

The Impact of the Prophetic Legal Policy on Theumbness Diplomacyand Contemporary International Relations: an Analytical Study

Aliyu Ibrahim Musaddad

Department of Islamic Studies Faculty of Arts Nasarawa State University keffi_ Nigeria
aliyumusaddad@gmail.com

Abstract

The policy of the Prophet's legitimacy their role in The development, progress and culture of what is known today as diplomacy and international relations. and The policy of the Prophet's legitimacy It means the policy of the Messenger, may God bless him and grant him peace, and the management of diplomatic relations in times of peace and war, and the relationship with enemies This is the paper about The study in Analyze it. The researcher chose curriculum The Showy Analytical, as he talked about Five points from The impact of the policy of the Messenger, may God's prayers and peace be upon him, in the progress of what is known in our time Diplomacy and international relations in the light of legitimate politics. In the end it will come to an end Manaljoules it's up to you to for politics legitimacy Effect great and important role in progress Contemporary diplomacy and international relations Especially since the Congress of Vienna in 1815.

A. INTRODUCTION

Muslim jurists did not use the term diplomacy, and they call the rules that regulate diplomatic relations in peacetime and the sending and receiving of messengers with the rules of traffic. They say the Prophet's biography or biographies. It means the policy of the Messenger, may God's prayers and peace be upon him, the management of diplomatic relations in times of peace and war, the relationship with enemies (the House of War), his choice of messengers to carry his messages to kings, how he received the messengers, the method of negotiation with them, granting them diplomatic privileges and immunities,

concluding peace, armistice, alliance with others, and settling disputes by peaceful means , exchanging congratulations, condolences and gifts.

International law dates the emergence of diplomatic work at the present time to the eighteenth century, especially since the Vienna Conference in 1815, in complete disregard for the diplomatic rules that the Prophet Muhammad, may God bless him and grant him peace, brought. It adopted the method of messages and was the general means of diplomatic relations for kings and princes, which is expressed in our contemporary time by special missions, whose mission is determined to deliver messages to kings and heads of state and explain them to them . This study is about the impact of the legitimate policy of the Prophet on the progress of diplomacy and contemporary international relations, and it consists of five points and then the conclusion.

The concept of legitimate politics, international relations and diplomatic the legal policy in Islam means controlling the movement of the individual and directing the human behavior in the society of the shepherd and the subjects according to the legal rulings. It means: managing the affairs of the nation and organizing its facilities in accordance with the spirit of Sharia and its universal principles, even if nothing of the detailed and partial texts contained in the Qur'an and the Prophet's Sunnah are contained in it.

As for diplomacy in its general sense, it is: a set of concepts, rules, procedures, ceremonies, institutions, and international norms that regulate relations between states, international organizations and diplomatic representatives, with the aim of serving the higher interests (security, economic) and public policy, and for documenting the interests of states through communication and exchange, conducting political negotiations and concluding international agreements and treaties.

Dr. Saeed Abdullah Al-Muhairi defined international relations as "the relations and links that the Islamic State establishes with other countries, groups and individuals to achieve the objectives of the Islamic State in accordance with Islamic law in peacetime."

B. THEORITICAL

The city document as a model of the principles of legitimate politics. The Noble Messenger, may God's prayers and peace be upon him, made many treaties to create a state for the establishment of the Islamic state, as well as treaties of friendship, friendliness and good neighborliness with the tribes, peace and abandonment of fighting, which would benefit Muslims in particular and

humanity in general. These treaties were an effective means to ensure peace, strengthen security and provide human rights. This study comes to highlight the human dimensions in the treaties of the Messenger, may God bless him and grant him peace, to be a purposeful invitation to consolidate general human values and principles and establish theories of tolerance for a dignified coexistence between the various peoples of the contemporary world and nations and blocking the road. On the confrontational theories aiming at disturbing harmony and worldpeace, igniting wars among humankind, and impeding the cosmic procession of progress and human progress

Many Islamic sources reported the text of the document in many ways and narrations, and these sources stated that the document was issued by the Noble Messenger, may God's prayers and peace be upon him, the day after his arrival to the city, it joined all people, including Arab and Jewish tribes and the people of Medina, and before the battle of Badr al-Kubra and the people of Mecca with their allies.

Al-Madani gathered to organize and in it a statement that the document was made between all the residents of Umm and their means of livelihood side by side, as a clear indication of the greatness of the Prophet Muhammad, may God bless him and grant him peace, political life and his far-sightedness, may God bless him and grant him peace. Impervious to the evil of invasion, and by which he guarantees the loyalty of all the Jews, and secures the treachery of the people.

It was the first constitution in Islam under which Muslims, People of the Book, and pagans of the city's residents live alike. It regulates public life in the city. The constitution represents the internal policy of the Islamic state, as it defines the relations between the various political parties, the owners of the different religious affiliations of Muslims, Jews and pagans. What is called in the modern era private international law. It also defines the relations between the city-state and represents an integrated system of external relations with tribes, peoples and states, which is later termed as public international law.

Thus, it is considered the first Islamic political experience, which had a prominent role in bringing society out of the vortex of tribal conflicts and internal wars towards brotherhood, love and peace, as it focused on many human principles such as supporting the oppressed, protecting the neighbor, protecting private and public rights, prohibiting crime, and cooperating in defence. Blood ransoms, ransoms for prisoners, helping the debtor, and other principles that make the people of the same nation feel of their different races and races, and the belief that one family is charged with establishing political harmony within the

The Impact of the Prophetic Legal Policy on Thenumbness Diplomacy and Contemporary International Relations: an Analytical Study

Ali Ibrahim Mossad¹

state, and charged with defending it. As for any attack that surprises them from outside, equality is established between them on the basis of the common human value, all people. They are equal in the origin of human dignity and in the principle of assignment and responsibility, and that there is no group that prefers another according to its human element and first creation.

Contemplating this document with a close eye, searching for what we can draw from a conclusion and benefit, draws our attention to the fact that it aspires to establish an ideal society that does not deny or deny diversity, but rather seeks to encompass it and benefit from it, and with this it establishes the principles of acquaintance and coexistence as a reality. Effectively between different affiliations, sects and creeds, not talk on paper without benefit or result.

Therefore, the Prophet, may God's prayers and peace be upon him, did not ignore the special features and characteristics of each of these groups, and he was also keen on establishing commonalities between those who were feuding enemies, killing each other, and lurking each other, and in this there are signs and benefits that can be deduced from it that human beings are able to gather around the common ones. Which brings them closer, and makes them acquainted and coexist, if they agree on that in consensual formulas that take into account the features and characteristics of each of them.

Just as the document guaranteed to all those who signed it freedom of belief, actions and words, it took into account the negative issues that may result from this freedom that require punishment and accountability, and we find that the Prophet, peace be upon him, does not object to stipulating in the document the treatment of Jews who swear to Muslims with kindness and justice, and not inciting and harming them, this expresses the stability of moral values in Islamic politics, and that it does not know double standards.

The Prophet, may God's prayers and peace be upon him, also emphasized the legality and constitutionality of the state, as this document is in itself evidence of the rule of law and its great importance in rapprochement and coexistence, and it was the Islamic genius that "the new state was able to make Medina - which includes a large number of different discordant Arab and Jewish neighborhoods."

, which was ruled by chaos, and exhausted by tribal nervousness- A unified city, uniting all residents of different religions, characteristics and ethnicities around a central constitutional declaration, the first of its kind in the history of humanity, to which everyone is subject. and his sovereignty.

C. METHODOLOGY

The Treaty of Al-Hudaybiyah, a covenant and agreement, took place between Muslims and Quraish in Dhul-Qa'dah of the sixth year of migration near a place called Al-Hudaybiyah, just before Mecca. In that year, the Messenger of God - may God's prayers and peace be upon him - saw in a dream that he and his companions were entering the Sacred Mosque, and that they were going around the House. Their longing to perform rituals, circumambulating the Kaaba, and entering Mecca, their first home and birthplace, increased, but they were unable to enter Mecca even though the Prophet, may God bless him and grant him peace, sent Othman to Quraysh.

Quraish sent Urwa bin Masoud to negotiate with the Messenger, may God bless him and grant him peace, and then sent Suhail bin Amr to make peace. When the Prophet, may God bless him and grant him peace, saw him, he said: Your matter has been made easy for you. The people wanted peace when they sent this man. So Suhail spoke for a long time, then agreed on the rules of peace.

The negotiations resulted in an agreement called peace in history and biography, according to which there would be a truce between the two parties for a period of ten years, and that the Muslims would return to Medina this year so that they would not perform Umrah until the next year, and that Muhammad - may God's prayers and peace be upon him - would return whoever came to him from Quraysh as a Muslim Without the knowledge of his family, and that the Quraysh did not reject those who came to it as an apostate, and that whoever wanted to enter the era of Quraish entered it, and whoever wanted to enter the era of Muhammad - may God's prayers and peace be upon him - without Quraysh entered it... The Messenger, may God's prayers and peace be upon him, agreed to the terms of the treaty, which seemed to some to be unfair and humiliating for the Muslims.

Through the Treaty of Hudaybiyah and its events, many lessons and wisdom can be drawn. Those related to diplomacy and international relations in view of the legitimate policy are as follows:

The Hudaybiyya Treaty, as it appeared, played a role in building Islamic diplomacy and international relations, rich in lessons and wisdom, which should be supported and benefited from in legitimate politics and international relations. In this blessed peace, the importance of shura, which was one of the pillars of legitimate politics and the position of women in Islam, and the importance of practical role models in one position, emerged.

The Impact of the Prophetic Legal Policy on Thenumbness Diplomacy and Contemporary International Relations: an Analytical Study

Ali Ibrahim Mossad¹

In accepting the Prophet, may God's prayers and peace be upon him, the advice of his wife Umm Salama is a tribute to the woman, whom the enemies of Islam claim that Islam did not give her her right and ignored her existence.

Exalting the sanctities of God Almighty, not on their unbelief and oppression, and they are forbidden from anything else. Al-Zuhri said: This is due to his saying - may God's prayers and peace be upon him: (They do not ask me for a plan in which they glorify God's sanctities, unless I give them to them) and this is a quality of legitimate politics, diplomacy and international relations.

It was a door and key to the conquest of Mecca. The Muslims mixed with the infidels - after making peace - while they were in safety, and he called them to God, and they heard the Qur'an, and he entered into two years the same as those who had been in Islam before that, or even more. Then he came out in the year of the conquest of Mecca after two years in ten thousand.

Presenting Islam and calling for it in an atmosphere of calm and security, and freedom of diplomatic dialogue with argument and kind words, had the greatest impact.

D. RESULTS AND DISCUSSIONS

The messages of the Messenger, may God bless him and his family and grant them peace, as a model of diplomacy and international relations. The Messenger, may God's prayers and peace be upon him, choose from among his companions messengers with knowledge and experience, and sent them to the kings, so he sent Dihya bin Khalifa al-Kalbi to Caesar, the king of the Romans, and he read the book and did not deliver. Peace be upon him said (God tore his kingdom), and it was as he said, and Amr ibn Umayyah al-Damari sent to the Negus king of Abyssinia. Alexandria, so he took the book of the Prophet, may God's prayers and peace be upon him, and put it in a sack of ivory, and stamped it, then he wrote to the Messenger of God, may God's prayers and peace be upon him, a letter, and he did not deliver, and he gave him two maids, Maria and Shirin, and a mule called Dalal. Amr bin Al-Aas Al-Sahmi sent to Jafer and Ayyad, the two sons of Al-Jalandi, the Azadis, kings of Oman, and they all responded to Islam, and believed the Prophet, may God's prayers and peace be upon him. To the Prophet, may God's prayers and peace be upon him: (How beautiful and beautiful what you call to, and the Arabs fear my place, so make me a part of the matter, I will follow you). Bin Wahb Al-Asadi to Al-Harith Bin Abi Shamir Al-Ghasani, king of the borders of the Levant. When the letter reached him, he threw it and said: Who will take away my kingdom from me? I'm

walking to him, did not deliver. Caesar asked permission to war the Messenger of God, may God's prayers and peace be upon him, and told him of his intention, so Al-Harith Shuja' bin Wahb permitted clothing and maintenance, and returned him with kindness.

This new method, which the Messenger, may God bless him and grant him peace, chose, represented in correspondence with kings, princes and tribal sheikhs, falls within the framework of diplomatic work recognized in the modern era. This method also had a significant impact on some of them entering Islam and establishing friendly relations based on peace and mutual respect with a number of kingdoms and emirates.

These letters also revealed the attitudes of some kings and princes towards the Islamic call. Especially if we know that the ambassadors of the Messenger, may God bless him and grant him peace, sent letters to the great kings, among them we mention the Negus, king of Abyssinia, Khosrau, king of Persia, and Heraclius, the great Roman. Thus, these messages achieved many results, and the state was able during the era of the Messenger, may God bless him and grant him peace, through the various reactions to the messages, to adopt a clear and distinct political and military approach, according to one of the researchers.

The choice of the Prophet, may God's prayers and peace be upon him, for his ambassadors was based on the characteristics they possessed, such as knowledge, eloquence, patience, courage, wisdom, good behavior, good appearance, speaking the language of the people he sent to them, and having the ability to deliver what is required and explain the content of the diplomatic note, which are characteristics that must be characterized by the diplomat at the moment.

The Messenger, may God's prayers and peace be upon him, showed knowledge and wisdom in his diplomatic relations, especially since some of these books were sent to large countries and powerful kings, but he was keen to convey God's call to parts of the world. As well as from his wisdom, may God's prayers and peace be upon him, his adoption of the language of courtesy in addressing kings and princes, and this was evident in his letter to Heraclius, the great Roman, and in the same way he addressed Khosrau and other kings.. Thus, the messages of the Prophet, may God's prayers and peace be upon him, to kings and princes are considered a turning point in his foreign policy. He was magnified at that time, and his distinguished diplomatic relations were embodied in them due to his genius, wisdom and courage in dealing with these kings and princes.

E. CONCLUSION

Fifth point: The advantages of Islamic diplomacy over others Muslim jurists have dealt with the rules of external relations in the jurisprudence of Sir, which means the conduct of the state in the Maghazi, starting from the campaigns of the Messenger, peace be upon him, to the conduct of his family and his companions. They focused on issues of jihad, war, covenant, security, peace, spoils, relationship with the people of dhimma, goodwill, establishing the limits, abode of war, abode of peace, captives, tax, tithe, invasion, people of oppression, people of apostasy... and so on. From matters of war and peace. The distinctiveness, foundations and objectives of Islamic diplomacy are based on the teachings of the noble Sharia, and it draws on them to clearly reflect the noble human aspirations of Islam to strengthen relations and exchange interests between peoples, including the following::

Introducing and advocating Islam, its principles and virtues: This is clear in the messages that the Prophet's ambassadors carried to the kings and rulers inside and outside the Arabian Peninsula..He came in his letter - may God's prayers and peace be upon him - to Caesar of Rome:

Resolving disputes and disputes by peaceful means: This is reflected in the sending of the Prophet - may God's prayers and peace be upon him - Othman bin Affan to Quraish to inform them of the reality of his arrival, and that he wants to perform Umrah and does not want war, and he is ready to reach an understanding if the Quraysh want that.

Developing human relations: Diplomacy in Islam aims to form human relations between Muslims and others, and to develop these relations by legitimate means and social, economic, living, scientific and technical communication. This is attested to the mixing of Muslims with Quraish after the Treaty of Hdaybiyah, and their exchange with them of economic and living interests and cultural knowledge.

The qualities that Muslims took into account in choosing diplomats, Muslims deliberately took into account several characteristics of those they choose to represent their country, and among these characteristics are the following:

Functional competence: It means: knowledge of the origins of international relations in times of war and peace, not to mention the broadness of science and knowledge, general culture, intelligence, shrewdness, tact, piercing insight, intense alertness to surprises, and seizing opportunities to achieve its goals.

B- Honesty and good character: One of the most emphatic duties of a diplomat is to have a sincere belief in the system of the state he represents and to which he belongs, and to present his principles, ideas and values through his dignified dealings and good manners, far from frivolity, rudeness and arrogance.

C- Good image and appearance: Muslims pay remarkable attention to the ambassador's external appearance, fitness and handsomeness, because that is the first thing that falls on him, and the public and private are affected by it, and the Prophet - may God's prayers and peace be upon him - took into account the presence of good image and appearance in his ambassadors, and among these is Dihya bin Khalifa Al-Kalbi was his envoy to Caesar, the king of the Romans. He was handsome, well-rounded, and one of the most beautiful people in form and image.

d- Eloquence and good statement: the diplomat should be eloquent and well-spoken, fluent in the language of those he was sent to; this is so that he can communicate what he wants and express it easily and easily, and carry out his task and handle matters without delay, inability, disorder or cost.

e- Knowing the conditions of the receiving state: the diplomat should have knowledge of the social, cultural, political and living conditions... in the receiving state, in addition to his familiarity with the people's customs, occasions and traditions; So that this would be closer to understanding with them and more effective in achieving his mission and developing the relationship between his country and the country to which he was sent.

5- The diplomatic immunity of Muslims Islam has established the principle of reciprocity in many issues of international relations, including what is related to diplomats and the necessity of securing all forms of "immunity" for them. From: Personal immunity in self, housing and collectibles, Financial immunity and exemption from taxes and fees within certain limits, And the Judicial and judicial immunity.

the conclusion:

In this research, the researcher tried to talk about the impact of legitimate politics in contemporary international relations, an analysis of the Medina document as a model of the principles of legitimate politics, as well as the Hudaib peace treaty and its role in building international relations, and the messages of the Messenger, may God's prayers and peace be upon him, as a model of diplomatic diplomacy and its relationship with other countries, and the characteristics of the Islamic diplomacy from others.

The Impact of the Prophetic Legal Policy on Thenumbness Diplomacy and Contemporary International Relations: an Analytical Study

Ali Ibrahim Mossad¹

Thus, it is clear from the foregoing that Islam calls for the values of morality and humanity and good dealings between individuals and nations and between Islamic countries and others. And if the moral value is an essential feature in Islamic international relations, then the idea of peace is another feature on which these relations are based. World peace is a great principle, Islam came To approve and define it on a new approach, according to a holistic view, in terms of land and area, we find that Islam does not specify a specific land that lives in peace, but rather decides that peace must prevail throughout the world, because the call of Islam is a universal call.

The most profound effect of all of this is that educators pay attention to these aspects, and include in the study curricula sufficient elements to fulfill this assumption, not only in the subject of history, politics and law, but also in Islamic study first and foremost, especially in the biography of the Prophet, jurisprudence and Sharia

REFERENCES

- Bukhari, Muhammad bin Ismail, Sahih Al-Bukhari, Dar Touq Al-Najat, Edition: First, 1222 AH
- Abu Dawood Suleiman bin Al-Ash'ath bin Ishaq, Sunan Abi Dawood, investigation: Shuaib Al-Arna'oot - Muhammad Kamel Qara Belli, Dar Al-Resalah Al-Alameya.
- al-Tirmidhi, Abu Issa Muhammad bin Issa bin Surah, Sunan al-Tirmidhi, investigated by Ahmed Muhammad Shaker, House of Revival of Arab Heritage - Beirut
- Junaid Ahmed Al Hashemi, Treaties Prophet Mohammed Peace be upon him: Study the proportional dimensions – pen magazine – John, 2013, p. 380
- Mubarakpuri, Safi al-Rahman, The Sealed Nectar, Beirut, Dar Al-Hilal, pp. 230- 231
- Hassan Muhammad Salih Hadid: Diplomacy in Islamic Law, Journal of Tikrit University for Legal and Political Sciences, Issue 4/Six/
- Dr. Bahran Ikhwan Kazemi: Diplomacy and International Behavior in Islam, Center for Investigation and Expansion of Human Sciences, .
- Al Muhairi, Saeed Abdullah Hareb, Foreign Relations of the Islamic State, Al- Resala Foundation
- 1416 A.H - 1995 A.D., Beirut, 1st Edition
- Malik bin Anas, Muwatta of Imam Malik, House of Revival of Arab Heritage, Beirut, 1406 AH - 1985 AD
- Muslim, Muslim bin Al-Hajjaj, Sahih Muslim, Beirut, House of Revival of the Arab Heritage. Saeed Muhammad Abu Anah, The Consolidation of Diplomacy, Dar Al-Shayma, 2009 AD,
- Saadoun bin Habib Al-Hamdani: The Qur'an and the Art of Diplomacy, online.
- Muhammad Al-Talbi: The Constitution of the City: An article in the Tunisian Al-Hedaya magazine, citing Ahmed Al-Shuaibi
- Authors Group, Kuwaiti Fiqh Encyclopedia, first edition, Egypt, Dar Al-Safwa, vol. 25, p. 275
- Suhail Hassan Al-Fandawi, The Diplomacy of the Prophet, may God bless him and grant him peace: A comparative study of contemporary international law, Beirut - Dar Al-Fikr, 2001.
- Al-Shaibani, Sharh Al-Sir Al-Kabir, Dar Al-Kutub Al-Ilmia, Beirut Salah Al-Din Al-Munajjid, Company Press
- Ads Sharkia, without edition, Cairo, 1391 AH - 1971 AD.

The Impact of the Prophetic Legal Policy on Thenumbness Diplomacy and Contemporary International Relations: an Analytical Study

Ali Ibrahim Mossad¹

- Saeed Abdullah Hareb Al-Mahdi, Foreign Relations of the Islamic State, Al-Resala Foundation, 1993,
- Said Abu Abbas: Diplomatic relations in the era of Prophet, peace be upon him Link: <http://magnews.net/content.aspx?id.838135> 03/31/2016.
- Al Shaibani, Muhammad Bin Al-Hassan, Explanation of the Great Sir, T
- Saeed Abdullah Hareb: Custody of the Apostles and the Establishment of the Laws of Diplomatic Custody, Conference of Heaven's Laws and Human Rights, Returning Roots, Kingdom of Bahrain 3-to 5 April 2010.
- Al-Jarjani Ali bin Muhammad, Definitions, Dar Al-Kutub Al-Ilmiyya, Beirut, 1983 AD.
- Al-Baji Abu Walid, Rulings of the Seasons, Beirut, Dar Ibn Hazm 2013. Shatby
- Ibrahim bin Musa, approvals, via the comprehensive library.
- Al-Shaabi Ahmed, The Document of the City with Guaranteed Significance, Al- Ummah Magazine – Number 115 – Dhul Qi'dah, 1426 AH
- Al-Ahdawi, Khaled Suleiman, Political Jurisprudence of the Prophet's Documents, Treaties, Islamic Diplomatic Ethics, Amman, Dar Ammar, 1998 AD.
- Al-Qaradawi Yusuf, The Sent Interest and Conditions for Working with it, the Sheikh's official website www.alqaradawi.net/code.
- Al-Waqidi, Mohammed bin Omar, Maghazi, Dar Al-Alamy - Beirut, Investigation: Marsden Jones, Edition: The third - 1409/1989.
- Son Qayyim al-Jawziyyah, Zad al-Ma'ad in the guidance of the best of servants, edited by Shuaib al-Arna'oot, and Abd al-Qadir arrowroot, Al-Resala Foundation, Beirut_Lebanon 1991
- Son Hisham, Abi Muhammad bin Abd al-Malik bin Hisham al-Ma'mari, Biography of the Prophet, investigated by Muhammad Bayoumi, Al-Iman Library, Mansoura, Egypt, 1995 AD.
- Al-Sirjani Ragheb: The Human Common Book, A New Theory among Peoples. Tabari, Mohammed bin Jarir, History of al-Tabari, The history of the apostles and kings, Heritage House - Beirut, Edition: The second - 1387 AH
- Muhammad Al-Talbi: The Constitution of the City: An article in the Tunisian Al-Hedaya magazine, citing Ahmed Al-Shuaibi
- sarkhi: Muhammad bin Ahmed bin Abi Sahl. Explanation of the Great Sir, 1st ed fern, Shams Al-Din, Al-Mabsout, Classification of Sheikh Khalil Al-Mays, Dar Al-Maarifa, Beirut, 1406 AH, 1986 AD