



ISLAMIC PRINCIPLES OF DIPLOMATIC STRATEGIES FOR CONFLICT RESOLUTION: DRIVERS OF SUSTAINABLE PEACE

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CONFLICT RESOLUTION: DRIVERS OF SUSTAINABLE PEACE**

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ABSTRACT:

Diplomacy's goal is not limited to representing and elevating the territory or organization rather it is highly oriented towards dialogue to negotiate and conflict management between people. It generally attempts to maintain balance and peace. Today the world is converging on multilateral diplomacy that can pave the way to conflict resolution and ultimate peace as diplomats serve as instruments of state. The use of diplomacy instead of force is getting popular in the new millennium. Such type of collaborative diplomatic endeavor is one of the most notable characteristics of modern global conflict attempts, and it deserves special consideration. It may be the most evident and important approach for countries to partake in these kinds of initiatives since it is considered a sort of standard protocol. Islamic diplomacy is extensive and multidimensional. The purpose of this study is to explore Islamic diplomatic strategies that can play a significant role in resolving and managing conflicts in the contemporary age not only on the communal but international level. This research paper will specifically explore the

conflict resolution tactics as a rich convention of Islamic peacebuilding diplomacy that exists in Islam based on the Quran and the Sirah of the Holy Prophet (PBUH). By applying qualitative and descriptive research methodology, this study will try to figure out some of the vital peacebuilding factors highlighting the role of Islamic diplomacy in conflict resolution.

KEYWORDS: Diplomacy, Islam, Conflict Resolution, Sustainable, Peace

Introduction:

Conflict is both an intrinsic aspect of personal autonomy and an inescapable feature of the international community. Peace is an ideal concept that urges human beings to live happily, freely, and harmoniously. Conflict is innate and unavoidable as human beings are different by instincts and differences cause disputes as well as conflicts. These conflicts are a major risk to peace as they may lead to chaos and even to wars. Islamic diplomacy is based on certain principles that resolve conflict and disputes. Sustainable peace is an enticing state not only for mankind but also for international politics and diplomacy that can only be attained by resolving conflicts and avoiding war. As a result, it has become a hot topic among societal, geopolitical, and global experts. Diplomacy can play an effective part in national and international conflict resolution. Since Islam leads its adherents in every aspect of life through Shariah, mechanisms based on Islamic

principles of diplomacy can be proved fruitful to prevent clashes and make harmony through conflict resolutions and arbitral proceedings.

Importance of Research:

In the contemporary era, conflict resolution and dispute management are the most needed factors for global peace and harmony. Diplomacy is not merely confined to making international relations or foreign policy; rather it is a broader term in Islam that can pragmatically assist in the peace building process. The significance of this study lies in peace building and conflict resolution through diplomatic principles provided by Islam. There is a dire need to explore these kinds of themes as these can pave the way toward harmony, sustainable peace, and stable politics.

Research Objectives:

This research aims to:

- Highlight Islamic principles of diplomatic stratagems for conflict management
- Evaluate the significance of Islamic diplomatic moralities that can lead to sustainable peace in the contemporary era

Research Methodology:

A qualitative research methodology along with a combination of analytical, descriptive and historical methods has been applied in this research paper to explore the Islamic principles of diplomatic strategies for conflict resolution. Various journals, books, magazines, reports as well as chronicles have been consulted. Different laws and acts are referred to in the article to incorporate Islamic and modern diplomatic principles that can prove fruitful for conflict management and peace building. Mainly,

references from Quran and hadith are provided to explain the Islamic viewpoint regarding the study.

Limitations:

In this study, the archives of history are taken into account immensely to explore the principles and standards of Islamic diplomatic strategies for conflict resolution. This research does not deploy anything in history rather it tries to highlight the Prophetic and Islamic diplomatic strategies in managing conflicts and maintaining peace. Conflicts have many aspects such as marital conflicts, financial conflicts, cultural conflicts, and much more, but this paper covers some societal and political conflicts concerning diplomatic strategies. Holy Prophet (PBUH) was an expert in conflict resolution and as a proficient diplomat, he resolved many conflicts that could lead to horrible wars. This study is limited to Islamic diplomatic strategies of conflict resolution and there is a huge area with certain specifications in this regard, that can be brought into investigation later and provide further outlooks to researchers.

Significance of diplomacy in conflict resolution:

It is almost impossible to find a society or state without conflict. Conflict resolution looks to be a revolutionary approach to political relations and foreign policy. The subject naturally gravitates toward collaboration and harmony in a universe plagued with strife, competitiveness, and aggression.¹

¹ Morgan Brgg, *The New Politics of Conflict Resolution-Responding to Difference*, Palgrave Macmillan, 2008.

Conflicts may vary in nature such as individual conflicts, national conflicts, or international conflicts. Diplomacy as it manages international affairs is a durable and lasting trigger to the peacemaking process. There are many peacemakers' diplomats who remained behind the scenes and resolve conflicts.

It is high time to acknowledge that diplomats can prove a beneficial supplier of sustainable peace as they may provide the much-needed viewpoints to solve conflict and reliable linkages. Diplomatic strategies enable them to understand the roots of religious, socio-cultural, and political circumstances that help resolve disputes and sustain peace. Sometimes the international bodies fail to resolve the matter and diplomacy provides mediation.²

There exist specific ample opportunities where disagreements can be resolved using conflict resolution tactics designed to achieve peace and settlement, most visible of which is when a terrible standstill has been struck. This enables mediators, negotiators, and peacekeeping missions to mobilize.³

Preventive diplomacy, mediation, and peace building:

Preventive diplomacy is a diplomat strategy for preventing disagreements from forming amongst entities, reducing ongoing clashes from growing into confrontations, and limiting the expansion of hostilities. Conflicts are

² Dr. Marc Gopin, *Peacemakers in Action :Profiles of Religion in Conflict Resolution* (USA: Cambridge University Press, 2007).

³ Oliver P. Richmond, *Reclaiming Peace in International Relations, Millennium: Journal of International Studies*, vol. 36, 2008, <https://doi.org/10.1177/03058298080360030401>.

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averted from evolving into violent victimization by swift and appropriate negotiation.⁴

Researchers and foreign relations experts must also collaborate to examine the effectiveness of preventive diplomacy and resolving conflict to truly comprehend the many instruments and techniques of conflict prevention, to make optimal usage, and to collaborate more intently with several nonprofit organizations that make essential and quite often distinct participation to managing conflicts.⁵

Theoretical approaches of IR suggest that conflict management amongst regional competitors involves diplomatic dialogue to break the ice. Research has generally discussed similar engagement in contexts of interstate or inter-leaders. International diplomatic approach to conflicting citizens may be likely to affect war consequences by influencing people's views.⁶

For rival countries to resolve their disputes and develop a new cooperative framework, they need to negotiate with each other, but first, they have to agree to come to the table, which can be the most difficult step. Pre-negotiation through diplomacy can help to minimize risk and cost, share information, and set the agenda.⁷

Presently, humankind needs mediation as a diplomat or quasi-diplomatic endeavor that necessitates exchanges among nations over territorial,

⁴ Steven A. Zyck and Robert Muggah, "Preventive Diplomacy and Conflict Prevention: Obstacles and Opportunities," *Stability* 1, no. 1 (2012): 68–75, <https://doi.org/10.5334/sta.ac>.

⁵ Alexander L George, "Strategies for Preventive Diplomacy and Conflict Resolution: Scholarship for Policymaking," *Political Science and Politics* 33, no. 1 (2009): 15–19.

⁶ Christopher Darnton, "Public Diplomacy and International Conflict Resolution: A Cautionary Case from Cold War South America," *Foreign Policy Analysis* 16, no. 1 (2020): 1–20, <https://doi.org/10.1093/fpa/orz003>.

⁷ Darnton.

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relationships, legislative treaties, or borders, just within the realm of legitimate authority. Peace is thus seen as a component of independent nations and its often-unsolvable disputes and is built in a restricted manner through diplomatic operations between state lawmakers. To prevent dependency on armed forces, mediation, arbitration, and diplomacy can be utilized.⁸

Islamic diplomatic principles of Conflict Resolution

Islamic diplomacy proposes the principles of fraternity, unity, and peace, and promotes unwarlike conditions. Islamic principles of diplomacy are interwoven with the Islamic rule of mediation and arbitration. Islam promotes harmony and peace and it is one of the main principles of its foreign policy. According to Islamic teachings

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ⁹

*All believers are but brothers, therefore seek
reconciliation between your two brothers and fear
Allah, so that you may be blessed with mercy.*

Islam pays great importance to peace, amity, tranquility, and reconciliation. Even if conflicting parties are skeptics and non-believers, if they are ready for reconciliation then Allah orders them to incline towards it.

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ¹⁰

⁸ Richmond, *Reclaiming Peace in International Relations*.

⁹ Al-Hujrat 49:10

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And if they tilt towards peace, you too should tilt towards it, and place your trust in Allah. Surely, He is the All-Hearing, the All-Knowing.

This verse provides injunctions on peace and peace building process that if someone is inclined towards peace then Muslims should also accept it. On the eve of the last pilgrimage of the Holy Prophet (PBUH), he suggested the same unity and peace to Muslims.

لَا تَرْجِعُوا بَعْدِي كُفْرًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ¹¹

Beware don't renegade (as) disbelievers (turn into infidels) after me, Striking the necks (cutting the throats) of one another.

After embracing the religion of peace and security, beating each other's necks and resorting to violence is tantamount to turning towards disbelief. It should be noted that in the light of Islamic conflict resolution strategies, eliminating the causes of conflict and creating a conducive environment for it, is considered to be the main point of sustainable peace.

Islam offers the best solution to disputes according to modern requirements. There is a relationship of brotherhood and brotherhood between the Muslims. This relationship requires that when there is a conflict between two groups of Muslims, they should not be isolated from the rest of the people as a matter of evil, but should play their part in bringing about reconciliation between the two parties.

¹⁰ Al-Anfa'al 8:61

¹¹ Sahih Bukhari, Kitab ul Hajj, Chapter 132, Hadith 1741

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وَأَنْ تَأْتِيَهُنَّ مِنَ الْمُؤْمِنِينَ فَاصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى
الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَنْفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَاصْلِحُوا بَيْنَهُمَا
بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ¹²

If two groups of believers fight each other, seek reconciliation between them. And if one of them commits aggression against the other, fight the one that commits aggression until it comes back to Allah's command. So, if it comes back, seek reconciliation between them with fairness, and maintain justice. Surely Allah loves those who maintain justice.

Quran provides the notions of Sulha and Masalahat which are entrenched systems of conflict management. Even arbitration and mediation with the purpose of ending conflicts among people was termed as virtue (khair). As Allah says in Surah Nisa

لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ
وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا¹³

Most of their secret conferring is devoid of good, unless one secretly enjoins in charity, good deeds, and setting the affairs of men right. We shall grant

¹² Al-Hujrat 49:9

¹³ An-Nisa 4:114

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*whoever does that seeking to please Allah a great
reward.*

It illustrates a golden principle of Islamic diplomacy for conflict management that arbitration or mediation between conflicting parties can also be secret. Islam cares for the privacy and personal space of a person, even a group. So, in the conflict resolution process, Islamic diplomacy recommends confidentiality and discretion of parties and Allah promises reward for it.

Conflict management without discrimination:

An important Islamic principle of conflict resolution is universality and comprehensiveness. Islam has not only commanded reconciliation between Muslim believers, it has on several occasions made clear the virtue of action between people without distinction of religion. As stated in Hadith

عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "أَلَا أُخْبِرُكُمْ بِأَفْضَلِ مِنْ دَرَجَةِ
الصِّيَامِ وَالصَّلَاةِ وَالصَّدَقَةِ؟" قَالُوا: بَلَى. قَالَ: "صَلَاحُ ذَاتِ الْبَيْنِ، فَإِنَّ فَسَادَ ذَاتِ
الْبَيْنِ هِيَ الْحَالِقَةُ"¹⁴

*Abu al-Darda '(may Allah be pleased with him)
said: The Messenger of Allah (May peace be upon
him) said: Shall I not tell you about something
better than prayer, fasting, and charity? The*

¹⁴ Al Bukhari, Muhammad bin Ismail, Al Adab ul Mufrid, Darul Bashair Al Islamiyah, Beirut, 1989, v 1, p 142

companions asked: Why not? Be sure to tell ", he said:" It is to reconcile each other because the rift between them is going to slender the religion. "

In this hadith, there is no restriction on conflict management regarding faith, creed, color or caste, etc. Islamic virtues are universal and it promotes harmony globally.

عَنْ أَبِي أَيُّوبَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ: يَا أَبَا أَيُّوبَ أَلَا أَدُلُّكَ عَلَى صَدَقَةٍ
يَرْضَى اللَّهُ وَرَسُولُهُ مَوْضِعَهَا؟ قَالَ: بَلَى قَالَ: تُصْلِحُ بَيْنَ النَّاسِ إِذَا تَفَاسَدُوا وَتُقَرِّبُ
بَيْنَهُمْ إِذَا تَبَاعَدُوا

Abu Ayyub Qadri (may Allah be pleased with him) said: The Messenger of Allah (May peace be upon him) said: Should I tell you such a charity with which Allah and his Prophet will be pleased. I said: Yes, surely tell. He (PBUH) said: When people's relations deteriorate, make peace with it, and when they are apart make them closer.

Subtlety and tactful diplomacy for conflict management:

Tactfulness is allowed to bring the conflicting parties and states together. It's a great sin to tell a lie but Islam even permitted that for a good reason; it shows the importance of reconciliation and conflict resolution. The

importance of reconciliation is further highlighted by the saying of the Holy Prophet (PBUH).

لَيْسَ الْكَذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ فَيَنْبِئِي خَيْرًا أَوْ يَقُولُ خَيْرًا¹⁵

He who makes peace between the people by inventing good information or saying good things is not a liar.

It shows that Islam allows diplomacy if it can avoid confrontations and chaos. Today tactful conciliatory attempts to end interstate crises are an important aspect of the concerned governments' foreign affairs and statesmanship; they almost always entail discussions. They use specialized negotiators and depend upon their knowledge and abilities. Islam also promotes shrewdness, astuteness, and competence in its diplomats so that they may effectively play their part in the conflict management process.

Initiative for conflict management:

Conflict Management can also be initiated by the ruler or higher authority to make peace as Narrated by Sahl bin Saad: Once the people of Quba fought with each other till they threw stones at each other. When Allah's Apostle was informed about it, he said, "Let us go to bring about reconciliation between them."¹⁶

Conflicts and their resolution are a permanent and very important aspect of the Prophet's diplomacy. His Seerah shows that he was aware of the conflicts and differences that arose at the individual and collective level in

¹⁵ Bukhari, Kitab us Sulah, Chapter 2, Hadith 2692

¹⁶ Bukhari, Kitab us Sulah, Chapter 3, Hadith 2693

his surroundings and played his part in resolving them as and when required.

Justice incorporated into the Conflict resolution process:

Since the Islamic notion of tranquility and peace is strongly linked to justice, Islamic sources (Quran and Sunnah) contain edicts against contingent conflict and violence, as the presence of tranquility in absence of justice is forbidden. The phrase "conflict" isn't necessarily negative. It might be regarded constructively as a motivating force, a catastrophe that strengthens interpersonal bonds and renovates situations.¹⁷

The first and foremost principle of Islamic diplomacy is justice. Even in the process of conflict resolution and disputes management, one should try to be fair and truthful. As stated in Quran

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ عَلَيَّ

أَلَّا تَعْدِلُوا إِعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ¹⁸

O you who believe, be steadfast for (obeying the commands of) Allah, (and) witnesses for justice. Malice against a people should not prompt you to avoid doing justice. Do justice. That is nearer to Taqwa. Fear Allah. Surely, Allah is All-Aware of what you do.

¹⁷ Uzma Rehman, "Conflict Resolution and Peacemaking in Islam: Toward Reconciliation and Complementarity Linked References Are Available on JSTOR for This Article : Conflict Resol Toward Recon Between," *Islamic Studies (Brill) JSTOR* 50, no. 1 (2011): 55–69, <http://www.jstor.org/stable/41932576>.

¹⁸ Al-Maidah 5:6

This verse shows that conflicts and confrontations should be always resolved with justice. Conflicts resolution in which one has to do injustice and discrimination against one party is forbidden in Islam. These kinds of conflicts, if not particularly resolved, should be managed skillfully and lawfully.

It is crystal clear that sometimes conflicts are inevitable and important as they lead to justice betterment and development. Violence is not always the solution but if justice is being harmed then it may be the option for a fair settlement. Islam provides the best alternative dispute resolutions (ADR) to maintain peace and Islamic diplomacy proposes these alternates on the international level to minimize the possibilities of War and violence.

Effective and impartial conciliation:

It is a very important socio-ethical act to play a positive role in preventing the spreading of conflict between different groups and nations. To play an effective role in reconciliation, it is necessary to have a person who is neutral in the eyes of both parties. Prophet (PBUH) was called “Honest”(Ameen) in Arab and he was the most impartial person. When the issue of the installation of the Black Stone arose and the Quraysh got into a fight, it was finally decided that whoever entered first through the door of the Masjid al-Haram should obey the order of their quarrel. People accepted the proposal. By the command of Allah, the Prophet (PBUH) came first. People exclaimed when they saw him that

هذا الامين. قد رضينا بما قضى بيننا¹⁹

*He is trustee! We are satisfied with what has been
decreed between us.*

It shows that Holy Prophet (PBUH) remained impartial and honest even before his prophethood. Moreover, After Hijra, there was a clause in the treaty of Medina, that if there is any dispute or mischief between the parties to this agreement, it will be resolved and decided by Allah and His Messenger (PBUH).²⁰

This illustrates that even non-Muslims had believe that Holy Prophet (PBUH) is the person who can make decisions in the context of the overall social interest, taking into account the limited group interests. He (PBUH) had a special diplomatic status in the eyes of the groups that people used to trust his impartiality and uprightness for conflict resolution.

Considering Diplomatic immunities in conflicts:

One of the significant diplomatic strategies for conflict resolution was considering diplomatic ethics and immunities. Immunities were something that halted the use of force against and promoted negotiations. This principle proved fruitful many times as either it promoted healthy discussion or provided an ultimatum to wrongdoers.

The Holy Prophet (PBUH) was visited by ambassadors and delegations. There is no precedent in his biography that he killed an ambassador. Even

¹⁹ Ibn-e-Husham, Abdul Malik, As Sirat Un Nabviyah, Shirkat Maktabah Mustafa Al-Babi wal Halbi, 1375 A.H/ 1955 A.D, p 197

²⁰ Ibid

Musalma Kadhab, the Prophet (peace and blessings of Allaah be upon him) has said that he did not kill with the truth. Allama Shokani has narrated this hadith in Nil Al-Awtar:

عَنْ ابْنِ مَسْعُودٍ قَالَ: «جَاءَ ابْنُ النَّوَاحِةِ وَابْنُ أَثَالٍ رُسُلًا مُسَيَّبَةً إِلَى النَّبِيِّ - صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ لَهُمَا: أَتَشْهَدَانِ أَنَّي رَسُولُ اللَّهِ ﷺ قَالَ: نَشْهَدُ أَنَّ مُسَيَّبَةَ

رَسُولُ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: آمَنْتُ بِاللَّهِ وَرَسُولِهِ، لَوْ كُنْتُ

قَاتِلًا رَسُولًا لَقَاتَلْتُكُمَا»²¹

It is narrated on the authority of Ibn Mas'ud that Ibn Nawaha and Ibn Athal came to the Prophet (PBUH) as messengers on behalf of Musilma. He (PBUH) asked them: Do you both testify that I am the Messenger of Allah? They both said that Musalma is the Messenger of Allah. Prophet (PBUH) said: I believe in Allah and His Messenger. If it were permissible to kill an ambassador, I would have killed you both.

He asked questions to the diplomats of Musilma Kadhab so that they may change their beliefs. There was a huge conflict existing between Prophet (PBUH) and diplomats, he tried to resolve the conflict through

²¹ As Shokani Al Yamni, Muhammad bin Ali, Neel-ul-Autar, Darul Hadees, Egypt, 1413 A.H/1993, V 8, P 35-36

negotiations. He could even kill them for their fabrication and dogged behavior but he did not. Rather he let them go under diplomatic immunity. This was a great compromising factor that is an example for today's world.

Compromising and Facilitating rivals and opposing parties

One of the best ways to resolve conflict is to prosper good feelings and respect for oneself in the heart of the opponent. Holy Prophet (PBUH) as a thoughtful gentleman and skilled diplomat always paid attention and respect to his opposing parties. His behavior played an important part in public diplomacy and impressing his conflicting rivals.

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْطِي الْأَمَانَ لِمَنْ جَاءَهُ مُسْتَشِيرًا أَوْ فِي
رِسَالَةٍ، كَمَا جَاءَهُ يَوْمَ الْحُدَيْبِيَّةِ جَمَاعَةٌ مِنَ الرُّسُلِ مِنْ قُرَيْشٍ، مِنْهُمْ عُرْوَةُ بْنُ
مَسْعُودٍ وَمَكْرَزُ بْنُ حَفِصٍ وَسَهَيْلُ بْنُ عَبْرٍ وَغَيْرُهُمْ، وَاحِدًا بَعْدَ وَاحِدٍ يَتَرَدَّدُونَ فِي
الْقَضِيَّةِ بَيْنَهُ وَبَيْنَ الْمُشْرِكِينَ فَرَأَوْا مِنْ إِعْظَامِ الْمُسْلِمِينَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ مَا بِهِرَهُمْ وَمَا لَمْ يُشَاهِدُوا عِنْدَ مَلِكٍ وَلَا قَيْصَرَ، فَرَجَعُوا إِلَى قَوْمِهِمْ وَأَخْبَرُوهُمْ
بِذَلِكَ، وَكَانَ ذَلِكَ وَأَمْثَالُهُ مِنْ أَكْبَرِ سَبَابِ هِدَايَةِ أَكْثَرِهِمْ²²

Prophet (peace be upon him) used to give peace to those who came to understand the religion and listen to the message brought by Allah. Even in the

²² Ibn-e-Kathir, Abu-l-Fida, Ismail bin umer, Tafthir Quran ul Azeem, Darul Kutb Al Ilmiyyah, Manshoorat, Beirut, 1419 A.H, p 100

year of Hdaybiyyah, as many messengers of Quraysh came here, there was no danger to them. Urwah bin Masood, Makariz bin Hafs, Suhail bin Amr etc kept coming one after the other. When he came here, he saw the glory which was not even in the court of Caesar and Kasra. This is what he said to his people, so this attitude also became a source of guidance for many people.

The Sirah of the Holy Prophet (PBUH) provides a standard that how one can manage conflicts with a rival. Good behavior and a compromising attitude can help to sustain peace. Holy Prophet (PBUH) showed a behavior as diplomat that had elements of integrity, compromise and accommodation. According to modern conflict management styles these diplomatic approaches have proved to be effective for ending disputes.²³

Diplomatic Strategies of Prophet (PBUH) for conflict management:

Prophet (PBUH) was a skillful politician, diplomat and conflict manager. In Islamic custom, a sound character is an indication of good faith. As demonstrated in a hadith, the Prophet said, “The best among you is the one who is incredible in character (having great habits).”²⁴ He always avoided

²³ Akram Abdul Cader, “Islamic Principles of Conflict Management: A Model for Human Resource Management,” *International Journal of Cross Cultural Management* 17, no. 3 (2017): 345–63, <https://doi.org/10.1177/1470595817740912>.

²⁴ Sahi Al-Bukhari, Book of Good Manners and Form, Hadith 6035

conflicts and provoked peace. His life is full of such illustrations when his strategies awfully proved to be conflict manager. Here are some of these

A) Hilf ul Fadool:

Presumably, the main endeavor of the prophet (P.B.U.H.) to determine the struggle and pressure that antiquarians recorded is called 'Hilful Fudul', the coalition of Fudul. It was an Oath to resolve confusion, turmoil, and clashes among the people of Mecca. Basically, it was the result of 'Clash of Fijar', the Sacrilegious War. In the absence of central authority in Mecca, this fight was broken out in the fair of 'Ukaz' between the 'Quraish' and the 'Qais' clan. It prolonged for a decade. Because of the conflict, the lawfulness of Arabia had been broken; society became unstable to live in; a number of lives were lost; persecution, seizure, theft, and so forth replaced friendliness in the whole domain. In this situation, a few compassionate individuals stepped up and formed 'Hilful Fudul', a council for harmony. This pledge was taken among the renowned clans of Mecca, such as, 'Banu Hashim', 'Banu Asad', 'Banu Taym', 'Banu Zuhra', and 'Banu Muttalib'. On the proposition of Zubair ibn Abd al-Muttalib, an uncle of the Prophet (PBUH), a few generous residents of Mecca named Abdullah ibn Zadan, prophet Muhammad (PBUH), Abu Quhafah with his child Abu Bakr took a dynamic part in the arrangement. They took the guarantee to justify the privileges of the frail and the abused against oppression, to safeguard the defenseless, explorers and outsiders against intimidation, and to forestall a wide range of aggravations of harmony. Some history specialists asserted that the initiative had a place with Muhammad (PBUH) in lieu of Zubair ibn Abd al-Muttalib. Students of history portray plainly his excitement about the vow. Indeed, even in a practice prophet (PBUH) himself says, "I cherished the vow in which I

was available at the place of ibn Zadan better than the endowment of red camels and I would rehash it in the event that I was called to it".²⁵

b) Placement of Hijra-e-Aswad:

At the age of thirty-five, the Prophet (P.B.U.H.) kept away from the bloody conflict by settling the issue which happens upon the position of Hajar al-Aswad (the holy dark stone) in the mass of the Kaba. Inferable from flooding, the dividers of the Kaba were crushed, so all the eighteen Arab tribes equally divided the reconstruction work among themselves. Notwithstanding, a contention happened at the fixing of the dark stone; each tribe needed to honor this obligation alone. At this critical moment, every one of the clans collectively picked the Prophet (P.B.U.H.) to neutralize the issue. Through his insight, he put the stone on a sheet of cloth and requested that all tribe leaders hold the sheet. They all took the stone to the site and the Prophet (P.B.U.H.) raised the stone in its past place. Here the Prophet (P.B.U.H.) closed a savage clash and quiet everything going on calmly through his exceptional mediation.²⁶

c) Negotiations with Taif People and forgiveness:

Prophet (P.B.U.H.) always tried to avoid conflicts and adopted diplomatic strategies as he forgave people of Taif that is the clear example of absolution is kept in the set of history when the Prophet (P.B.U.H.) visited

²⁵ Mustafa Monjur, "An Analysis of the Practices of Muhammad (Pbuh) on Resolving Conflicts," *Journal of the Bangladesh Association of Young Researchers* 1, no. 1 (2011): 109–25, <https://doi.org/10.3329/jbayr.v1i1.6840>.

²⁶ Dr Shabana Qazi and Dr. Abdur Rahman Khan, "Conflict Resolution and the Strategies of the Prophet Muhammad ﷺ," *Ihyā' al-'ulūm - Journal of Department of Quran o Sunnah* 21, no. 2 (2021): 44–52, <https://doi.org/10.46568/ihya.v21i2.119>.

the town of Taif where he expected to acquire support for Islam. People there would not acknowledge his message, yet they released drifters and the street children who pelted stones at him. When the Prophet (P.B.U.H.) took asylum in a grapes garden, he was severely injured that his shoes were soaked with blood, yet when the angels offered their assistance to annihilate the town, he rejected them and on second thought appealed to God for their guidance to Islam.²⁷

d)Madina Charter:

After 'Hijrah', the prophet (P.B.U.H.) needed to play out a critical demonstration to layout a safe and secure state in Medina, among which 'Medina Charter' was his perhaps the best work. Jews, an extensive force of the city, were isolated into three significant groups: 'Banu Qainuka', 'Banu Nadir' and 'Banu Quraizah'. 'Banu Nadir' and 'Banu Quraizah' were the partners of 'Aws' and 'Khazraj' separately and subsequently, they took a dynamic part in the warfere of Medina. Muhammad (P.B.U.H.) attempted to make award joining these gatherings and assembled everybody for shared change and co-activity by which hazard of dispute may be hindered and the security of Medina may be accommodated. In this unique situation, the prophet (P.B.U.H.) talking with the agents of each gathering, contested a contract for the city province of Medina, a conventional constitution, and a pledge for its residents. Antiquarians thought about this arrangement as the primary composing sanction that world history has at any point been. We might sum up the subject of the contract as beneath

²⁷ Ibid

"Muslims and Jews should live as one individual; each party ought to keep to its own confidence, and neither ought to impede that of the other; in case of battle with an outsider, each ought to provide to them with some much-needed help of the other, gave the last option were the party distressed and not the aggressors; in that frame of mind of an assault on Medina, both ought to hold hands to shield it; harmony ought to be made solely after meeting with one another; Madina ought to be viewed as sacrosanct by both, all gore being taboo in that; the prophet ought to be the last court of the allure of debate."²⁸

However, the prophet (PBUH) treated both gatherings, Muslims, and Jews, similarly in all viewpoints. It gave comparable status in a friendly position, limitations as well as religious freedom to all occupants of Medina. Having equivalent freedoms and status the Jews had only to co-work with the Muslims to lay out harmony wherever in Medina. This charter demonstrates Muhammad's (P.B.U.H.) statesmanship and democratic wisdom clearly.

e)Sulah Hudabiya:

This détente was likely the best illustration of the truthfulness and energy of the prophet (PBUH) towards harmony and compromise. On this occasion, we see more than one technique to determine the approaching question. Right off the bat, the prophet (PBUH) played out the approach of aversion to avoid the fighting with the high-level multitude of 'Quraish'. Furthermore, the prophet (PBUH) showed a huge resistance to managing the truce, as he kept tolerance over the remorselessness of Meccans that

²⁸ Monjur, "An Analysis of the Practices of Muhammad (Pbuh) on Resolving Conflicts."

they did with his couriers. Indeed, during the hour of making settlement, Abu Jandal, another Muslim, got away from the guardianship of Meccan and asked for a haven from the prophet (PBUH), he didn't permit him to give cover as indicated by the state of the deal. His buddies contended that at that very time the settlement was not composed, so they not will undoubtedly hand him over to Meccan. Yet, with the rude methodology of Sohail, the prophet (PBUH) pursued the choice of 'Quraish'. At long last, the technique for exchange was performed genuinely in the arrangement. In the discussion cycle prophet (PBUH) took every one of the recommendations of 'Quraish' with practically no inquiry only for settling struggle. At the primary sight, this deal appeared to be an offending one for the Muslims as the majority of its statements conflict with the Muslim's advantage. Furthermore, the mates of the prophet (PBUH) additionally went against a portion of its circumstances, yet Muhammad not entirely settled to pursue the open door of harmony at any expense. He invited the offensive understanding and demonstrated his brains in settling questions. Truth be told, the arrangement of 'Al-Hudaibiyah' was an evident triumph for the Muslims.¹⁰ After that, Muslims got the valuable chance to speak with different tribes and to show their heavenly person and therefore countless individuals acknowledged Islam; Muhammad (PBUH) got the extension to spread the thought of Islam in the worldwide field and to give a proof for his significance ever. Quraish likewise recognized the political territory of Medina and Islam as an equivalent capacity to them. There was thus no great explanation to the uncertainty that the Hudaibiyah Treaty was a triumph for the Muslims. History has

shown that this settlement was the result of significant political insight and foresightedness and that it achieved outcomes of extraordinary benefit to Islam and for sure to Arabia all in all.²⁹

f) The Conquest of Mecca:

The success of Makkah is the great representation of the Prophet's divine insight and longing for harmony through his best model ethics. The Quresh couldn't hold them attached to the settlement of Hudabiya and an episode caused the revocation of this truce from their united clan. Instead of settling the issue, they liked to fight the Muslims. They neglected to understand the genuine ground position; presently the Muslims were a lot to them. The Quresh was given three choices against the infringement of the arrangement by the Prophet (P.B.U.H.)

- to pronounce a separation from Banu Bakr;
- Pay remuneration cash against the homicide;
- or on the other hand end the truce.

They favored the last choice and welcome to their loss. The Prophet (P.B.U.H.) entered the city triumphantly with no savagery and gore. Indeed, even on that event, the Prophet (P.B.U.H.) showed his longing for harmony. Rather than getting back at the Meccans, he pronounced a general absolution for every one of them by saying "Go, you are largely free". The triumph of Mecca is a chronicled occasion of CR through a tranquil system.³⁰

These illustrations show the tactful handling and awesome strategies of Holy Prophet (PBUH) which avoided clashes and sustained peace.

²⁹Monjur, "An Analysis of the Practices of Muhammad (Pbuh) on Resolving Conflicts."

³⁰ Dr Shabana Qazi and Khan, "Conflict Resolution and the Strategies of the Prophet Muhammadﷺ."

Islamic law and the modern conflict resolution approach:

It is the duty of the thoughtful class of the state especially diplomats to resolve the dispute at the outset as the benefits of its peaceful resolution reach not only the people and country concerned but also the whole world. Arbitral tribunals and peaceful conflict resolutions are ancient legacies of The Arab world and Islamic civilizations. Their origins can be traced back to pre-Islamic Arabian culture. In any kind of settling the dispute, conciliation is the desirable outcome and method. Furthermore, under Islamic law, arbitration takes precedence over litigation.

The fundamental goal of dispute resolution in indigenous and Islamic civilizations is ensemble. There is a distinction between Islamic principles and modern laws, demonstrating that Islam has an inherent sense of unity and a collaborative approach to the dispute, whilst the West is more individualistic and technically oriented, producing conflicts between the two parties. Conflict, an unavoidable feature of human existence, varies hugely depending on its numerous factors, and often a minor shift in location, period, or scenario causes it to respond in a specific fashion. Its structure features, and dimensions are so diversified that resolving it by just applying one technique is nearly difficult. As a result, global intellectuals devise a procedure for settling disputes that would need to be modified appropriately depending mostly on the nature of the case. In establishing law and harmony in global civilization, Islam places a strong emphasis on dispute resolution. Through both words and deeds, the Holy Prophet (PBUH) established a distinctive method in this respect. A close reflection of such diplomatic tactics indicates his genius and all-time magnificence. His remarks on the origin of disagreements and the numerous techniques to handle complex disputes were truly intriguing.

The present approaches we use today appear to be improved versions of earlier practices, as demonstrated by the instances given earlier. Actually, during the age of ignorance, his ideas supplied a fresh perspective on humankind's evolution, and they may well have a significant impact nowadays, particularly concerning global strife.³¹

Need for a Homogenous conflict resolution Model for peace:

Except for forgoing resolving disputes approaches in the theological arena, a paradigm that addresses wide-ranging concerns such as harmonious dialogue between cultures, races, and states is required in today's global politics. In the Muslim milieu, a framework that incorporates characteristics of Modern conflict management procedures and understanding of various religious customs would also rectify the reciprocal interplay of multiple beliefs. In terms of the Islamic model, expertise should be acquired from the legislative as well as doctrinal resources, which contain deeply ingrained Islamic Shariah.

Dr. Marc Gopin in his book “Peacemakers in action” states that ‘Peace is always brought by good religion’.³² He further states Islam and other religions become the source of peace when their primeval teachings are meticulously followed and conflict resolving efforts are made in the light of revelational commands.

Strategies like conversation, restorative workshops, and multicultural connections at the public, state, and international levels can lead to

³¹ Mustafa Monjur, “An Analysis of the Practices of Muhammad (Pbuh) on Resolving Conflicts,” *Journal of the Bangladesh Association of Young Researchers* 1, no. 1 (2011): 109–25, <https://doi.org/10.3329/jbayr.v1i1.6840>.

³² Gopin, *Peacemakers in Action :Profiles of Religion in Conflict Resolution*.

increasing solidarity and effective awareness as a way of providing quality standards for constructing an alternative theory for dispute resolution. The involvement of religious scholars and organizations, as well as government figures and civil societies, is crucial at this stage.³³

Diplomacy can be proved fruitful for conflict resolution as diplomats and government officials have the power and authority to negotiate on higher levels. World religions and their peacemaking teachings can also play a vital role in this regard. As David Little states, Pacifists are attempting to address military conflicts all around the planet. We are certain that these unidentified folks are the main asset for ambassadors and anyone seeking to resolve the more than fifty ideologically influenced confrontations that exist in the current world, after analyzing their massive effect on altering their neighborhoods. Dignitaries and political figures should be inspired to work with religiously inspired grassroots pacifists to reduce armed confrontations.³⁴

For Inter-Muslim states disputes, a diplomatic commission can be established under OIC to help resolve, mediate and arbitrate. Courses or pieces of training can be introduced for diplomats to make them efficient not only in negotiations but also in mediation. Diplomats should be bequeathed with consulting and arbitrating proficiencies to bring about amity and reunions.³⁵

³³ Rehman, "Conflict Resolution and Peacemaking in Islam : Toward Reconciliation and Complementarity Linked References Are Available on JSTOR for This Article : Conflict Resol Toward Recon Between."

³⁴ Gopin, *Peacemakers in Action :Profiles of Religion in Conflict Resolution*.

³⁵ Livinus.I.Okere, "Diplomatic Methods of Conflict Resolution (a Case Study of Ecowas)," *Global Journal of Politics and Law Research* 3, no. 2 (2015): 27–42.

Conclusion:

Islamic diplomatic strategies are entitled to prevail in peace that can be only achieved by managing conflicts. Islamic provides a rich convention of conflict resolution, not only on a societal level but also on the national level. Peace building and conflict resolution are hot topics in the contemporary world. Experts, legislators, scholars, and intellectuals have been introducing new strategies and models overtime to resolve conflicts and build peace. These concepts are regarded as modern but as a matter of fact, Islamic sources provide a large part of these strategies. Combining with modern experimentations tryouts and incorporating antique local traditions, these Islamic strategies can prove to be fruitful for resolving conflicts at every level. Conflict management and peace building are an integrated part of Islamic diplomacy as they process in different phases such as patronage mediation (Wasta), settlement (Sulha), and reconciliation (Musalaha). Islamic diplomatic strategies help resolve national and international conflicts by employing original Islamic principles and practices incorporated with modern tools. The Islamic concept of arbitration (Tehkeem) has also been applied in international level diplomacy and politics which helped to bridge the tiffs between countries. Islamic diplomatic strategies for conflict resolution are not merely limited to temporary reconciliation rather its ultimate goal of resolving conflict is to reunite the parties in friendly relations in the future to pave the way toward sustainable global peace.



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