

Prophet Muhammad (SA); A Multifaceted Legacy in Diplomacy, Law, and Morality In contemporary Terminologies

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Abstract

The Prophet Muhammad (SA) was not only a Religious Leader but also a Diplomatic Judge and a moral exemplar. This paper drives into his multifaceted row, focusing on his diplomatic and legal dealings, his profound psychological proceedings and his influence on cultural morality . Here, this paper made an attempt in the contemporary world, how Prophet Muhammad (SA) ‘s life and teachings encompass legal and diplomatic skills, deep psychological knowledge and a programmed impact on cultural morality. His multiple role as the religious leader and statesman continues to resonate, provides vulnerable for the present world. Also the paper explores the multifaceted nature of prophet Muhammad (SA), acknowledging is roles as more than the just religious leader. It highlights his expertise in diplomacy and law, showcasing his ability to mediate conflicts and establish treaties based on the principles of justice and fairness. in essence, Prophet Muhammad (SA) emerges as a figure of immense depth and influence, whose legacy transcends his role as a religious leader. His diplomatic finesse, psychological acumen, and moral teachings offer enduring wisdom for contemporary challenges. This paper thus serves as a testament to the enduring relevance of Prophet Muhammad’s (SA) life and teachings in our ever-evolving world.

Introduction

The multifaceted legacy of the Prophet Muhammad (SA) has left an indelible mark on the world, extending far beyond the realm of religious leadership. This thesis paper delves into the various facets of the Prophet’s life, with a particular focus on his prowess in diplomacy and the legal framework he established, all while embodying exceptional moral values. In today’s rapidly evolving world, the Prophet Muhammad’s (SA) teachings continue to offer invaluable insights into diplomacy, law, and morality.

The Prophet Muhammad (SA) is often recognized as a religious leader

par excellence, but this paper aims to shed light on his often-overlooked roles as a diplomat and legal visionary. By exploring these multifaceted dimensions, we unveil a figure whose influence remains profoundly relevant in contemporary society. In the first part of this thesis, we will delve into the Prophet's diplomatic prowess, emphasising its pertinence in today's world. Three key aspects of his diplomatic endeavours will be explored: propagation and international relations, battle tactics, and treaties. These facets of the Prophet's life serve as beacons guiding us through contemporary diplomatic complexities.

Prophet Muhammad (s) maintained significant international relations and interactions during his lifetime. His approach to international relations was marked by diplomacy, peaceful coexistence, and the propagation of Islam. The Prophet's interactions with diverse tribes and foreign leaders laid the foundation for the growth of the early

Muslim community. His openness, respect for different beliefs, and diplomatic finesse set a precedent for interfaith and inter community relations. The Prophet's letters to world leaders, such as Heraclius, Chosroes, Negus, and Muqawqas, demonstrated his invitation to Islam, promoting respectful dialogue and understanding. The language and psychological implications of these letters remain compelling and relevant in today's diplomatic landscape, providing valuable lessons for current global leaders. The Prophet's approach underscores the significance of respectful communication and understanding in our interconnected world.

The Prophet Muhammad's strategic acumen in battles offers an array of lessons that can be applied in the modern world. His defensive approach to warfare, informed by Quranic principles, his inspirational leadership during battles, the use of psychological tactics, and his commitment to protecting non-combatants all emphasize ethical conduct in warfare. These principles of warfare rooted in justice, ethics, and self-defense continue to have relevance in discussions of just war theory and conflict ethics. The Prophet Muhammad (peace be upon him) consistently favored peace and diplomacy over war. The treaties he established, such as the Treaty of Aqabah, the Constitution of Medina, and the Treaty of Hudaibiyah, underscore his commitment to peaceful coexistence. The Treaty of Hudaibiyah, in particular, exemplifies the Prophet's diplomatic success and strategic patience, emphasizing the importance of diplomacy in resolving conflicts and advancing Islam. These treaties offer invaluable insights into contemporary peace negotiations and diplomacy.

In the second part of this thesis, we delve into the legal concepts intro-

duced by the Prophet Muhammad (SA). These legal principles form the foundation of Islamic jurisprudence (Sharia). Key concepts include justice and fairness (Adalat), jurisprudence (Fiqh), Islamic criminal laws (Hudud), blood money (Diyat), retribution (Qisas), discretionary punishment (Tazir), testimony and witnessing, and the principles governing contracts and agreements. These legal concepts have not only shaped the Islamic legal landscape but have also contributed to the establishment of secure and just societies. The implementation of these laws in countries like the United Arab Emirates (UAE) and Qatar has contributed significantly to their status as some of the safest places in the world.

In summary, this thesis paper unveils the multifaceted legacy of the Prophet Muhammad (SA) and highlights the enduring relevance of his diplomatic, legal, and moral teachings in our ever-evolving world. By delving into these facets of his life, we discover a visionary whose influence continues to guide our understanding of diplomacy, law, and morality in contemporary terminologies

Diplomacy of Prophet Muhammed (s)

As I described in the literature reviews from the various secondary sources the prophetic way of diplomacy is extremely follow-able in current situations. The major thing is that the prophet muhammed (PBUH) mainly does every deal with active and logical decisions. Mainly i would like derive this part into 3 important facts

- 1) propagation and international relations ,**
- 2) battle tactics**
- 3) treaties**

1) Propagation and International relations

Prophet Muhammad (peace be upon him) had significant international relations and interactions during his lifetime. Prophet Muhammad's (peace be upon him) approach to international relations was characterised by diplomacy, peaceful coexistence, and the propagation of the message of Islam. His interactions with different tribes, communities, and foreign leaders helped establish a foundation for the early Muslim community's growth and development. The Prophet received delegations and emissaries from various Arabian tribes who came to negotiate, learn about Islam, or establish diplomatic relations. He was known for his open and approachable manner during these meetings. Prophet Muhammad demonstrated respect for people of diverse beliefs and backgrounds. His interactions with various tribes, communities, and even foreign leaders were characterised by diplomacy and the willingness to engage in peaceful dialogue. The Prophet's approach emphasised the importance of establishing

positive relationships with other faith communities. His letters and delegations to neighbouring rulers and tribes aimed to convey the message of Islam while respecting their beliefs. The Prophet's practice of sending emissaries and engaging in diplomatic efforts to convey the message of Islam offers a model of interfaith and inter community relations in today's globalised world, where respectful dialogue and understanding are essential. The main aspect of prophet muhammed (peace be upon him) 's international relations is writing the letters to the emperors, kings, society leaders who were present at that era.

Prophet (s) mainly focused on four main emperors on that era, they were; Heraclius Emperor of the Romans, Chosroes-Emperor of Persia, Nigus-King of Abyssinia, and Muqawqas, King of Egypt and Alexandria. He send them letters by inviting to islam and inviting the pathway to allah. The introductions of each letters is;

Letter from prophet (S) to Heraclius Emperor of the Romans

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدٍ عَبْدَ اللَّهِ وَرَسُولِهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ؛ سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهُدَى أَمَا بَعْدُ: فَإِنِّي أَدْعُوكَ بِدَعَايَةِ الْإِسْلَامِ أَسْلَمَ تَسْلَمُ يَوْمَ تَكُ اللَّهُ أَجْرَكَ مَرَّتَيْنِ. فَإِن تَوَلَّيْتَ، فَإِن عَلَيْكَ إِثْمُ الْأُرَيْسِيِّنَ. (قُلْ يَا هَاهُلِ الْكُتُبِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنِنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ٦٤ عمران)

“In the name of God, the Most Gracious, the Most Merciful, from Muhammad, the servant of God and His Messenger, to Heraclius, the Great of the Romans. Peace be upon whoever follows the guidance. As for what follows: I call you with the message of Islam. Become a Muslim. May God reward you twice. If you turn away, then upon you is the sin of the two arena.”)

Letter from Prophet (S) to Chosroes-Emperor of Persia

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى كِسْرَى عَظِيمِ فَارِسَ سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهُدَى وَأَمِنَ بِاللَّهِ وَرَسُولِهِ وَشَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ إِلَى النَّاسِ كَافَّةً. أَدْعُوكَ بِدَعَايَةِ اللَّهِ عَزَّ وَجَلَّ فَإِنِّي رَسُولُ اللَّهِ إِلَى النَّاسِ كُلِّهِمْ لِيُنذَرَ مَنْ كَانَ حَيًّا وَيُحَقِّقَ الْقَوْلَ عَلَى الْكَافِرِينَ. أَسْلَمَ تَسْلَمَ. أَيَّبْتُ فَلَيْكَ إِثْمُ الْمَجُوسِ

“In the name of God, the Most Gracious, the Most Merciful, from Muhammad, the Messenger of God, to Chosroes the Great of Persia, peace be upon those who

follow guidance, believe in God and His Messenger, and bear witness that there is no god but God, and that I am the Messenger of God to all people. I call upon you with the message of God Almighty, for I am the

Messenger of God to all mankind, that He may warn whoever is alive, and that His word against the unbelievers may be valid. Aslam, thank you. If you do not, then you must commit the sin of the Magi.”)

Letter from prophet (S) to Negus-King of Abyssinia

بسم الله الرحمن الرحيم. من محمد رسول الله إلى النجاشي ملك الحبشة. أما بعد فإني أحمد إليك الله الذي لا إله إلا هو الملك القدوس السلام المؤمن المهيمن، وأشهد أن عيسى بن مريم روح وكلمته ألقاها إلى مريم البتول الطيبة الحسينة فحملت بعيسى فخلقه من روحه ونفخه كما خلق آدم بيده وإني أدعوك إلى الله وحده لا شريك له طاعته، وأن تتبني وتؤمن بالذي جانني؛ فإني رسول الله وإني أدعوك وجنودك إلى الله تعالى. وقد بلغت ونصحت فاقبلوا نصيحتي وقد بعثت إليكم ابن عمي جعفرًا ومعه نفر من المسلمين والسلام على من اتبع الهدى”

(“In the name of God, the Most Gracious, the Most Merciful. From Muhammad, the Messenger of God, to the Negus, King of Abyssinia. As for what follows, I praise God, besides whom there is no god, the Holy King, the Peace, the Faithful, the Dominant, and I bear witness that Jesus, son of Mary, is a spirit and his word that he delivered to Mary, the pure, pure, virgin, and she became pregnant with Jesus, and he created him from his spirit. And He breathed it just as He created Adam with His own hand. And I call you to God alone, who has no partner, to obey Him, and to follow me and believe in the One who has given me, for I am the Messenger of God, and I call you and your soldiers to God Almighty. I have conveyed the message and advised, so accept my advice. I have sent to you my cousin Ja’far, and with him a group of Muslims, and peace be upon those who follow. Guidance”)

Letter from prophet (s) to King of Egypt and Alexandria

بسم الله الرحمن الرحيم. من محمد عبد الله ورسوله إلى المقوقس عظيم القبط. سلام على من اتبع الهدى أما بعد فإني أدعوك بدعاية الإسلام أسلم تسلم يؤتك الله أجرك مرتين فإن توليت فعليك إثم القبط يا أهل الكتاب تعالوا إلى كلمة سواء بيننا وبينكم ألا نعبد إلا الله ولا نشرك به “ شينا ولا يتخذ بعضنا بعضا أربابا من دون الله؛ فإن تولوا فقولوا اشهدوا بأنا مسلمون

(“In the name of God, the Most Gracious, the Most Merciful. From Muhammad, the servant of God and His Messenger, to Al-Muqawqis, the Great of the Copts. Peace be upon whoever follows the guidance. As for what follows, I invite you to preach Islam. Become a Muslim. May God grant you your reward twice. If you turn away, then you will bear the sin of the Copts. O People of the Book. Come to a common word between us and you. We will only worship And we do not associate anything with Him, nor do we take one another as lords besides God; but if they turn away, say, “Bear witness that we are Muslims.”)

From all the above letters we can understand its language and psychological implications. Of course, that is what I mean by this research. All the present kings and rulers of the world today, at a time when their country's diplomatic engagements are collapsing, this kind of effective and psychological intervention is absolutely necessary. Certainly, the prophetic way of diplomacy, as exemplified by Prophet Muhammad (peace be upon him), offers valuable insights that can be applied to current situations. The linguistic phrases of letters written by prophet muhammed (S) was a attractive to all receivers. It shows and says us that to optimise into relevance in all kinds of diplomatic dealings. based the researches done in 20th century is also says that the prophetic way of interacting by letters and the writing phrases of letters is very prevalent in the series of letter terminologies.

2) Battle Tactics

Prophet Muhammad (peace be upon him) employed various battle tactics during the early Islamic period. These tactics were guided by the principles of self-defence, strategic thinking, and ethical conduct in warfare. Prophet Muhammad primarily engaged in defensive warfare, meaning that he and the early Muslim community would take up arms to protect themselves when faced with direct threats or aggression. Defensive warfare was in line with the Quranic principles of self-defense. The Prophet provided strong and effective leadership during battles. He would formulate strategic plans and make tactical decisions based on the circumstances and available resources. His leadership inspired confidence among his companions. The Prophet often consulted with his companions before making significant decisions in battle. This practice, known as "shura," allowed for collective input and consensus in important matters. In some battles, the Prophet used psychological tactics to weaken the morale of the enemy. For example, he ordered the digging of a defensive trench during the Battle of the Trench (Ahzab), which served as a deterrent to the enemy. The Prophet was committed to avoiding harm to civilians and non-combatants during battles. This included prohibitions on harming women, children, and the elderly, as well as not damaging property unnecessarily. The Prophet emphasised humane treatment of prisoners of war. Captives were treated with kindness and given options for release, ransom, or, in some cases, education. The Prophet's strategies often involved a careful and prudent use of resources. This included making the most of available supplies and avoiding unnecessary waste. The Prophet Muhammad insisted on the ethical conduct of his companions during battles. This included refraining from looting, respecting treaties, and maintaining fairness and justice on the battlefield. The Prophet's example of

personal sacrifice and bravery in battles inspired his companions. Many of them were willing to make the ultimate sacrifice for the cause of Islam. It's important to note that the circumstances and strategies employed in each battle varied, and Prophet Muhammad adapted his tactics accordingly. His approach to warfare emphasised ethical conduct, self-defence, and the preservation of life and property. These principles have influenced the conduct of warfare in Islamic tradition and have broader applications in discussions of just war theory and ethics in conflict. The way of the Prophet (S) was never to go first and fight, but to do and defence if someone came here to fight. We cannot see the history of the Prophet (s) ever once during his lifetime or after that, going first from the side of Islam and starting a war. It was only at the very end that the Prophet (S) decided to go to war. The Prophet's policy was that you should not harm a woman, a child, or an elderly person, and in particular, do not cut down even a single tree. Basis on this policies prophetic and islamic theories of war is to gain peace by moulding,not to destroy by collapsing as now sees.

3) Treaties

The Prophet (PBUH) was the person who loved peace and treaties at all times. They have never encouraged war. They have always wanted peace and tranquillity. That is why defensive war was never called for except in an emergency. Now, even if a defensive war is called for, if there is an opportunity, it is better to withdraw from it and bring a treaty. Prophet (s) has composed mainly 7 treatises during his teaching period. Apart from this, many small treaties have been made. What I am bringing is what is provided in it

1. Treaty of Aqabah: This was the first treaty made with the people of Yathrib (later known as Medina) before the migration of the Prophet and his companions to Medina. It marked a commitment to support the Prophet and his message.
2. Constitution of Medina (Mithaq al-Madina): Also known as the Charter of Medina, this was a constitutional treaty that established the governance and social framework for the Muslim and non-Muslim communities in Medina. It emphasised unity and cooperation among the diverse groups in the city. The Charter of Medina is a remarkable document in the history of governance and social contracts. It promoted principles of equality, religious freedom, and peaceful coexistence, which were revolutionary in the context of 7th-century Arabia. It is considered an early model of a constitution that outlined the rights and responsibilities of a diverse community living under the leadership of the Prophet Muhammad. The

principles of the Charter of Medina continue to be relevant and are often cited in discussions of pluralism, religious freedom, and social cohesion. Also it defined all the techniques and clarification of the prophetic path of development and heritage to be a better nation.

3. Treaty of Hudaibiyyah: This treaty was made between the Muslims in Medina and the Quraysh of Mecca. While it was initially perceived as unfavourable to the Muslims, it provided a period of peace and paved the way for the peaceful conquest of Mecca. Even it was unfavourable to prophet (s) had made and signed it with pleasure. The Treaty of Hudaibiyyah is often cited as a key example of diplomatic success and strategic patience. It underscored the importance of peace and diplomacy in resolving conflicts and advancing the cause of Islam.

4. Treaties with Jewish Tribes: The Prophet made several treaties and agreements with Jewish tribes in and around Medina, including the Banu Qurayza, Banu Qaynuqa, and Banu Nadir. These treaties addressed various aspects of peaceful coexistence and mutual support.

5. Treaties with Various Arab Tribes: The Prophet also made treaties with various Arab tribes to establish peaceful relations and alliances. These treaties served to ensure the safety and security of the Muslim community.

6. Pact with the Christians of Najran: This pact was made with the Christian community of Najran, which included provisions for their protection and freedom of religious practice.

7. Treaties with Non-Muslim States: The Prophet sent envoys and letters to several non-Muslim rulers and leaders, inviting them to Islam or establishing diplomatic relations. These interactions were part of the broader diplomatic efforts to spread the message of Islam.

In summary, Prophet Muhammad's diplomacy was characterised by peaceful coexistence, respect for religious diversity, and a commitment to resolving conflicts through peaceful means. His diplomatic efforts were essential in establishing a foundation for the growth and spread of Islam in the Arabian Peninsula and beyond. His approach to diplomacy serves as a model of peaceful interaction and conflict resolution in the modern world.

Legal Concepts of Prophet muhammed (S)

Prophet Muhammad (S) played a significant role in shaping the legal con-

cepts and principles within the context of Islamic jurisprudence. These legal concepts are drawn from the Holy Quran and the Hadith and form the foundation of Islamic law, known as Sharia. The main judicial and legal methodologies and concepts are given below;

▶ **Adalat (Justice and Fairness):** The Prophet Muhammad emphasised justice and fairness in all aspects of life. The principle of Adalat is a foundational concept in Islamic law, ensuring that legal judgments and actions are just and equitable.

▶ **Fiqh (Jurisprudence):** Fiqh refers to Islamic jurisprudence, the study of the principles and rules derived from the Quran and Hadith. The Prophet's actions and sayings serve as crucial sources for fiqh.

▶ **Hudud (Islamic Criminal Laws):** Hudud are specific penalties and punishments prescribed for certain crimes in Islamic law. These penalties are derived from the Quran and the Hadith and are administered within the framework of justice and fairness.

▶ **Diyat (Blood Money):** The concept of diyat involves the payment of compensation to the victim or their family in cases of unintentional manslaughter or bodily harm. The Prophet's teachings provided guidelines for determining diyat amounts.

▶ **Qisas (Retribution):** In cases of intentional harm or murder, the principle of qisas allows for retribution, where the punishment is equal to the crime. The Prophet Muhammad's guidance helped establish qisas as a legal concept in Islamic law.

▶ **Tazir (Discretionary Punishment):** Tazir refers to the discretionary punishment administered by Islamic authorities for offences not covered by specific Hudud penalties. The Prophet's actions and rulings played a role in shaping tazir

▶ **Testimony and Witnessing:** The Prophet Muhammad's teachings provided guidelines for the acceptance of testimony and witnessing in legal matters, including financial transactions and legal disputes.

▶ **Contracts and Agreements:** The Prophet's practice of making agreements, contracts, and covenants was instrumental in shaping Islamic contract law. His own agreements, such as the Treaty of Hudaibiyyah, exemplify principles of fairness and upholding agreements.

If we are looking at the number of the safest countries in the world, the Arab countries Qatar and the UAE are unofficially taking the first and second place. The reason for this is none other than the fact that Islam adopts the most psychological and even frightening legal measures. The very concept of Islamic jurisprudence is that what one has done should not be repeated by another. When taken as a sample for that, the law states that if a stolening is proven, the hand must be amputated. After its implementation, there was very little stolen cases had done in Madinah. It is still the same in Muslim countries like UAE that if you dare to put a building outside the ground and forget it, it will remain there. Because it is so safe there. By applying other countries and laws, Mohammedan law is one that ensures its own safety and domesticity.

It's essential to recognize that Sharia is not monolithic and can vary significantly in its interpretation and application across different regions and communities. Many Muslims and scholars continue to engage in discussions and debates about how to address these challenges and ensure that Sharia principles align with contemporary values, human rights, and the evolving needs of Muslim-majority countries. These drawbacks should be considered within the broader context of ongoing efforts by scholars and Muslim communities to interpret and apply Sharia in ways that are just, equitable, and in line with the principles of justice and compassion that are central to Islamic teachings.

Conclusion

In conclusion, the multifaceted legacy of Prophet Muhammad (SA) as a diplomat, legal visionary, and moral exemplar holds enduring relevance in contemporary terminology. His diplomatic skills, including his approach to international relations, battle tactics, and the negotiation of treaties, provide invaluable insights for today's global leaders. His letters to world leaders serve as a timeless model for effective and psychological diplomatic interactions.

Moreover, the legal concepts and principles introduced by the Prophet Muhammad (SA) have played a pivotal role in shaping Islamic jurisprudence. The emphasis on justice and fairness, coupled with a comprehensive framework for Islamic criminal laws, has contributed to the establishment of secure and just societies in various parts of the world. The Prophet's commitment to peace and the use of diplomacy, as exemplified in the Treaty of Hudaibiyah, underscores the importance of dialogue and strategic patience in resolving conflicts, which remains relevant in

