ambassadors:

Prophet used to send letters and gifts to the ambassadors of Najran and others.

• Formal Behaviour toward other leaders

Prophet welcomed other leaders formally in a proper dress code and room.

3. Social reforms:

- Security to the Rights of all individuals
Having discussed that Prophet made sure to secure the rights of every citizen as prescribed by Islam.

All these lead to the establishment of a strong and a just society.

Prophet's methodology and their implication in the modern world.

As ALLAH says in Suresh AL-Ahzab verse 33 that,

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Indeed there lies for you in the life of messenger an example

This demonstrates that Prophet's actions are a complete code for us and we have to learn from Prophetic model of statecraft ship.

These can be implemented by

1. Prioritizing meritocracy over nepotism and favoritism.

2. Cordial relations with neighbouring countries.
3. Internal peace as in Mawakhat-e Madinah.
4. Fundamental Rights.
5. Public Private Partnership.
6. Democracy as in Shura.
7. Encouraging citizens toward good by action.

Conclusion

It can be simply concluded that Prophet's statecraft is not an idealistic model but a realistic model. By implementing his method into the statecraft and governance we can lead the country on the roads to prosperity.