

At Diplomacy Forums Thought and Experience

Ambassador

Ali bin Hassan Al-Hammadi

Translated by

Samar Hamood Alchichakli



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Author
Ambassador Ali bin Hassan Al-Hammadi

Translated by
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64040, Doha, Qqtar ☎ +974 44 17 73 11 📠 +974 44 17 73 22 📞 +974 50 80 98 89

🌐 @darlusail 🌐 darlusail@darlusail.com

**At Diplomacy Forums
Thought and Experience**

Preface

Translation has been an important activity which faithful scientists, writers, and intellectuals around the world have taken into consideration since the early date of nations.

By the time, it takes greater importance, till it has become a more sensitive and dangerous issue in our modern era, as being a method of breaking the ice between different peoples around the world, and to provide a platform for a sort of mutual understanding.

The literary genre of “Biography” or “Memoir” is one of the various literary

forms that present a significant field of thought. It is a kind of literature that depends on historical investigation, and a detailed description of the life course of a specific person, by drawing a Sketch of his personality.

It involves more than just the basic facts about him, like education, work, relationships, it portrays a person's life experience, which may include an analysis of the personality. It is the art

that makes and builds trust between writer and reader.

This book (At Diplomacy Forums) presents a unique personal diplomatic experience of HE “Ali Al- Hammadi”, a Qatari ambassador who served in different countries in the embassies of his country, to give an idea about how deep and aware is the human sensitivity of his experience.

Allah Says:

“In The Name Of Allah The Merciful” “O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.”

Al-Hujurat:13

(God Almighty has spoken the truth)

Dedication

To the one who loves unconditionally, and always prays for me, whether I am near or far away—my mother (Long may she live).

To the one I owe my existence to—my father (May he rest in peace).

To all those I am indebted to for the help and support they have given.

To the devoted, caring person who has always been there for me, at home and away, at good times and bad—my wife.

To those who have made my life lovely, bright and wonderful—my dear children:

Ahmad, Muhannad, Muhammad, Maha and Aminah.

You are all part of me, and I am part of you, and we are all part of a dear homeland, which all—our lives, our intellectual pursuits, and our work—is devoted to.

God bless our country, and bless all, with His divine favour, continued support, and continued success.

Foreword

By: Hasan Abshar Al-Tayyeb

“At Diplomacy Forms” “A Memoir” is a book of great worth, a book that should be owned, read, and praised by everyone. It is a valuable book about a rich experience, an experience that, based on personal knowledge and personal observations, goes further to draw on history and bring to the fore what Islamic and Arab thought has given to the world in the field of regional and international relations.

The views, visions and ideas given in this book are given within an illuminating framework, a framework based on tradition, commitment to homeland, and faithfulness to Arab and Islamic heritage. The narrative is genuine, passionate, stimulating, which shows the author’s deep understanding of the world of diplomacy and its inner workings.

The first chapter presents a quick, yet integral, tour through the author’s first-hand experience with diplomatic work - as one of the paioneers in this vital and purposeful filed in the state of Qatar.

It gives an overview of this vital, all-sensitive field as the author has seen it through the years, and the author conveys the knowledge and experience he has gained with great honesty and candidness. Every job he was assigned in the Ministry of Foreign Affairs, every diplomatic mission he went on, every place he visited, every regional or international organization he happened to work with, be in the Arab world or abroad-all are touched upon and revisited.

The experiences the author lived were rich, and the diplomatic and other environments he worked in were various, and with every new step and in every new environment, we notice, previous

experiences were re-lived, and learnt from, and all with a remarkable openness, remarkable discretion, and remarkable wisdom. The author is an ordinary person. The rich, various experiences he recounts reflect profound insight, profound prudence, profound judiciousness. The events and experiences we learn of are witnesses to that. He relives every experience he went through, and tells of every unique moment he was to live, and all again with remarkable vividness and insight, which makes every detail and every observation a significant, valuable addition to the author's knowledge and to his expertise in the field of diplomacy.

Intellectuals, hence, especially diplomats, would find this book a valuable source that would enrich their knowledge and develop their understanding of diplomacy and the dimensions of regional and international relations.

The author addresses you as a close friend and as an observer at the same time. Thus, what he says about his diplomatic experiences, the various places he visited, and the different positions he occupied, is meant to be, as he genuinely states, of help and benefit to those working in the field. "I gained much knowledge and expertise during the long years in which I worked in the diplomatic field", he says. "I would like", he continues, "to put this knowledge at the disposal of all those working in this field now or will in the future. I would like to avail them of something that they might find useful, something that they might feel will help improve their performance and raise it to a higher standard, something that they might like to take over and build on to develop, in light of their own experiences and creative ideas, to enrich Arab diplomatic work and raise it higher to meet the demands of the Arab and Muslim Worlds and make it live up to expectations in a fast-moving, globalized world where a global human civilization is emerging now".

All this, the given account proves, was, and is, what patriotism, the noble, benevolent values of Islam and the grand Arab traditions dictated, and created a coherence between his work, his beliefs, the values stressed and reinforces by Islam, and Arab values. At the same time, he brought to the fore his view, and belief, that, as he says, “Diplomatic work depends on contact and communication, to obtain accurate information and analyse it and then send it to the government. It also depends on strengthening relations on all levels, in addition to participating in all activities and all events, diplomatic or other, for the diplomat’s major concern is his country’s interests, so no other concerns, such as tourism or entertainment, should distract him”.

The author’s career as a diplomat began in 1976. He was one amongst some who were chosen carefully at the time to be the first to take on diplomatic business in the State of Qatar. Thus, his first experience was, as the case would normally be under such circumstance, in the general department of the Ministry of Foreign Affairs, which was part of a correlated system of different, specialised divisions. That gave him the chance to have a good grasp of diplomatic work.

Mauritania was his first destination as a diplomat. There, he did not limit his scope of action office work and to developing formal diplomatic relations only. Rather, he was more discreet and turned his attention to the socio-cultural environment of the country. He established strong relationships with many scientists, writers, and poets of the time, and was able through these relations to capture the essence of the Mauritanian character, a character that is so creative that, as the author tells us most Arab writers say, it has produced “one million poets”!

Then he returned to the Ministry of Foreign Affairs in Qatar again, where he had the chance to see from close quarters the

dedication and abilities of the Foreign Minister at the time, His Highness Sheikh Hamad Bin Jasem Bin Jabr Aal-Thani, whose remarkable creativity and remarkable efforts gave the ministry a strong presence and a unique personality. He regulated its relations with the other Ministries, and led Qatar, with his great efforts and distinguished creativity, to the front of international stage, becoming thus one of the keys, most influential players in the world of diplomacy. His Highness was “courageous, self-motivated, able to make positive breakthroughs in difficult crises, intelligent, insightful and discreet in constructing and conducting dialogue, and very skillful at convincing others and handling difficult affairs”. His Highness was both a model diplomat and model teacher for the author,

He also happened to know Professor Ahmed Bin Abdullah Al-Mahmoud, the Minister of State for Foreign Affairs at present: they were colleagues. Professor Al-Mahmoud was one of the executive leaders at the time, but ascended the career ladder until he became a deputy minister. He has remarkable abilities. The author vouches for that. He is very good at planning, delivery, and administering, the thing that made him a role model for many diplomats.

The author’s experience with direct diplomatic work in Kuwait, which started in 1979 and lasted for four years then, came to be a significant addition to his professional and a big influence on his orientations . This experience was in fact a deciding factor in shaping his cultural awareness and cultural sentiment; he benefited so much from the positive tenors of the Kuwaiti society, which was open and liberal and could come to terms with all political, social, and cultural currents, whether on the regional or the international level.

After working for a period in Kuwait, he returned to the Ministry of Foreign affairs, where he had the chance to

participate in regional and international meetings and conferences. Of these he singles out the 39th session of the UN General Assembly in New York in 1984, which was of great importance to him, for it deepened his understanding of international politics and its ramifications and increased his grasp of the mechanisms of dialogue and decision-making within the framework of national and regional interests, and, of course, of the calculations and considerations to be observed in such situations and under such circumstances.

When he moved to Brussels, the HQ of both the European Union and NATO, came into contact with a new, diverse, unique culture. Many races and ethnicities were there, all brought together under one, common denominator: the Kingdom of Belgium. The kingdom is made up of two distinct regions, with two distinct languages, French and Dutch, yet the Belgian society is well integrated and strongly united; there is only one land and one nation to belong to. The Belgian communities mix and interact within the framework of one country.

In this diverse society, the author adds, he learned invaluable practical lessons in dealing with international issues, appreciating the vitality of inter-cultural dialogue, and valuing the importance of exchanging ideas, and those lessons were the most important of their kind in his career. And it should be noted here that during the period he was working in Belgium, he was asked to take on the responsibilities of his country's embassy in Lisbon, Portugal, as a non-resident diplomatic representative. There, he saw the living vestiges of the Arab culture that was to reach the land through Spain once: a lot of mosques, palaces, and castles which are still considered great, time-honored monuments.

Furthermore, when the author was in Belgium, he witnessed the situation of the country as a newly joining member of

the European Union and saw how, without any hesitation or wavering, the EC took on the responsibility of improving the country's economy to enable it to integrate within the European Union in a smooth, smoothly flowing fashion. The author compared the situation of the European Union with that of the Arab World. He felt sorry the Arab World was not like Europe. He writes: "During that period, I was thinking about our situation in the Arab World. We are one nation, and we have everything in common: religion, language, history, and culture. For all that, however, we are unable to reach an agreement as to how to manage our interests on a common ground. We have not paid attention to our common interests, especially at the time. In contrast, Europeans consider their common interests a top priority. Despite all the differences they have in language and religion, and despite all the wars they have had, they have managed to form a unified entity, an entity that has embraced all their countries and brought them together under one, common denominator—the European Union".

The author then moves on to pay tribute to the Ministry of Foreign Affairs in Qatar for its constant efforts to consolidate the qualifications of its diplomats through repositioning them at the Ministry HQ from time to time, on a continual basis, to refresh their close connection with their homeland and to raise their awareness of the developments happening there. This was a wise approach according to which the author, we are told, returned home in 1991 to work again at the Ministry HQ. He joined the Consular Section team at first. Then he moved to the Arab Affairs Department, which he considers an important step in his diplomatic career. It was a step that enabled him to get to know Arab issues at close quarters and to see how affairs, especially at the Arab League, were handled. During this period, he participated in many Arab and Islamic conferences that made him more familiar with the

situation in Arab countries and with the policies, orientations, and approaches to regional and international affairs they adopted. Then, he had the chance to work in his country's embassy in Egypt; it was a prosperous time of cultural, social and diplomatic relations, which left a remarkable effect on his way of thinking and his sentiment. Of course, all that was expected in Cairo, the city that is always active, on all levels, the city that always witnesses a continuous movement of political, intellectual, cultural, and artistic enrichment. It is the city of one thousand minarets, the city of many many archaeological buildings, mosques, churches, museums, and walls, all testifying the place of Egyptian civilization at the heart of human history. The author represented his country during this period as an assistant to the Qatari permanent representative in the Arab League. This gave him the chance to play a role in preparing for some Arab summit meetings and allowed him to see, at first hand, what decisions these meetings yielded with regard to the situations in the Arab world at that time.

One of these decisions, he says, was the adoption of a specific mechanism for regular, periodic, successive summit meetings of the League, which was, and still is, of particular importance. It was taken in the extraordinary summit in Cairo in October 2000, and remains one of the most important achievements of the League and one of the most important decisions Arab leaders have upheld up till now, even at times of Arab disputes.

The author then comes to conclude this part commenting on the role of the Arab League. He says: "The Arab League should be a tool for bringing about the economic, political, cultural and social welfare of the Arab nation, even if some obstacles were to arise from time to time."

After six years of hard, but fruitful, work in his country's

embassy in Egypt and at the Arab League headquarters as an assistant representative of his country there, he was chosen in 2003 to be ambassador to Sudan, which would come to be, when contemplated, yet another special, rich experience, an experience which readers would come to feel, when they contemplate its details, was distinguished by tender sympathy, intellectual richness, and sentimental affluence. It was an experience characterised by positive interaction, an interaction through which the author established warm relations with the official circles, groups, and individuals that represented the political, economic, social, and cultural Sudanese environment. He worked hard for the Sudanese interests, just as he worked for his homeland, and, with his competence and hard work, he was able to ensure the common interests of both countries and, subsequently, establish business relations between the two states on account of which Qatari investment projects came to be at the top of the list in many vital economic domains. Moreover, he played a key role in finding practical solutions for some political problems in the country, especially “Darfur Crisis”, in which Qatar played a remarkable role that was highly appreciated by all the Sudanese. We also notice, as we proceed with reading the faithful account the author gives of his experience in the Sudan, that he was so decent and so amiable that he was able to establish warm relationships, relationships based on both respect and mutual interest, between all the political elites there; between official circles; and between the social, economic and cultural entities that dominated the scene then. At the same time, he was able to establish close relationships with many distinguished personalities (ministers, dignitaries, and other leading personalities from many different backgrounds and in many different spheres), starting with the president and his deputy at the time. The author’s efforts were remarkable and outstanding, and he gave the ambassadorial position its real, true meaning. A brief introduction such as

this, therefore, cannot encompass the richness of the book introduced or the richness of the experience described.’ This is only an introduction, a brief account, and a brief analysis, of the author’s unique experiences in the diplomatic corps and of his distinguished work in the various places and positions his country chose him for. He always had the honour of being chosen to represent his country or to do something for it, and he was always a locus of trust when a task or a job was assigned to him.

The second, third and fourth chapters of this book are given to scrutiny and meditation on the topics of diplomacy through the ages, diplomacy in Islam, protocol, etiquette and courtesy, and international relations in Islam respectively. These chapters represent intellectual reflections on living models of these phenomena in Islamic and Arab heritage, and these reflections, in our opinion, are based on a clever selection from the rich and great legacy that exists in the principal sources of the Arab-Islamic heritage, such as *Al-Iqd Al-Fareed* [The Unique Necklace], *Al-Mas’udy’s Muruj Al-Dhahab* [The Meadows of Gold], *Al-Marji’ Al-Kamil* [The Complete Reference] by Al-Mubarrad, and other such sources, in addition to contemporary works on the same topics. This gives the book a special value. For, no doubt, an in-depth reading or examination of these sources and references is not attainable for a great many, especially in the fast-moving world we are living in now, so these chapters, which present excellent material to the reader and shed light on exemplary stories, exemplary instances, and exemplary values in the Islamic and Arab diplomatic heritage—these chapters become a handy reference and a valuable source that both the elite and the public will find a guiding light and a ponderable material in.

The Islamic civilization, which spread in a relatively short time on a large area of the world; defeated, with its power

and originality, the Persians and the Byzantines; planted the roots of civilization and development in Andalusia; spread its influence and sow its ideas in most of Asia, including a large part of China—this civilization must have had, as these achievements make clear, an enlightened, rational mode of thinking; a powerful, unique system of politics, economics, administration, and diplomacy; and high ability to build and develop international relations.

The Arab nation is ignoring this rich, great heritage, and most Arabs have for long been pursuing theories, concepts, and ideas from foreign—Eastern and Western—cultures. This valuable book aims primarily, therefore, to stress the importance of going back to our roots, of recalling our immortal Arabic Islamic heritage, of re-reading it in a way that enables us to recognise the real worth of the great concepts it gave to diplomacy, international relations, and rational governance and rational administration in general, and the author, his Excellency Ambassador Ali Bin Hassan Al-Hammady, is committed to that.

His Excellency Ambassador Ali Bin Hassan Al-Hammady comes from a sophisticated, elite background in Qatar. His family is known for its devotion to knowledge, religion, and homeland. He is proud of his heritage and its tolerant traditions. He is also confident about the present and optimistic about the future.

Some of Al-Hammadi's characteristics that are agreed upon by those who knows him are wisdom, amiability, intelligence, modesty, love of knowledge, the ability to maintain a positive and purposeful dialogue, patience, contemplation, and sincere dedication to his country, in addition to a remarkable ability to establish close relations and a remarkable eagerness to acquire more knowledge and more skill. The ambassador presents a vivid example of what we call in management

studies “a leader with a mission to fulfil”, which is the opposite of “a manager with a task to carry out”. The “task performer” carries out his job routinely and bureaucratically, while “the leader with a mission” always has a great sense of responsibility and a great, vehement passion for success, distinction and efficiency; he is always proactive, always likes to explore new realms of creativity, always stands as a role model for his team and colleagues, and, most importantly, he adheres to the principles and values he believes in and spares no effort to achieve his mission.

I would like to congratulate Ambassador Ali Ben Hassan Al-Hamaday on this valuable book. A remarkable, outstanding intellectual impetus is there. The readers, we are sure, will meet the efforts put into the work with much appreciation, much admiration, and much approval, and we look forward to seeing other more books by the creative, praiseworthy pen.

Hasan Abshar Al-Tayyeb

Introduction

By the writer

During the many years I spent in diplomatic work, I gained some knowledge and experience that would help to improve the performance of those who would like to work in this field and support them in their work. They can benefit from this knowledge and merge it with their own experiences and ideas. This experience can improve the Arab diplomatic work and serve the Arab and Islamic nations in a world moving so quickly towards a global, humanistic civilization. This experience merges the past with the present, taking into consideration what the Islamic culture, with its principles that are based on promoting peace and safety for all peoples of the world, has achieved.

Our Islamic culture urges people to be open to ‘the other’ and stresses the fact that God, it is true, has made people different (different nations and tribes), but life would not stabilize unless we ‘accept’ one other as fellow human beings, so people must meet and communicate with one another constructively: they must always seek mutual understanding, mutual feelings of ‘acceptance’, and a mutual desire for unity and cooperation to build a better future, a future that knows no conflicts or collisions, no wasting of human

resources or potentials, no destruction.

After long thinking, I decided to document these experiences and ideas. I cannot consider the account a diary, however. Rather, it is a collection of memories of some events; a kind of a narrative of a period of life. Some important facts are noted, however.

The reader, I hope, will find interesting material on these pages. Sometimes there are funny situations. These, I hope, will give some depth to meaning of the life journey recorded.

I also hope that the views given will encourage others to document their memories. For the essence of culture and civilization is nothing but a continuous, accumulative process.

I would also like to note that this book will be followed by others, because one book cannot accommodate everything. This book, therefore, is only a modest contribution aimed at outlining the frame of the image I would like to acquaint readers with. Many of my colleagues also have things to say in this context. They are invited, therefore, to publish their diaries and acquaint the reader with their memories.

I decided to add a chapter about diplomacy in Islam, in addition to my memories and experiences in the diplomatic field. I also added a section about protocol and etiquette in Islam, as Islamic civilization was a pioneer in this regard, with several prominent examples that helped to organize international relations and enrich them.

This effort will, I hope, help to complete the image I wanted to draw to my readers, especially those who are interested in diplomatic work on account of its importance for promoting brotherhood and cooperation between human societies, in all domains of life, and would like to benefit from the experiences of embassies and the history of foreign relations, starting with those that Islam came

with. Diplomacy is an art and a science at the same time. It is a science of international relations and the skill of knowing how to deal with others.

Studying history is a way to broaden the horizon of a Muslim and familiarize him with other nations' affairs. The history of the lives of individual people, and the ups and downs they experienced, provide further insights into how fate works in societies without prejudice or inequity, how nations prosper and collapse, how states rise and fall, how ideas win and lose, how civilizations live and die, how leaders succeed and fail, and how peoples sleep and wake up. Studying history often helps us to understand the present, especially if the circumstances and motivations are similar. Therefore, ancient Arabs used to say, "How similar today is to yesterday!", or, as they say in English, "History repeats itself".

Ali Hassan Al Hammadi

First chapter

Insights into Diplomatic Work

First: Hope and Ambition

Second: Diplomatic work is not all silk and perfume

Third: On the Banks of the Land of the Two Niles and its People

Fourth: Situations and Events of Significance.

Chapter 1

Insights on Diplomatic Work

First: Hope and Ambition

My quiet and peaceful upbringing in a tolerant and stable environment gave me the chance to observe people, places, and things carefully and to contemplate how things go at an early age. It made me keep a memory of scenes, situations, notes, and sometimes sayings and events that urged me to seek knowledge persistently. Every time I felt the urge to record my experiences by writing, something would prevent me from doing that, however. I always found solace, nevertheless, in telling myself that once I get the chance and have time and a quiet place, either at home or abroad, to write down what I have stored in my memory, I would do it. For what I write might be useful for someone, thus I would be of some help to others. This account, which does not fall under a specific category, is based on notes and diary material written here or there—original documents could not be all collected because part of them were out of reach and hard to collect due to distances between the places they were left in.

Given the fact that the journey of a thousand miles begins with a single step, I decided to respond to the stimulation of the task, putting in mind that correction can be left to a later time. The first thing I thought of was where to start, and how. Then it flashed in my mind that I should start with the moment I left my beloved Qatar, which was loaded with love and memories engraved in my mind. Then, I thought, I should move on to Beirut, where I got my university degree. Those years were full of discussions and debates, and doors of knowledge wide open. During those years, I kept wondering where my interest really lay, and what profession I should go for.

Reading history always fascinated me, so my passion led me to join the Faculty of Arts, Department of History, to know about the history of humanity: civilizations, states, cultures, empires, kingdoms, expansions, transformations and changes over the ages. During my high school years, I got a fair amount of knowledge about various works and studies by intellectuals, historians, and researchers. Studying history provides one with the needed knowledge and awareness that make him look forward to the future. In the past, it was said that the deeper you consider the past, the brighter your insight about future will be. The more you comprehend ancient history, the harder it will become for you to separate it from the present or the future. Here I would like to quote what some historians and intellectuals say about history: that “it is not the study of the past.” I realized later that it is, in fact, the study of the present and the future. A surviving nation is the one that possesses an awareness of its history, the one that understands its past and its present and plans the future. Besides, studying history was in line with my primary interest in international relations studies. Beirut is always present in my mind. It had a significant effect on my life, as it represented (at that time) a turning point in my life, not only because I moved from high school to university, but also because it is a city of an imposing, remarkable presence. It is culturally and intellectually open. It was rich in libraries and was the home of a great variety of political parties and religious sects, which made life full of vitality and vigour, especially in the seventies of the past century.

When I joined the university and started to deal with young Arab people from different countries, my understanding of the reality of the Arab situation grew—through the discussions that took place among students from different nationalities, who represented the present and the future generation. That contributed later to the formation of my personality, and the change in concepts that took place. Don’t forget that Qatar was different from today. At that time, Beirut witnessed many incidents that made it an unstable and

insecure city for a student like me to continue his study. Therefore, I decided to move to Alexandria, Egypt, which people describe as the bride of the Mediterranean. I settled there to attend its ancient university. A lot of generations graduated from that university—Egyptians, Arabs, and others—and each followed a different path in life later. Alexandria is a beautiful historical city: it is full of life. I enjoyed the lovely view of the sea from its shore. I also soon found myself enjoying life among my colleagues and professors, or in the library, which was brimming with books, references, and documents. Also, I enjoyed all the seminars, lectures, and discussions about various issues. This encouraging and robust shift wherewith I was to join such a lively academic community ignited the flame of enthusiasm in my heart. I realized then, without any confusion or hesitation, that it might be useful to go to different places and get to meet and know new people to enrich my knowledge, on the one hand, and to serve my homeland, on the other. Besides, I believed that if I had the opportunity to work in the Ministry of Foreign Affairs, or what is called the Diplomatic Corps, that would be the best choice. It would enable me to understand the world better through dealing directly with different governments, different issues and different concerns, for I would be in close contact with first-hand knowledge, and, most importantly, I would have the chance of benefiting from experience and comparison. Thanks to information revolution, high technology, and because of interrelated interests, it was necessary to invest all this for the sake of my country, Qatar, which I was honoured to represent. Joining the Ministry of Foreign Affairs was smooth and comfortable, although I did not apply to any diplomatic institutes or protocol centres before. But we were born and raised in an Islamic Arab environment that has deep-rooted values which are, according to the description of competent experts, a valuable, genuine source of the diplomacy required in dealing with people. Those values emphasise mutual respect, meaningful dialogue, patience, and self-discipline. Therefore, this background was a good basis for practical experience. When I joined the ministry, I was fortunate to

find colleagues and superiors who were highly respectful, friendly, open-minded, and cooperative, and that might be the real reason behind the welcoming atmosphere there that led to a feeling of brotherhood and fellowship and resulted in earnest and progress. At that time, we benefited from our managers' experience and knowledge. Their instructions enhanced our knowledge and increased our understanding of the diplomatic field. We were really in need of these instructions, because we were the first people to join the ministry, and we had to acquire various skills for the required tasks. In this regard, I would like to pay tribute to some Arab colleagues from Egypt and Sudan who had remarkable knowledge, experience, qualifications, and initiatives. They worked in the Qatari Ministry of Foreign Affairs and were excellent consultants, and we all learned much from them. Finally, I repeat that what I wrote in this book combine observations, attitudes, impressions; and express realism because there are images or snapshots worthy of reflection.

Second

Diplomatic Work Is Not All Silk and Perfume

Diplomatic work is neither perfume nor roses, even if it seems so. Many people assume that it is a nice line of work and a world of luxury and entertainment. However, I (and many others) discovered that this job is one of the most demanding jobs, a job that requires patience, knowledge of the history, of the present, and the future of their homeland, politically, economically, culturally and socially. Diplomats must also be fully aware of the concerns and considerations of the country where they represent their states. They are supposed to know the characteristics of its people, culture, traditions, and visions.

I can tell from my experience in this field that this job is complicated and tricky. A diplomat must always seek knowledge and stay up to date with all national and international developments. He/she must

also hide their feelings and emotions and suppress their reactions. He/she should reveal only that which is necessary and required, and should be careful not to disclose any confidential information. Besides, he/she must be patient, attentive, and ready to deal with any situation, since today's world is full of surprises and changes. Therefore, there are several definitions of the word "diplomacy," but most of them state that it is the science and the art of managing relationships. Undoubtedly, working as a diplomat is an exciting, interesting, and alluring career. The best thing about it is that the diplomat feels proud and honoured to represent his/her country. On a personal level, it enables him/her to meet many people from different countries and to establish national, regional, and international friendships.

All countries pay much attention to the qualities of their diplomats. Choosing a good diplomat is based on his cultural background, intellect, behaviour, and patriotism. That is the reason why countries ask for the CVs of the ambassadors they receive. The diplomatic career has many ups and downs. Therefore, if the diplomat is not proactive, he will fail in his mission, and this failure will affect his country. As a result, it is essential to carry the responsibility of representing the country efficiently. Those who do not watch their behaviour should not be chosen for representing their countries. Furthermore, those who do not know how dangerous what they say could be or cannot fulfil or abide by their promises are irresponsible officials.

Many people look only at the status and prestige of diplomatic work. They do not look at what it involves. In our Arab world, people hold diplomats in high regard; they think the diplomat is a high-class person on all levels. Many of them, therefore, compete fiercely to enter the diplomatic corps, even if they lack the proper qualifications. The field of diplomacy includes many temptations. Consequently, if the diplomat is not decent or does not respect his homeland's reputation, he will be impulsive and unable to judge situations wisely. A person with no self-discipline is irresponsible

and becomes a burden to his country.

Throughout my diplomatic career, especially after becoming an ambassador, I was keen to present my experience to my colleagues. I try, as much as I can, to give them what I needed at the beginning of my career. I try to stimulate confidence in them, and encourage them to increase their knowledge and establish relationships with the authorities and with other colleagues in the countries they work in. I also invite them to social events to help them establish stronger relationships with their society. They must get accustomed to dealing with experienced diplomats of higher positions because, I believe, they form the future of diplomatic work and that is a fact of life.

Diplomacy and Principles

I always, at all stages of my work, regard Islamic values and Arab traditions highly, and I always make sure my work does not contradict the teachings of my religion or the morals and principles I hold to. And I kept away from Machiavellianism. A diplomat's success depends on how far he/she is convinced of what he/she talks about, which in turn enables him to feel the pride and glory of his profession. He/she must also consider things carefully and listen attentively, but he/she should talk little. If he/she has to say something, he/she should not be dogmatic. It is a given in the diplomatic field that diplomacy is linked to one's values and religious teachings. Thus, we need to get our morals from the Islamic heritage after connecting it with the present age. Arab culture is rich in sayings and quotations relevant to this issue. For example, Muawiya ibn Abu Sufyan said, "Should there be but one hair between me and people, I would not have it cut: for if they slacken it I will pull, and if they pull I would slacken", and Ali ibn Abi Talib said, "Do not be too hard, lest you be broken; do not be too soft, lest you be crushed."

The Ideal Qualities of a Diplomat

There are some rules that are almost unchangeable and that every diplomat must be thoroughly acquainted with. Regarding his/her appearance and personality, they should be socially acceptable. He/she should also be social, of good taste, and a good sense regarding social lifestyles. He/she should not be aloof or close-minded in dealing with different views and trends, even those that might contradict his/her view. He/she should always familiarise himself/herself with the latest developments on the international level. He/she should be keen to learn about what is happening around the world as it happens. He/she should also be creative and able to construct good, close friendships. He/she should invest his intellectual abilities, experiences, and good manners in the service of his country, in protecting its reputation, and in defending its interests. He/she should always give a good image of himself/herself and be a role model, even at the expense of his/her personal freedom. His/her life style and behaviour should always be a good example, an example to be followed, on all levels and at all times.

Diplomacy and Development

Diplomatic concepts are not static, nor are the diplomat's responsibilities, which should always adapt to and keep up with changes in the world in all domains: in politics, in economy, and in social and cultural fields. And as economy stands out as a leading factor in developing relations between states and peoples, the diplomat must do his best to promote economic cooperation between his country and other countries. The successful diplomat is the one who succeeds in opening more markets for the products of his country, the one who works, and manages, to boost trade between his country and the country he is a representative in. It is essential to facilitate the business of both the private and the governmental sectors. It is also essential to guarantee the common interests of both his nation and the nation he is delegated to.

The Diplomat's Duties and Concerns

The diplomatic work is based on contact and communication: the diplomat must always work on obtaining correct information and analysing it to provide his home country with the relevant content. It also strives to strengthen relations in different fields. It is also important to participate in social events—not only diplomatic ones--daily. The diplomat's first concern is his country, and nothing should distract him from that. His country's flag, which flutters over his residence, office, and the front of his car, should be a constant reminder to him of the responsibilities entrusted to him.

Although this is the age of IT revolution, with all its quick and accessible ways of communication, the diplomat's mission has become more difficult, for the diplomat has now to search between lines for hidden information in order to get to know what is really going on and convey the information to his government. Thus, he/she must be proactive and careful when giving his opinion on what is going on, as he/she is responsible in front of senior officials in his country for anything he/she says or any action he/she takes.

Taking care of fellow nationals abroad is undoubtedly an integral part of the embassy's work, especially if they need help, but the embassy's main task is to take care of the state's major diplomatic, economic, commercial, cultural and security affairs. Diplomats also have their own private concerns, such as the upbringing and education of their children. Unfortunately, however, children would always be victims of the continuous travel and movement of their parents; they are always victims of the frequent change of the place, and the environment, they are to live in and of the constant change of the curricula they have to study for their education.

Enjoy Yourself-You Are a Diplomat!

The nature of the diplomat's job, and his moving around from one country to another, from one continent to another, makes him mix with peoples of different customs, traditions, religions, and cultures.

This entails the likelihood of coming across different, unfamiliar things, such as food. We know that each nation has its own recipes and traditions in this regard. That depends on environment and culture. The diplomat, who always receives invitations to dining table, either official or private, has, therefore, for courtesy purposes, to accept dishes he is not accustomed to; he cannot reject them at the same time unless they are religiously forbidden. Some of these foods might be unpleasant or unenjoyable, but he has to get accustomed to them. The nature of his job entails that, as it entails the other things mentioned before.

Important Stations in the Diplomatic Process

I was always keen to work in the Ministry of Foreign Affairs and to pursue a diplomatic career. I worked hard to develop my skills and meet the demands of the job. After graduation, I noticed that I began to see life from a different, untraditional perspective. It seemed to me that diplomatic work was satisfying, and that it would give me the chance to live a different, unique experience. Diplomacy, at that time, was a relatively recent phenomenon in the State of Qatar. In 1976 (the year I joined the diplomatic work), I was one of the first to tread the path in Qatar. There were no institutes or training-centres, and there were no authorities in the field to seek advice from. I had, therefore, to rely on myself and try to look into others' experiences. My generation was a brave one, and most of those who belong to it are today occupying high ranking positions in the field of diplomacy in the State. I was fortunate to begin my experience in the General Department of the Ministry, which had different specialized departments, at a time when the Ministry of Foreign Affairs was seeing a lot of development and activity to meet the demands of the age, particularly with regard to regional and international relations.

The Land of Chinguetti: The First Station, the First Experience

My first diplomatic experience was in the Islamic Republic of Mauritania, which, as is well known, was a poor, nascent state at

that time. There were no clear signs of modernity. However, the job was not easy. On the one hand, I was a beginner, so I had to do all I can to avoid mistakes. On the other hand, both Qatar and Mauritania were relatively new on the world stage, so neither country had that experience or background in the world of politics and diplomacy. The job was not easy, but I was driven by a deep interest in the job, and I had a will that enabled me to create opportunities for success. I cannot evaluate myself, but I can say that I did not make many mistakes. This promising start gave me some confidence and helped me later in many situations. I was keen on gaining good knowledge of this Arab country, which had just joined the League of Arab States. Hence, I established good relationships with many literary figures and poets who had a good reputation all over the Arab world, including very distinguished women poets whose poetry was equal to the poetry of the famous Arab poets of the time. There were so many poets there that Mauritania came to be called the country of “one million poets”. The Mauritanian society is also one known for the intimacy, kindness, and generosity of its people. I had the opportunity to integrate into that society and enjoy the warmth of its customs and friendly atmosphere. I also met other fellow diplomats from other Arab countries, and through them, I began to build the first stages of my experience, benefiting from their knowledge of the career and of its interlinked paths.

Western Tripoli: A Short time and a Great Benefit

Upon my return from Mauritania to the Qatari Ministry of Foreign Affairs, a decision was made that I would work at my country’s embassy in Tripoli in the Republic of Libya in 1979. The assignment period was a short one—three months only. Libya’s climate is varied: Mediterranean, desert, and semi-desert climates are there. I visited several regions during my short stay. Infrastructures were weak at the time, and urban areas were not developed then as they are now. As for the form of government, President Muammar Al-Gadhafi was a young revolutionary man. During my service there, I attended a dinner party in honour of the Prime Minister of what

was known then as East Germany, at Al- Gadhafi's residence in Bab Al-Aziziyah. Al-Gadhafi talked about his revolutionary visions. His ideas expressed his character and moods—the moods that we still see today. Two years after I joined the Ministry of Foreign affairs, I worked in Tripoli. This contributed to the formation of my diplomatic awareness of the importance of meeting diplomats who have good experience and who come from different countries. I was at the beginning of career, so that was something I needed as a first step towards the 'new world', the world of openness, roaming and exploring.

Upon completion of the assignment period, I went back to the Foreign Ministry headquarters. My stay was not long in Libya, but the experience was diverse and valuable.

In the Ministry of Foreign Affairs

I went back to the headquarters of the Ministry of Foreign Affairs in Qatar, where I was to have a richer, diverse experience this time. I continued to work on developing my career skills and I engaged in seeking more knowledge of the regulations that govern diplomatic work in the ministry.

Upon my return home, I established my own little family. My wife was from a decent family. She had just graduated from university. Fortunately, she understood the nature of my work, and benefited from the daily routine of diplomatic work: she studied French and, during my service in Brussels, did a master's degree in international relations at Belgium University.

Kuwait: A station on the Path of Self-Formation

Because of the nature of work in the Ministry of Foreign Affairs, I did not stay long at the Ministry's headquarters. Kuwait was my next station in direct diplomatic action.

Kuwait was an essential station in my professional history. It is a member of the Gulf Cooperation Council (GCC), so, as a

diplomat, I did not feel I was a stranger there. When I moved to the country in 1979, it was commonly known that it had been the premises of democracy in our Arab world, and it had a free press that was able to talk openly and freely. This kind of open, flowing activity enriched my diplomatic experience and gave a boost to my knowledge in the field. The diverse culture in Kuwait had a profound effect on the formation of my social sentiment, as well as on my belief in the principles that later shaped my diplomatic career and my perspectives. I believe that the Kuwaiti society is an open, liberal society, the thing which gave it a lot of advantage and a lot of credit on the cultural level. During that period, the war between Iraq and Iran war was at its beginning. The State of Kuwait gave full support to Iraq. Skies, ports, roads—all were open to Iraqis. All that, however, was not to prevent President Saddam Hussein from invading the country in the 1990s of the past century.

After working in Kuwait for four years, I returned to the Ministry headquarters again.

In the Diplomatic Kitchen

After I returned from Kuwait, I worked in the Department of Political Affairs, where I began to have an in-depth vision of diplomatic work at the time. At that time, I was nominated to attend the 39th session of the United Nations General Assembly in New York in 1984. That session increased my understanding of international politics, its interactions, and its hidden aspects. At that session, I also became more familiar with the methods and techniques of dialogue and decision-making regional blocs adopted at the United Nations for securing their interests and guaranteeing them. His Excellency Mr. Hamad bin Abdul Aziz Al-Kowari was the Permanent Representative of Qatar at the United Nations. He had a precise, careful way of management. He used to gather members of the delegation every week to see what each of us did, focusing on the work of the committees. He would write down

everything. Then he would make sure problems, if there were any, were solved. He helped us to overcome the obstacles confronting us. The performance of our delegation was so honourable. We acquired first-hand knowledge in the 'kitchen' of international politics and got to know how the world's most celebrated 'chefs' work.

Qatari Diplomacy on the Regional and International Levels

Qatari diplomacy continued to achieve good progress towards its own path, and it continued to show earnest and positive interaction with the issues and changes affecting the regional and global political scenes. Besides, the Qatari diplomacy has managed to keep up with the fast leaps of development achieved by the State of Qatar, which has been going on since the 1990s, and even to go past them in some cases, for the various departments in the Ministry have always provided proactive, evaluative visions that always helped in making appropriate decisions and in working out appropriate attitudes towards events. Thanks to the wise guidance, and the proper role of political leadership, we have been able to make the right moves and to give the State, with the huge responsibilities it has attended to on the regional and international levels, a leading role on the global political stage. And thanks to mature diplomacy, Qatar has continued to carry out its international duties and to pioneer with its initiatives, which has given it a distinguished place among its friends and fellow states.

As I toured various regions and capitals on the international map, I was able to see and learn about the institutions Qatar helped establish and promote. I learned about the motives and realised how great the efforts the colleagues in the Ministry of Foreign Affairs, and other ministries in the country, made were. After thirty years of experience, I can say that Qatari diplomacy is a pure achievement of the Qatari mind and spirit of leadership, hand in hand, of course, with the great efforts of the colleagues and comrades who have devoted themselves to the service of their

country and its interests.

I am writing now, but my experience in Sudan is yielding some results—the Darfur crisis drawing to a close. We have noble brothers there. We will come to that later. For now, I would like to express my gratitude to my colleagues and superiors in the Qatari diplomatic corps. They have refined my experience to a great extent, so I hope that it will be one of the achievements which will add to the excellent register, and to the plentiful credit, of the Qatari foreign diplomacy.

Brussels: A Look at the Essence of Things

As I arrived in Belgium, I, once again, faced a new, unique culture characterized by its diversity and history. Brussels hosts the headquarters of the European Union and NATO. My work in Brussels helped me to develop my view of diplomacy and its progress on the global level. There, I realized the great importance of the role the media plays in promoting a political perspective—whatever it is—and in making it a sweeping trend that colours policies and drive them to seek interests even by fabrication. One of the lessons I learned in Brussels was not to be deceived by appearances and look at the essence of things, the essence that can be seen only by looking at external manifestations—advantages, philosophies, and personal convictions.

I discovered that learned a lot in Belgium, although I thought it was one of the most traditional European countries. Many races, ethnic groups and languages blend in this kingdom, although it is divided into two districts, one speaking French (Walloon), the other Dutch (Flemish). There are, in a sense, two different societies, with two different lifestyles, culturally and structurally, but these societies are integrated within one single State. I learned the most important practical lessons from this society. I learned a lot about dealings and practices. I learned to believe in the effectiveness of dialogue and the importance of exchanging views with others.

Belgium continued to consolidate its model of co-existence. At the same time, the European Union continued to work on the unifying currency, securing the free movement of people, promoting interests, and the abolishing of taxes, customs, and duties. All was done with prudence and tranquillity. A systematic and persistent planning was involved, which indicates strong faith in dialogue and strong faith in its productivity and positiveness.

The Collapse of the Soviet Union and the Eastern Bloc

The Cold War intensified at the time, and the decisive end was the collapse of the Soviet Union the heightening of the struggle for hegemony over Eastern Europe and its economy. Russia and other former member states of Soviet Union tried to break out of the cycle of the collapse and its aftermath, henceforth worrying questions rose about the destiny of the Soviet Union's arsenal and about the fate of its scientists.

The Invasion of Kuwait

I learned the values of cooperation and integration through the efforts exerted for collective purposes: the efforts aimed at procuring the welfare, luxury, and safety of the community. I also became more convinced that Arab nation should unite, for the sake of its own interests and security, and that this unity cannot be brought about by force or invasion, but, rather, by hard work and a rational dialogue that leads to positive results. As I came to learn these things, however, the Iraqi invasion of Kuwait began. I felt the honest sympathy of the European Community with Kuwait, so we did our best with the Arab diplomatic group to benefit from this sympathy as much as possible. We tried hard to promote peaceful dialogue and stay away from nervous attitudes while presenting Kuwaiti cause to the Europeans. Arab Diplomats, particularly those representing Gulf States, managed the crisis within the bounds of calm diplomacy. That experience was one of the most important lessons I learned during my stay in Belgium. No one should resort to violence as a method of solving problems. It is

against the teachings of religion, against human values, against the ethics of civilization.

During that period, H.E. Mubarak Ibn Ali El-Khater, the Minister of Foreign Affairs at the time, visited Brussels with a group of ministers from member-states of the Gulf Cooperation Council—the State of Qatar was presiding over the Council at that time. During the meetings with the Europeans, the Minister explained the stance of Qatar and the other Gulf States towards the invasion. The Europeans were told clearly that the Gulf States were against the invasion, against the use of force, against violence, and against terrorizing civilians and endangering their lives. That was not the appropriate way to resolve disputes, the Minister emphasised.

Portugal and the Features of the Arab Heritage

During the period of my service in Belgium, I was given charge of my country's embassy tasks in Lisbon (Portugal), as a non-resident diplomatic representative. In that period, I think that the atmosphere of Lisbon, the capital of Portugal, played a vital role in motivating me. Portugal is a part of the Iberian Peninsula, which the Arab expansion reached through Spain. Many mosques, Arab palaces and Arab castles were built there, all bearing witness to Arab civilisation.

There is no doubt that the visitor to Portugal will see the many features of Arab architecture which its towns and cities still retain. Many traces of Arab culture are still there. Portugal was also one of the key players in the colonial period, and it, in its turn, left traces of its culture in the Gulf region. Castles, fortresses, and other remnants are still there too.

At the time I worked there, Portugal was a new member of the European Union, and transition from dictatorship to democracy was underway. That was a transitional period. The European Community, therefore, set itself to promote the country's economy to enable it to integrate into the European Union smoothly and easily.

Looking at the Arab situation

At that time, I kept thinking about the Arab situation. Arabs have everything in common: the same religion, the same language, the same culture, the same history, yet they don't agree on a way or a plan to manage their interests, and they have never granted adequate attention to their common interests, especially at that time. Europeans, in contrast, have different languages and different creeds, and have had wars between them, yet, they made their common interests a priority, and were able to form an entity that brought all their countries together—the European Union.

I left Belgium in 1991, with all this amount of knowledge and all the mature thoughts I gained, heading home to join the team at Ministry HQ again.

The Department of Arab Affairs

Upon my return, I was appointed at the Consular Affairs Department for a short period. Then I moved to the Department of Arab Affairs, which was an essential stage in my diplomatic career. I joined it after returning from Europe, and gained much from it. The experience enhanced my ability to reach goals through peaceful dialogue and proper planning. Then, later, I was appointed Deputy Director and given charge of the Arab League section. I discovered that I had the ability to sort things out (to prepare files, memorandums, and reports, and to make records of meetings) in a satisfactory manner. I participated in the work of committees and contributed to the development of the department in many areas. The Director of the Department, HE Ambassador Saif Muqdam Al-Buainain, was one of the people I learned much from during my work in the Ministry. I considered him one of the people who helped me move forward to new horizons, new prospects. Working with him gave me a lot of impetus and satisfaction. I owe him a great deal.

During my service in the Department, I attended several Arab and Islamic conferences. I also visited Jerusalem with Al-Quds

Committee and a delegation of State ministries to provide aid to the holy city.

The Diplomats I Happened to Know

The diplomat is always on the move traveling from one place to another and from one capital to another, so he comes to meet, and deal with, different types of people: colleagues, close friends, and others, and sometimes we find ourselves forced to deal with some people, because of the nature of our career, or because circumstances require that, for example. Life experiences have taught us that human beings are of different types: some are friendly, some are warm, some are wise, and some are the opposite of all that. You do not know a person well, however, until you interact with them, especially at work, where interests, ambitions, and pursuits blend and clash.

Some people, however, are unforgettable. One does not forget those who have had a special presence or influence or have left a special mark in one's life, and I always thank God for being so lucky as to have good relationships and with all the people around me, even with those I have differed with.

An Influential Figure: A Pioneer of Modern Diplomacy

During that period, I had the chance to get to know His Highness Sheikh Hamad Bin Jassem Bin Jabr Al-Thani at close quarters. His Highness was a man of remarkable wisdom and remarkable statesmanship. He handled difficult situations very well and managed, with his wisdom and discretion, to overcome formidable obstacles.

His Highness was the one who administered the organisation of the Ministry of Foreign Affairs and gave it its modern shape. His efforts also led to the Ministry, and ultimately the State, having a strong presence on the international stage.

Some of Sheikh Hamad bin Jassem's attributes are courage, spirit,

motivation, the ability to develop initiatives, and a remarkable talent at penetrating crises and finding ways out—of such crises are those of Iraq, Yemen, Lebanon, Palestine, Eritrea, and Sudan. His ingenuity and insight into dialogue management and his influential talent have contributed to overcoming many crises. I remember how he used to talk to us. His words were always clear, and his manner was always illuminating. That helped us to come up with a foreign policy that reached all sides efficiently and effectively and made our State a leading country on both the regional and international levels. The role of the State of Qatar became influential in the world of regional and international relations. The diplomatic trajectory of the State was not a traditional one. It was innovative and yielded remarkable results. The Qatari diplomatic activity rose and widened, and new political, economic, commercial and cultural fields were penetrated. Moreover, Qatar entered into dialogue with all sides of the international political spectrum, recognized the requirements for joining the international community, signed international trade agreements and treaties concerning the goals and objectives of the twenty-first century, and took part in the regional and international forums and workshops set up for these purposes. The State of Qatar, in brief, took on diplomacy very well and won its proper, right place in this big, global society.

The Hardworking Man

One of the people I worked with was His Excellency Ahmed Bin Abdullah Al Mahmoud, Minister of State for Foreign Affairs, who played a big role in the Ministry. We started working in the Ministry of Foreign Affairs together. He had a clear vision of things. That was clearly seen when we discussed developing the work of the Ministry. He became a deputy in that Ministry. Then he was appointed Minister. His outstanding effort was of great importance. One of his characteristics was his keenness to administer affairs personally. He was so careful about diplomatic performance and about making his country's stance towards the issues it was concerned with clear and known to all—fellow Arab

States, countries in the region, Muslim countries, and international circles. He was a role model. Fellow diplomats admired him and set themselves to follow in his steps and do their best to serve their country.

In Egypt, Mother of the World

Who does not know Egypt or has not heard about it? Who does not know its poles, political institutions, and leaders? Egypt permeates every Arab's heart and mind. Egypt is Al-Azhar, Oraby, Saad Zaghlol, Ahmed Shawqy, Taha Hussein, Al-Baroudy, Al-Akkad, Sayed Darweesh, Abd Al-Wahab, and Om Kulthom. Egypt has always lived in our hearts, ever since we were little kids. Cairo is an active and vital city. It always witnesses a movement of cultural, intellectual and artistic enrichment. It's also famous for being the city of "one thousand minarets", in addition to the large hoard of monumental buildings, mosques, churches, museums, walls, and gates. All of these stand high to bear witness to its age-old, age-long civilization. Egypt is a cornerstone in any Arab undertaking, due to its historical and cultural importance in the Arab nation. For all these reasons, Cairo has always been in mind.

At the Arab League Headquarters

During this period, the Arab League led me to another stage that was not less important or less unique than the previous stages. This time I was chosen to be assistant to the State's permanent representative to the Arab League. That was in 1997. The permanent representative, his Excellency Mr. Mohamed Bin Hamad Al-Khalifa, was my colleague in high school. I worked with him when he was the director of political affairs in the Ministry. I felt honoured to work with him. Our fellowship and the work's nature required our cooperation in carrying out tasks and responsibilities. However, in an environment of different work methods and different visions, there will be some differences. We had our differences, and we engaged in many debates, but that was all about work, and was all within the framework of respect

and friendliness. Our personal relationship was not affected at all by these differences of opinion. Rather, we benefited from these professional differences, because, in some respect, the success and positive results of diplomatic work rely on such objective, constructive differences, provided, however, that such objectivity be accompanied by patience, endurance, and calmness, for any recklessness or rush would lead to mistakes or to a drift away from what is needed.

I also came to know other leading personalities in the circles of the Arab League. The most distinguished of these personalities were

Dr. Esmat Abdul Majeed

Dr. Esmat Abdul Majeed was Secretary General of the Arab League at that time. He was wise and careful in his judgments. He was always self-composed, and always spoke quietly, which always created an atmosphere of trust and comfort around him. He made sincere, serious efforts settle differences and bring Arabs together, especially after the crisis of the Iraqi invasion of Kuwait in 1990 during which he made his famous declaration that "openness comes before reconciliation."

Mr. Amr Mousa

When Dr. Esmat Abdul Majeed's term ended, Mr. Amr Mousa took over. Mr. Amr Mousa began by reorganising the structure of the Arab League and refurbishing its premises. That led to smoother work and better performance.

Amr Mousa, as is well known, was Egypt's Minister of Foreign Affairs before becoming Secretary General of the League of Arab States, and was well known as a professional, diplomatic icon. It was so beneficial, therefore, learn from him: he was a distinguished figure and a leading diplomatic authority on both the regional and international levels. He was a man of remarkable, imposing abilities. He was a dedicated, persevering determined leader, a leader of distinguished presence.

I learned a lot from these icons, from these authorities. I learned that diplomacy is an institution, and that the diplomat will always be experiencing and learning.

Every phase I passed through left its clear effect on my view of practical life. Working in Arab League circle was interesting, although it involved so many responsibilities and so much effort and hard work. And it always required earnest efforts and patience, because everything we accomplished there was considered a success and a significant contribution towards the reconstruction of Arab society.

In the Province of Joint Arab Action

The period of work at the Arab League headquarters was full of fruitful experiences. I benefited so much from it. I assisted our ambassador in administering our work and activities there. I attended meetings on his behalf, and took charge of tasks related to the press and the media in addition to political work.

The nature of our work gave me the chance to get to know a lot of the Arab diplomats who represented their countries in our meetings. It also opened broad horizons for me to develop relations with journalists and intellectuals.

The meetings of the Arab League, its panels, and its ministerial and functionary councils continued to be held nonstop. This gave us the opportunity to build up friendships with young Arab people working in the field. These friendships, and these relationships, did not break off when I left Cairo. Rather, they continued.

On the Road of Solidarity

Working at the Arab League gave me the chance to attend a number of meetings of Arab League Council: the extraordinary summit held in Egypt in October, 2000; the summit held in Jordan in March, 2001; the summit held in Beirut in March, 2002; and the summit held in Sharm Al-Shaikh in March, 2003. And when I

moved to the Sudan, as an ambassador, I participated in the summit in Khartoum in March, 2006, and then in the summit in Doha in March, 2009. Arab leaders took many decisions, and made many recommendations, in these meetings, and these decisions and recommendations concerned different issues: politics, economy, security, culture, society, and other issues. They also adopted many resolutions concerning the situations in specific regions in the Arab world. Some of these resolutions, in my opinion, were essential and crucial for Arab cooperation, especially the one concerning the adoption of a mechanism for holding the regular, annual summits, which was adopted in the extraordinary summit in Cairo in October, 2000. This decision is considered one of the greatest achievements of the Arab League Council, and Arab states have maintained this resolution and continued to hold the Arab summits annually ever since. They never gave it up, even at times of dispute.

This period witnessed the adoption of many collective agreements and many collective stances, and relevant resolutions were passed in these regards. The most important agreement, however, was the one concerning the greater free trade zone between Arab League countries, which was one of the fruits of Arab cooperation and led to boosting trade and commerce between Arab states. And it should be mentioned here that in their summit in Oman in March 2001, Arab states decided that the period given to setting up that zone would be decreased and that work in this regard must be completed by 2005.

During the period of working with our delegation to the Arab League, I also participated, as member of our delegation, in the Arab summit held in Beirut in 2002, which is considered one of the most important Arab summits and, at the time, received much attention from the media. At that summit, the Arab Peace Initiative to solve the Palestinian Cause was adopted and endorsed. The Initiative was proposed by King Abdullah Bin Abdulaziz Al Saud of Saudi Arabia (Crown Prince then), and received much Arabs

approval. That initiative made it clear to the world that the Arab nation wants peace stability for the region.

The Role of the Arab League

I worked in Cairo for six years. I was responsible for issues relating to the Arab League, so I had a good idea about the role of the League in achieving the aspirations of the Arab nation. And I see now that the efforts and achievements of the League have begun to show on the ground.

I also see that the success of this organization depends on its members' commitment to its recommendations and resolutions and that the Arab nation, with the capabilities it has, can have a different, distinctive, elevated position in the world if these capabilities are put into service properly. This nation has a massive cultural heritage, and its land is the cradle of heavenly religions, so it can do much much better.

There have been tremendous efforts to develop the work of the Arab League, and summit meetings have been held on a regular basis and in accordance with the resolution adopted in this regard, which contributes so much to Arab cooperation. That's all good, and should continue, for the Arab League should always be a tool for bringing about the economic, political, social, cultural and scientific welfare of the Arab nation, even if some obstacles were to float on the surface every now and then.

During this period, I also witnessed meaningful dialogues about economy, trade, and agriculture in the Arab countries. The major concern of the Arab League was, one the one hand, how to benefit from the huge Arab wealth and resources and, on the other hand, what solutions are to be offered for the problems the world was facing, such as the problem of food shortage, amongst others. Many discussions and meeting were held for the purpose, and positive suggestions were always to dominate these discussions and these meetings.

As for now, however, I would like to say that our major concern should be how to maintain our rights and make our voice heard, bot regionally and internationally.

After six years of hard, fruitful work at the Arab League headquarters, I was assigned ambassador to Sudan. That was in 2003.

Third

On the Banks of the Land of the Two Niles, and Its People

In the early 2003, I was appointed Ambassador to Sudan. That was a pleasing promotion. That is for sure. There was something, however, that worried me: my children's education. I wondered if the new curriculum would be similar to one they had been following, and before finding the answer, I packed my suitcases and headed for Khartoum, There, we settled in a quiet neighbourhood. I used to pray in the local mosque, and those I met there, and all people of the area, always welcomed me warmly and were always friendly and hospitable. That gave me a feeling of intimacy and swept my fears and worries away, especially after I knew that the pattern of education there was similar to the one my children had before coming to the country. I also felt so happy when I saw the ladies in the area where we lived set themselves to take care of my wife an give her all the help, advice and information she needed as a newcomer. And my wife was so happy too. The good neighbourly relations and the intimate atmosphere she found in the place made life easier, and more flexible, for her, and gave her so much comfort and so much peace of mind that she felt, as she keeps telling me, that the Sudanese people were so much like Qataris and had almost the same traditions and customs they had. Thus, we soon found ourselves adapt to, and have a warm liking for, the Sudanese

society and its traditions of love, kindness, understanding, and generosity, which are so much like those we have in Qatar. The atmosphere was warm and congenial on all levels, the thing which motivated me to get more engaged in social life there and to get to know varieties of people in the circles of politics, culture, religion, Sufism, and the media. I also got to know more Sudanese officials working at other ministries and institutions in the country, and that, too, had its good, positive effect. The people I met and got to know were all kind, respectful, and cooperative, and they all were keen on helping me carry out the tasks I was assigned successfully.

The wide contacts I had in the country also helped me to increase my efforts to develop the opportunities of cooperation in all fields so that mutual benefits for both countries, and both communities, could be realized. I worked hard on that. I also worked hard towards creating a good atmosphere for investment and mutual gain, for, as is known, such an atmosphere would lead to more advanced, more developed relations. Here, it should be noted that the leaderships in both countries, with their wisdom and sound judgement, spared no effort to help us do what was required in these regards. Both leaderships wanted special, distinct bilateral relations that would lead to maximum mutual benefit and the maximum use of the available resources in both countries.

When I was in the Sudan, I also carried out many tasks related to the great changes in the country at the time. And in a very short time, I felt that Sudan was part of my culture, my constitution, my consciousness as an Arab, the body of my beliefs—the Sudan, I discovered, was all that: it was part of me and I was part of it. Hence, my ideas and feelings towards country changed radically, and the feelings of fear and worry I had earlier turned into something totally different—into resident love. And soon, even sooner than expected, I became part of the Sudanese community, and was able to get through very fast to the heart of the society there. I found traditions, customs, and values there no different from the ones we have in our society in Qatar. I worked in many different regions,

and in different continents, but I did not see such a society. This is a society in which you see tolerance, friendliness and intimacy everywhere. I went on tours to different regions and different cities in the country, from Darfur to the south, and I found the same tolerance, the same friendliness and the same intimacy in all these places, regardless of the differences that existed between one place and another as something natural or normal.

It like travel. I have a natural aptitude for it. And I like Bedouin life—by instinct too. So I tend to consider journeying one of my favourite hobbies and go for it whenever I have the chance to.

I travelled to many parts of the world and leaned much from the experience. I learned how to get a true picture of things, and how-to see-through scenes and actions, so when I saw the picture Western media drew for ‘the conflict’ between Al Zorka and Arabs in Darfur, I was shocked. For on the ground things were totally different. There was no such ‘conflict’. And even if there was, it was not like the one that happened in the Balkans, for instance. Nor was it like the one between Hutus and Tutsi in Rwanda. There might have been some manifestations of hostility among some different ethnic groups, but there were no ethnic wars, nor there were killings or murder as we have seen in other areas of the world. The Sudanese people might have different physical and physiognomical features. That might be true. The Sudanese society, nevertheless, is a well-integrated, harmonious society, and this is one of its most important, most prominent characteristics, even in those provinces where wars happened to break out, such as Darfur and South Sudan. The Sudanese society, in spite of all differences, is one, harmonious society, a society of integration and co-existence, and belonging to ‘the Sudan’ is something common to, and shared by, all groups, all the Sudanese.

The Sudan is, and will always be in the eyes of Arabs, the Arab World’s food basket. And it is also—and will always be, too—a bridge between the Arab and African nations: it is, and will

always be, with its peculiar geostrategic position, ‘the clasp of the necklace’ and the meeting point for these nations.

Other Notable Features and Phenomena

Honestly, when I went to the Sudan, I did feel comfortable at all. However, a fundamental, swift change happened soon afterwards. That change came out when I saw the imposing manners and the elegant deportment of the Sudanese people. I was so impressed. The tolerance and positive attitude of society as a whole were splendid and wonderful, but it is difficult for anyone to realise this without living among people there—these noble, grand values and traditions, this humaneness, would not be appreciated well if one does not get to see them at first hand. And by the same logic, you can't judge the Sudanese society if you do not get to live in it and see things on the ground—see them yourself. It is a society of a high sense of pride and dignity, a society in which disagreements and conflicts are disliked and disdained. The Sudanese are always careful to maintain their dignity and behave discreetly, regardless of any other concerns. I've seen this myself, many times, in various situations. I also noticed that society's predisposition and readiness to accept, and welcome, ‘the other’, whoever this ‘other’ is. Guests, fellows, strangers—all are treated with respect and received hospitably, unlike what we see in some societies, where locals do not welcome strangers, because of fear, and refuse to deal with them. None of that happens in the Sudan. Wherever you go, you will always be received warmly. That is why it wasn't difficult for me to integrate into it. My family and I entered the Sudanese community without any complications, barriers, or reservations.

I remember that in our first days in the Sudan, my son Mohammed asked me to change his school because it wasn't of the same level of the schools he had been to before, but after a while, he spoke Sudanese accent! We had—thanks be to God—close, intimate social relations with many families, all within a relatively short time. And these relations were of the sort one finds everywhere, in

cities as well as in Bedouin areas. They were the sort of relations all Sudanese people shared. Such relations are almost unique to the Sudanese. Other Arab countries do have such sorts of relations and traditions, but in some cases, the Sudanese have their own customs, as in the cases weddings, funerals, and religious festivities and ceremonies, for instance. You can touch the value of solidarity and generosity in Sudan so vividly.

In the Society of Culture and Thought

One of the impressions I had of the Sudanese society was that it had much interest in culture and its events. I formed that impression after I attended many symposiums, forums, and other cultural events and activities. The Sudanese, I saw at close quarters, have a great interest in culture, and hold eminent cultural personalities in high regard. This celebration of culture and its icons, I thought, offered an excellent atmosphere to intellectuals, writers, and poets. It was a fertile soil for creativity and prominence, hence the large number of such prominent, acclaimed figures. Those figures, however, do not live in ivory towers, as is the case in some other Arab societies. No, the Sudanese educated class in general, I noticed, is close to the public. There is always some sort of contact and communication with ordinary people. Symposiums and forums are held constantly, and people from all classes are always there. Not a single day passes without a cultural or artistic event being held in some place or another in the capital and attended by a variety of people.

One of the other phenomena that drew my attention in the Sudanese society was the Sufi ‘sessions of praise’ held on different occasions—at night time—to praise God and glorify Him. These sessions were attended by people from all social classes, which highlights the deep-rooted religious, and Sufi, feelings and practices in the lives of the Sudanese people.

I also noticed that this was not limited to the realm of religion. I attended many cultural forums and was present at many informal,

unplanned gatherings by educated people. There, I noticed that discussions, which concerned all sorts of issues (political, cultural, economic, etc) were always serious, objective and rational. There was no room for indiscriminate, aimless argument.

The strong bonds and ties I had with the Sudanese society made me feel for the Sudanese people and work towards helping them through charity work. My wife had that feeling too, and always encouraged me to go on that path. I was not surprised at all, of course, for my wife had strong ties with many Sudanese families. She also visited some orphanages and retirement homes on different occasions, always came back crying. She was always touched, and when I asked why she was crying, she would say that she found children in miserable conditions. She always tried to help, and always reminded me that we were there to do good and to see to the welfare of people. We always tried to help, and wherever we went, we had something to give to the needy.

Many countries use the diplomatic corps for charity by making the diplomats' wives participate in charity activities. The ambassadors' wives in Khartoum used to do that. they used to set up an annual charity market whose receipts and profits would go to humanitarian aid and charity work. Such activities gave me a lot of comfort and pleasure, and I felt mentally and emotionally relieved, because I was helping the people I liked. I thank God for helping me to do that, and I ask Him to accept what I, and my family, did in that regard. I dedicated myself to working wherever duty towards my country required me to be, and I represented my country as well as I could. Would I, then, not stick to this devotion and help the people I loved and had very good relations with? I liked the Sudanese people, had strong ties with them, and got to see and like things in their society that we did not in ours, such as those that are to do with the so-called 'Sufi Methods', which have their influence in the Sudanese society. I remember that one of the famous Sudanese sheiks (Minister Hassan Al-Fateh Quareebullah (May he rest in peace) invited me to his place in Om Derman to attend a Halaqa

(session) for reciting the Holy Qur'an. Upon arrival, I sat to listen to a religious lecture that lasted till prayer time. When people lined up for praying, I was surprised that he asked me to be the Imam (leader of the prayer). About two thousand people were there. Although I wasn't used to that, things went well.

I understand now what it is that has made the Qatari people love and appreciate their Sudanese guests, who are always honest, loyal, and modest; it is the love we have towards a community considered part of our Arab and religious formation.

Some societies make you respect them through their customs, traditions, and culture. From my point of view, traditions and values in Sudan are the same in Qatar. There might be differences in customs, but not in morals, the matter that facilitates communication between peoples. There is an intercultural encounter between the two countries whose roots go back to the time of commercial relations between the Gulf and the Horn of Africa. That was before oil-producing age. That is when the harbors of the area, including Zanzibar and Suakin port, received the sailboats coming from the Gulf. Some of the essential goods carried by those sailboats were wood, bamboo, and materials used for building the ceilings of houses and ships at that time. They also brought some African arts to Gulf countries and the Arabic language to this area. Later, the Swahili words resulted from the mixture between the Arabic language and the local languages.

In Sudan: features and Attitudes

Peace: During my tenure in Sudan, I have witnessed important positive developments in many political, economic, developmental, social, and other fields. The conflicts that took place in some parts of Sudan had been a significant concern to the Sudanese government, which has made considerable efforts to deal with those crises. They started by a dialogue marathon with "Sudan People's Liberation Movement" (SPLM)) which had been leading a rebellion in the south of Sudan. These efforts resulted

in signing the Peace Agreement with the SPLM in Naivasha, Kenya. That agreement has put an end to a long-lasting civil war. They also achieved a peace agreement in the east of Sudan after negotiations between the Sudanese government and the Eastern Front in Asmara, the Eritrean capital to put an end the dispute in the East of Sudan. In this regard, the Qatari role that paves the way for the revival of Sudanese-Eritrean relations, cannot be ignored, to help the Sudanese government to stop this conflict. Various procedures had been taken to deal with the reasons for the problem of Darfur- which represents the last conflict region in Sudan to reach a political solution that satisfies all the parties. A peace agreement was also signed in Abuja, Nigeria, with some armed movements. The efforts to solve the dispute didn't stop. In an attempt to achieve the stability and safety of Sudan, Arab and African countries suggested to intermediate to solve the problem. The League of Arab States formed A committee, headed by the State of Qatar, to study the issue: how to end Darfur problem with the participation of an international Joint Mediator for the African Union and the United Nations (Gabriel Bassouly- from Burkina Faso). This country held communications and negotiations that included all the parties concerned with Darfur case, as well as, the neighboring countries and organizations related to the issue. These significant moves aimed to seek a successful mediation effort to put an end to Darfur crisis.

Hard-working, persistence, communicating, and dealing with all Sudanese sectors and levels, the official or unofficial ones, allowed me to go deeper into the core of Sudanese life. I found love and intimacy, friendship, and goodwill, I have never seen in other countries I worked in before. Human and social relations have extended outside the capital, Al- Khartoum. I visited the outskirts of the capital city and all regions all over the country. I visited Darfur many times to identify the situation of the citizens who live in difficult circumstances due to disputes that led to Darfur's crisis, which turned into a regional issue and then an international one.

And just for the record and frankly, I have known Darfur and its people and their historical background, and I know the people and no matter how different their colors or their look, they have always lived intolerance, cooperation, intimacy, and sympathy. Back then there were no racial or cleansing conflicts based on race or color as happened in other regions, and for the record, I can say that the international media promoted negative Information that was totally incorrect. Sudan has always been living in harmony and coexistence, no matter how different people were or how different they looked. People, there, lived peacefully through times; I hope they will maintain it and achieve peace, by themselves, through open dialogue, the way it would save them immediate dangers and later threats.

Great honor and a situation that kept me speechless

Some memorable episodes in our lives remain outstanding no matter what comes later and how many years following. One of these, yet the most influential in my life, was what happened during the visit of His Highness Sheikh Hamad Bin Khalifa Al Thani to Sudan in February 2009. In Al-Khartoum, after the discussions between the two leaders during the luncheon on the honor of his Highness Al-Amir, with the presence of members of each of the committees, I noticed the president - Omar El Bashir - turning to His Highness Al-Amir and pointing at me saying. "your ambassador knew the essence of the Sudanese life, never does he miss any of the official, popular or social occasions." he went on talking about the role I played in Sudan. Then Dr. Mostafa Osman Ismail, the Sudanese president's counselor, said that the attending crowd number in the grand ceremony, on the national day of Qatar state in the Sudanese ambassador's residence, exceeded the number in any other ceremony of any other country. He said that the crowd was qualitative and inclusive of all political spectrums (Governmental, officials, politicians, civil society figures, intellectuals, and actors, etc.) He added that the ambassador gathered these Sudanese people in the house of Qatar state (the embassy), with love, respect,

harmony, and understanding.

Then they continued to say such good things about me to His Highness Al-Amir during his farewell at the Airport. Then Dr.Nafea Ali Nafea the president's assistant and Mr. Abd El Baset Sabdran the Minister of Justice talked about what they called it “ The Ambassador's success in accomplishing his duties,” supporting the relationships between the two countries and that he has good relations with the people on both: official and unofficial level. The president commentated saying that he is pleased to hear such praise about the ambassador (me) and that he considers the ambassador's real success is to strengthen his connections and relations with all because it helps to enforce friendly relationships. I can't deny that this moment made me confused about how to express my gratitude and appreciation for I consider a precious award that I will cherish my whole life. It makes me more careful and more eager to work, to strengthen brotherhood' connections with all the countries I operate in, and to expand the common interests in all economic, commercial, and cultural fields. Those valuable words about me, I heard at that meeting, stay carved in my mind. I barely find the words that reflect how I felt while I was receiving that badge of honor from the president and the significant state officials surrounded us, and - at the top-from his Highness Al-Amir of Qatar. He entrusted the duty that I have done correctly to satisfy my God first and my leadership.

I wish to God to be up to this praise; it- gave me great support, for my diplomatic performance. I will never forget those words; recalling them always keep me going on at the required level to satisfy both my expectations and the aspirations of the people who trusted me.

President Omar Al-Bashir as I knew him

I consider myself a lucky diplomat. During my work in Sudan, I always got the president's care. He was so kind to me. I can't hide my feelings towards him. He's a nice person, of excellent

characteristics. He always welcomed warmly He always welcomed me, warmly, wherever we met. It might be in the Republican Palace, the official guest house or the Conference Hall, either in social or public occasions. No matter how broad the audience was, he always initiates shaking hands. I noticed his modesty with everyone.

despite his full schedule, he took part and stayed with the people participates their happiness, sadness and their various occasions in a way that nobody else was capable of, he always smiled to everyone. As I found out, through direct meetings with him, with his people and with Sudanese political forces, that he was a peaceful person, a consensus personality tended to honest communication and collaboration. The essential features I knew about him made him close to my heart. I respected him a lot, and he shall always be in my memory as a president, the person who is worthy of respect and appreciation, and as a humble, noble Sudanese who belonged to an ancient nation of civilization and history that can't be undermined.

Distinctive Sudanese figures and relations

In every country and every site, I worked at, human relationships were of great merit for me because they will always be in the memory, refreshing my soul. The Sudanese people got me thinking; they are exceptional and unique people. I believe, out of the experience, that the humanitarian nature of Sudanese people allows attractive characteristics, which generate love-cantered relations, appreciation, and mutual respect, even in very remote areas that lacked resources and had a simple lifestyle. In such places someone might call you saying "Hello, welcome to the place," these spontaneous welcoming words, the simple, moderate invitation, overwhelm you with emotions, and it happened too many times, where I met and dealt with people like that. I still do remember.

I still do remember the modesty of Sheikh Al-Mawsoay Hassan

AL-Fateh Qareb-Allah(rest in peace) I visited him in his Place in Om – Dorman. Sheikh Al-Mawsoay had followers and votaries, so when it was the time to pray, he asked me to lead the prayers. He stood humbly behind me in one row with his followers.

The vice president, as I knew

His excellency, Mr. Ali Osman, the vice president of the republic, tends to be serious in dealing with issues, on the personal and official level. He is a good listener as well as being a brilliant speaker. His attitude during conferences was also exceptional, as I had a chance to attend some of them. He presented his topics objectively, and he provided accurate information, he has also dedicated himself to serving the required targets. I also noticed his patience in handling discussions and long meetings for many high authority and minstrel institutions with links to significant issues. Like the strategic plan to invest in Sudan, the development of the agricultural sector, and many other services. The most obvious example for his patience and wisdom is represented in his leadership of the tough negotiations to stop the war in the south and to achieve peace with DR/ John Crank the head of the national movement in Nevada. He managed to overcome difficulties with patience and wisdom, which resulted in the establishment of mutual trust and hence reaching a comprehensive peace agreement. It was noticeable to me, in his leadership of those negotiations, that he was neutral regarding the national action.

Furthermore, concerning the issue of the distribution of power, he decided to waive the position of vice president for the leadership of the SPLM. Later, I learned that he had evacuated his residence house, for the first deputy, as soon as he arrived in Khartoum. Then he moved to a home in the Riyadh district near the Qatari embassy in Khartoum. After that, he moved to another office in the Republican Palace, as a severe gesture of abdication, and he served as Vice President of the Republic to enhance confidence and partnership with the SPLM.

I appreciated his initiatives, and the excellent generous way of dealing with me, on both official and humanitarian levels; he impressed me.

The parliament president and his skill in management

It's hard to enclose theses remarkable Sudanese characters. But I remember the President of the National Council, His Excellency Mr. Ahmed Ibrahim AL-Taher, the erudite legislator, the thoughtful, of sober tone, words, and interaction. I had sent him an invitation to visit our country, but his work's circumstances prevent this visit. However, he sent an apology letter to the His Excellency Prime Minister, the Minister of Foreign Affairs, saying, "Your ambassador invited me to visit your country, but the work circumstances impeded my visit." This message paved the way for the beginning of a good relationship of mutual love and respect between the two of us.

Later, I followed his sober, sophisticated, experienced method of talking and running the National Council.

The warm relationship with His Excellency the Chancellor

I also met his Excellency Dr. Ghazy Salah EL-Din al Al-Atbany, the President's counselor. When he left, after a ministerial reshuffle, I visited him at his house, to express my respect, regardless of the position. A relationship based on love and mutual respect have grown between us. He had a wise consensual personality, of an ability to listen to the other; he benefited from these qualities in contributing to building peace in South Sudan. So, he was appointed by the Government to manage Darfur's issue. my country was moderating to end Darfur's crisis That's why I had a direct interaction with him.

Ambassador Ahmed Abd El Halim

His highness ambassador / Ahmed Abd EL Halem, former Sudan's ambassador in Egypt, and the former delegate of Sudan to the

League of Arab States was one of those characters who attracted my attention. I knew that he had occupied many academic positions and the first manager of the International Institute of Arabic Language for the non-speakers of Arabic. He was the minister of Information also. He was known for his skills in formulating recommendations and decisions, through intensive discussions at conferences at all levels. His contributions varied in Sudanese, regional, international conferences. He was well-liked and respected in the League of Arab States and then as an Ambassador to Egypt. We called him "Uncle Ahmed" as a gesture of love and appreciation. During hot debates, He has always been a wise, consensual, and accepted diplomat (God rest his soul at peace).

Dr. Mostafa Osman: An example of proficiency and efficiency

I am so grateful to his Excellency Ambassador / Ahmed Abd El Halem. He introduced me to the minister of foreign affairs, at that time, Mr. Mostafa Osman; He has demonstrated a remarkable presence and efficiency in dealing with all the issues raised in the League of Arab States. He was able to raise the issue of bombing Al-Shifa factory in the north of Khartoum; he managed to obtain unanimous votes to condemn the bombing. News promoted by some channels that the factory was a place to produce germs, while it was a pharmaceutical manufacturing plant to treat Sudanese people, which are sold at an affordable price, according to the survey reports. I always liked his way in putting up every Sudanese issue or any other Arabic issue in the league, in addition to his genuine efforts to seize any question or problem. He was known for being a problem solver, and he stayed respectable by everyone. Besides his success as a prime minister, he was affable, smart, and witty with a bright smile which reflects his satisfaction and good intentions. Ali Ahmed Korta: Seriousness and Poise: I knew him His Highness / Ali Ahmed Korta/ the minister of foreign affairs closely. He is one of the closest officials to the presidency, and he was the best among them in communicating and working in silence, far from the spotlights. He was appointed with many

tasks and files, one of them was the Arabic Sudanese relations, and his presence was frequent in summits between the Arab foreign ministers and in many conventions and conference regarding the Arabic affairs. That's what made me deal with him directly through the meetings where we share our views about the issues and the burdens of the Arabic world in general, and on how to activate of normal relations between Qatar and Sudan, on a political and economic level, and others. One of the secrets that we can reveal during these meetings was about Dar-fur, we talked many times about the possible way to fix this issue, one of the suggestions that we talked about was the possibility of the State of Qatar to mediate to find a peaceful settlement of Darfur case. I began to shape my thoughts around the upcoming issue. We started to write down these thoughts and suggestions to communicate later with the leadership of the two countries. It resulted in the emergence of Qatari mediation and the adoption by the League of the Arab States of the issue and forming a ministerial committee headed by Qatar to lead the communications between the two parties and to try to reach a peace agreement. We also talked about the idea of the Qatari mediation for (Reconciliation in Darfur), that I talked about in the previous part. It with several Sudanese officials during or meetings and called with them, in which I'd get a green light to turn it into reality. Although the first objective. He was known for being a problem solver, and he was respectable by everyone. Besides his success as a prime minister, he was courteous, smart, observant, and witty with a bright smile which reflects his inner satisfaction and good intentions.

Ali Ahmed Korta: Seriousness and Poise

I knew His Highness / Ali Ahmed Korta/ the minister of foreign affairs closely. He is one of the closest officials to the presidency; he was the best in communication and working in silence at the same time, away from the spotlights. He'd been assigned to many tasks and files, one of them was the Arabic-Sudanese relations. He frequently attended summits with other Arab foreign affairs

ministers and in many conventions and conference regarding the Arabic affairs. Through meetings, I dealt with him directly, where we share our views about the issues and the burdens of the Arabic world in general, also about how to activate of normal relations between Qatar and Sudan, on a political and economic level, and others. One of the secrets that we can reveal during these meetings was about Darfur; we talked many times about the possible way to fix this issue. One of the suggestions that we talked about was the possibility of Qatar mediation to find a peaceful settlement to Darfur's case. I began to shape my thoughts on the upcoming issue. We started to write down these thoughts and suggestions to communicate later with the leadership of the two countries. It resulted in the emergence of Qatari mediation and the adoption by the League of the Arab States of the issue and forming a ministerial committee headed by Qatar to lead the communications between the two parties and to try to reach a peace agreement. We also talked about the idea of the Qatari mediation for Reconciliation in Darfur- that I talked about in the previous part- with several Sudanese officials during our meetings. I'd got a green light to turn it into reality. Although the first objective

Of this move is to spread peace and stability throughout Sudan, including Darfur, I also never missed the positive repercussion on my country if this mission succeeds in resolving the Darfur delicate and smooth issue. I knew very well that my country would adopt some other initiatives. Besides the different roles it played in establishing peace and stability in many places in the Middle East, Qatar achieved success in the reconciliation of the Lebanese parties; The matter that contributes to the upgrading of the status of the state and its leaders on the Arab, Islamic and international levels and makes it an integral part of the components of world peace.

Our religious values urge re-form among peoples. Never forget that Sudan is one of the most influential countries in the Arab world due to natural and human potentials. Sudan strategic location qualifies

him, if stable, to play a decisive role in favor of the Arab and Islamic world. These visits and meetings for different tasks and occasions, that qualified me to define the problem, and assessing the enormous potential and resources in the country; I was able to decide that peace and stability were the requirements to allow the inventors to establish development's projects, services, and tourism, aiming at the development and security of Darfur and its people.

Darfur.... mediation with No agenda

One may wonder about the secret behind Qatar's interest in the Darfur issue; we can summarize some reasons behind that, including:

The specificity of the relations between Qatar and Sudan and how different those relations are:

Qatar's interest in handling any tensions or clashes could face any of the Arab or Islamic countries. . The strategic geographical location of Sudan and its role is to link the Arab states to the nations of the African continent.

Furthermore, the Arab world did not pay enough attention to Sudan since independence. Some neighbouring countries intervene negatively and adopt a solution to the Darfur issue, without providing original theses that could contribute in eliminating that crisis; but these countries, with their agenda, were not earnest enough to achieve a peace settlement. We can say that when Qatar began to meditate to get a political solution for the problem, and it's adopting to establish development projects helps to stabilize the area. That solution came without any ulterior motives or agendas except Sudan's and the people of Darfur's good.

Mediation Visits to Darfur

The period after Qatar took over the mediation file has witnessed high activities and communications, involving all concerned parties

in Darfur's issue. The embassy received multiple delegations from Darfur. Every part was presenting his views and opinions to resolve the issue, accompanied by studies and suggestions. We would, therefore, provide the heads of the mediation delegation in Doha with all points of views. In addition to the numerous visits of His Excellency Mr. Ahmed bin Abdullah Al Mahmoud, Minister of State for Foreign Affairs to the Republic of Sudan, particularly Darfur's three provinces for making consultations with the Government and civil society organizations; and making visits to refugee camps.

Those visits aimed to explore the visions of all parties to achieve a settlement. Because of those visits and meetings on different occasions, I was able to determine the aspects of the problem. Also, I was able to assess the enormous resources of the region. What needed in case of peace and stability to enable the investors to establish multiple developmental and infrastructural projects, which will be for the good of Darfur's population.

The mediation talks have reduced the points of divergences

The extensive efforts for the negotiations and meditation movements led to reducing points of disagreement between the parties concerned with Darfur's issue. But the multiplicity of armed movements and continuing divisions among them made the negotiation period longer. The mediation efforts aimed at ending the disputes between the different Darfuri factions, not to reach a solution. Furthermore, the personal ambitions of some leaders of the armed movements exceeded the interests of Darfur and its citizens. Some groups were living in camps without the basics of a decent life.

The Encyclopedic Man, and the Deepening of Relations

One of the notable examples was professor Hassan Abshar AlTaib, whom I've known in Cairo before coming to Sudan. As soon as I arrived in Sudan, he invited me to breakfast and introduced me to

a group of friends. He is a highly educated and multicultural man: an administrative, technical, and knowledge expert. I remember a funny story: when my son's university organized a trip to Sharm Al-Wazeer, he was sharing a room with a roommate, whose name was Mohamed Al-Taib. My son said: his father knows you, he is your friend. I told him all.

The Sudanese are good. Thus, the relations between parents and children interconnected. I've also established extensive ties with academics, writers, and journalists of many humanitarian revelations. Those relations extended to be familial ties. That familial and generous relation continues to captivate me in many instances.

My Experience in Doha Summit

No one knows what fate holds for him/ her and what God is planning for him/her. Fate led me to become my country's ambassador in Sudan. It coincided with many political developments locally, regionally, and internationally. And along with the inauguration of one the essential summit is the 21st summit in Doha (on March 30, 2009). 70

Since Sudan had a necessary presence in the agenda of the ministers of Foreign Affairs, and the arguments, resultants, and determinations, the Qatari embassy turned into a working bee cell. That included reception and farewell of officials between Khartoum and Doha, to discuss the bilateral issues and the agenda of the Arab summit, and the ICC decision to arrest President Omar al-Bashir with false allegations. The arranging to the summit in Doha, also coincided with the declarations of the prosecutor “ O campo “ calling for the arrest of Omar Al-Bashir’s if he left Khartoum and handing him over to The Hague Tribunal. That’s what attracted widespread political, diplomatic and media attention. Doha Summit took place in coverage and news reports on all satellite channels. Questions were asked regarding whether Omar Al-Bashir would risk traveling to Doha and while he was

threatened by the Prosecutor of the International Criminal Court to arrest or hijack his aircraft .

There were many rumours. Khartoum said that it had assigned a committee to study the issue and decide.

The Prime Minister's Visit to Khartoum

Qatari Prime Minister and Foreign affairs Minister arrived in Khartoum on a visit for several hours and met with President Omar al-Bashir. After the meeting, He told reporters that he renewed the invitation to President al-Bashir to participate in the Arab Summit and that Doha wishes him to attend and participate in the summit, but such a decision would be his. My role as an ambassador kept focusing on providing my country with information and evaluation, in addition to sending reports, recommendations, and notes about the developments in Khartoum, especially those related to the participation of the Sudanese delegation. As the foreign ministers and Arab summit meetings approached Khartoum, I moved to Doha, but my efforts still divided between the two capitals, for summit's arrangements.

I honestly certify that the wise leadership of the State of Qatar and its Emir, His Highness Sheikh Hamad bin Khalifa Al Thani, and the specialized expertise and competencies of all agencies, in particular His Excellency Sheikh Hamad Bin Jassim Bin Jabr Al Thani, Prime Minister and Minister of Foreign Affairs, as well as the Secretariat League of Arab States, it was a great challenge in the organization and arrangement, organization and accuracy of the Doha Summit.

.At that time, we were informed that Al-Bashir's plane is approaching Doha for the summit. I was delighted, as that was an indicator for the success of the summit. It was a practical reaction to the decision of Prosecutor of the International Criminal Court, and to stand in the face of the threats he made and calls for the arrest of the head of state of Sudan.

There is no doubt that the arrival of President al-Bashir triggered a major media impact. It occupied the Arab headlines, in addition to the distinguished warm welcoming of His Highness Sheikh Hamad Bin Khalifa Al-Thani to Sudan president, which reflected his satisfaction at coming and participating in the summit.

The days of the summit in Doha witnessed intense activity and received attention locally, regionally, and globally. I was pleased, as a Qatari citizen, and as a diplomat, what I heard from observers and analysts about praising the discipline and efficiency achieved by Doha for Arab leaders and delegations, as well as international delegations and representatives of the Arab and international press.

I was told that such an example of a great organization reflects how developed and advanced the capital is. I heard really good reports about the wise and considerate leadership of His Highness Al-Amir at the summit talks and his flexibility in handling situation. The matter that prompted the summit to express its final statement, about its full confidence that its presidency of the joint Arab action will lead to further achievements and development, and contribute to the consolidation of Arab solidarity commensurate with the interest of the Arab nation. His highness was known for his wisdom and experience, and his keenness on Arab solidarity. I considered the Arab summit in Doha an important event in my career as a diplomat, and a great addition to my expertise in handling Arab summits since I was following all the details of the meeting.

The Diplomatic Corps Deanery

The diplomatic corps in the international concept has a dean that speaks for it when necessary. The Deanship is a mandate, not an honor, and it is a position that goes to the most senior ambassadors. If several ambassadors submit their credentials in one day, the seniority goes to the Ambassador who presented it first. The position of the dean requires a person who better utilize it for his country and fellow ambassadors. Sometimes a dean plays the role of a mediator between the government and the ambassadors.

There might be many factions, for every camp, there is a dean, but their responsibilities end when the dean represents everyone. Some of the dean's tasks are representative — some aim at defending the interests and immunities of diplomats. There is an agreement upon the vital role of the dean and his wife too.

When I took over the deanery of the diplomatic corps in Sudan, I did not miss these concepts; I put them in my mind. I was aware that they would add a bonus to me, and as a result of the position, I was always in touch and move between the Sudanese Foreign Ministry and the ambassadors to inform them of any instructions, represent them on many occasions and events, and give speeches on their behalf. The deanery added to my expertise and doubled my responsibilities, besides the role that I played to support the relations between my country and the ambassadors of other countries, which made the embassy of Qatar the center of attention, especially after Qatar assumed the duties of mediation in Darfur's issue, which turned the embassy into a destination for ambassadors, diplomats and Sudanese parties involved in Darfur's problem.

Arabs and Africans: Strategic vision of their relations

The neighbouring relations between Arabs and Africans, both geographically and historically, remain relationships of common destiny, rooted in history.

There are many denominators that strengthening political, economic, cultural and social relations between Arabs and African countries, and very important for the good of both people.

There have been calls from the interested people to establish joint Arab-African institutions, for establishing integrated development projects. Africa, for example, is rich in natural resources that have not been utilized perfectly yet. The matter that requires allotment of part of the Arab investments to the African continent. This approach helps to benefit from these resources by establishing investment

projects for the benefit of Arab and African peoples, in addition to strengthening political relations with African countries to ensure the exchange of support in international forums to preserve the interests of both sides. The Arab African alliance will be a force to be reckoned with. The African continent is a truly promising one, which colonialism contributed to its permanence lagging. But it is now at an accelerated pace, setting its feet on the path of natural development and democracy. As Africa is a promising continent with its wealth, human potential, and natural resources, there is a struggle around it by major powers and international investment companies. Therefore, the Arabs should not be isolated from the issues of the African continent, which need a strategic vision to deal with them. Arab acceptance must also be invested among the African peoples. They should embrace their countries alongside the Arabs and establish a strategic alliance that will guarantee the interests of all, so as not to become the basis for the enemies of the Arabs and a source of their nuisance.

On the Zambezi's Banks

During my stay in Sudan, a decision was made to appoint me as Extraordinary Ambassador to the Republic of Zambia (Non Resident). That assignment came after many years of working in different continents, but in Africa my work was concentrated on northern Africa. Yet, I had an opportunity to work in the depths of Africa and to deal closely with people of those regions, and to identify their cultures, customs and traditions.

As I studied other African countries too, on my way to and from Zambia, like South Africa, which formerly known for its apartheid system, yet now live in a modern democratic and economic system.

When I first went to the Republic of Zambia in June 2007, to present my credentials, many questions were going on in my mind about that state, which was mentioned a lot in history.

As I reached the capital Lusaka, I was pleasantly welcomed by

many people , who had a lot info about Qatar and the Arabian world in general. They also expressed their intention to support cooperation, especially in the economic and investment fields, giving me a good impression of this controversial critical juncture for my career.

It was interesting to note that Zambia is rich of a charming nature, particularly Victoria Falls, which provides great opportunities for prosperous tourism, which was adopted by Zambia, in addition to the export of minerals, especially copper. Officials arranged my meetings, no long waiting, I met the Honourable State Counsellor and the President Of Zambia, Mr. Levy Patrick Mwanawasa, on June 27/ 2007, in the Presidential Palace in Lusaka to submit my credentials. He expressed his aspiration to strengthen relations with the State of Qatar in all fields, especially the economic, by focusing on energy and tourism sectors, In addition to his country's desire to invite Qatari investors to invest in Zambia, and its willingness to provide facilities to encourage agricultural investment, energy mining and tourism. Our conversation continued until we reached the palace doors, where he expressed his delight to accept my credentials. I also met the first lady Maureen Mwanawasa, who said that she is interested in issues of education, women, children, and charitable work. She asked to cooperate in this field with the competent authorities in Qatar. Then I met with Mr. Rubia Banda, the vice president who later became a President, and with whom I have excellent relations. I remember that one day as I was participating in Zambian National Day celebrations, and the day after the celebrations; he called me at noon and asked me to meet him on the same day, He spoke during the meeting about his country's relations with the Arab world and his desire to develop these relations. During that, he summoned one of the ministers and asked him to prepare a message to his highness Hamad bin Khalifa Al Thani. He expressed his desire to visit Qatar, and he wished to invite the Qatari Amir to visit Lusaka.

On the same evening, the Protocol Director handed me the letter

addressed to His highness, Al-Amir of Qatar. The Zambian President said he has a great knowledge of the Middle East, where he served as an ambassador of his country in Egypt, and that he is impressed by Arab culture and generosity. I also met Mr. Mondia Sikatana, the minister of foreign affairs, and other Zambian politicians. During these frequent meetings in Lusaka, I had a great welcome, leaving a good impression on the Government and the people of Zambia..

Working in Zambia, at the heart of Africa, was a new addition to my experience in diplomacy, as working in different continents, with different cultures, makes the diplomat get an abundance of knowledge and experience in all fields.

Fourth:

Significant positions and events in the holy city of Al-Quds

This visit has been engraved in my memory and dominated my senses and difficult to forget. It comes to me like a painting with beautiful features, and fall in front of me like fragrant memories, and I smell the scent of ancient history.

The visits to Al-Quds and Al-Aqsa Mosque came with an official assignment. The visit came with a formal mandate, as I am a member of a national committee to provide the necessities of the holy city of Al-Quds. And it coincided with my desire to visit that holy place and immortal city, contemplating its historical features, follow its holy monuments, and pray in Al-Aqsa Mosque which was mentioned in the Holy Quran.

God said in Surah Al-Isra'a, verse (1)

“Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the seeing.”

We have received generous guidance to visit The Holy City of Al-Quds and inspect its conditions, to identify its needs and to accelerate its provision, because of its lofty status and its importance to Arabs and Muslims in general and to the people of Palestine in particular. The visit began from Amman, through which to the land of Palestine, where we took the road to Al-Quds, There, we had a great reception by the people and officials, led by Mr. Faisal Hussein, the responsible for the file of Al-Quds at that time. This welcome, hospitality, appreciation and respect have left a good impression on us, and I had mixed feelings between the happiness and cheered to see Al-Quds, and sadness and sorrow while suffering under Israeli occupation. The inveterate city of Al-Quds, where the smell of ancient history is spread in every corner, square or field, and is surrounded by hills and mountains as if it were a guardian of the sanctity of the city.

Trees are everywhere you turn your eyes , It has many mosques and churches towers wherever you look, making an exquisite painting of the coexistence of religions. Why not? It is the birthplace of prophets and messengers. I kept wondering how many of Muhammad's companions, the first Muslim symbols, visited this place. Then we entered Al-Aqsa Mosque with reverence and respect; it is the Mosque which was mentioned in the Quran. I felt safe and quiet during my prayer, I asked God secretly and publicly, to help to get AlQuds back to its people the rightful owners, and to open its doors to Palestinian prayers and other Arabs and Muslims.

Al-Aqsa Mosque has a special status in the hearts of Muslims. It was mentioned in the hadiths of the Holy Prophet Muhammad (peace and blessings of Allah be upon him) when he said: "Only three mosques are worth a visit; Grand Mosque in Mecca, My Mosque in Madinah, and Al-Aqsa Mosque."

Al-Aqsa Mosque was the first of the two Destinations, which Muslims faced during prayer. Until the Messenger migrated to Madinah and lived there for seventeen months where the verse

came down:

(Surah Al-Baqara: Verse 144),

"We have certainly seen the turning of your face, Muhammad], toward the heaven, and We will surely turn you to a qiblah with which you will be pleased. So, turn Your face toward al-Masjid al-Haram. And wherever you [believers] are, turn your faces toward it [in prayer]. Indeed, those who have been given the Scripture well know that it is the truth from their Lord. And Allah is not unaware of what they do. "

Then Muslims started heading towards Kaaba during their prayers, turning it into their holy destination. I was surprised by the beauty of the Al-Aqsa Mosque, the splendor of its construction and its engineering design. It is decorated with towers, domes, and halls, there are roads, terraces and niches, and all these places are blessed by all Muslims. Then we visited The Rock Dome mosque, where visitors pray in her courtyard. The pillars of the dome are made from rare luxury marble, and the dome rises 27 meters from the base. The rock is a massive white mass with curves and has a diameter of about 17 meters, and a width of 13 meters, and rises, from the ground, nearly a meter and a quarter. It was built on a hill, where its sanctity is derived for Muslims, from the story of the Night journey and Ascension of the Prophet Muhammad (peace and blessings of Allah be upon him) when he ascended to heaven.

Inside Al-Aqsa, the Imam greeted us very warmly, and he insisted on inviting us to his house, but we apologized and thanked him, due to our predetermined schedule. The focus was on the official mission for which we came to this holy city, in which we succeeded, and God has the merit. The memory of that blessed visit remained engraved in my mind and heart. During that visit, we met with President Yasser Arafat in Naples who warmly welcomed the Qatari delegation, and we talked about the Palestinian situation.

With Mohamed Hassanein Heikal

It's difficult for any diplomat, any sophisticated, any writer, or political analyst to override Mr. Mohamed Hasaneen Heikal's articles, analysis, books, or files. No matter how different the views were about him, he was a remarkable political, cultural, and analytical sign in Arab and international press, as well as many dialogues and books. I was keen to follow him a long time ago, and he attracted me with his method and ideas, then an excellent opportunity came when I was assigned to meet him at his residence in Cairo. He welcomed me with extreme kindness; then I conveyed him a letter from His Highness Sheikh Hamad Bin Khalifa Al Thani. I noticed that he read it calmly and attentively and nodded as an indication that he got the message. Afterward, I wanted to get permission to leave, but he started to talk directly about the Arab situation and all its complications and dimensions, and the tangled problems with its reflections on Several levels. Since I follow his writings and analyzes, I am not surprised by his concentration on Arab nationalism and Arab unity.

He excluded the withdrawal of Arab nationalism concept. He believes that the Arab nationalism is reliable and rooted, as it is based on culture, language, religion, geography, and we may have the same destiny. I stayed listening to him for a long time, following his replies revealing his thoughts about the Arab situation which couldn't be isolated from the international variations.

He concentrated on the necessity of communication and cooperation between Arab people, Arab countries to protect their enormous interests, capabilities, and resources. And that the Arab nation should know its value and potential strength in its location, skills, and resources, especially in the fields of energy, agriculture, and others.

If Arabs cooperated for their progress, they would be a great power. I cannot hide my admiration for the skills of Professor Heikal, and his enlightened thinking in presenting his views, which I

mostly agree with. This interview, with its varied dialogue, led me to re-read the Arab scene, wondering about the reason why Arab cooperation and solidarity in our time are not achieved, while countries and peoples of Europe, for example, has begun to unite, why Arabs can't exceed speeches and slogans levels to practical thinking and real Arabic cooperation? I appreciate Professor Heikal for his simplicity and humility in giving a useful talk that mixes seriousness with humor, information, and background in an attractive, fun, and valuable narrative.

Differences among nations do not cancel friendly feelings

After Camp David treatment, Arabs took their decision to boycott Egypt, and during this period I was working as The Second Secretary, at the embassy of Qatar in Kuwait, and both embassies; the the Qatari and the Egyptian were adjacent.

Despite the official boycott, it did not prevent me from establishing unique relations with an Egyptian diplomat (Mr. Mohamed Oraby), the second secretary in the Egyptian Embassy, and the ambassador and the minister of foreign affairs later. We have developed a relationship of brotherhood. Through friendship and mutual visits, I knew Mr. Ahmed Al Ateya (RIP), and this relationship lasted even after we left Kuwait and moved to work in other countries.

I happened to go to work in Cairo. I knew that the diplomat Mohammed Orabi worked at the Egyptian Embassy in Tel Aviv. After his return he took the position of the director of the office of Egyptian Foreign Minister Amr Moussa at the time, Personal relations continued and were not affected by the cold that affected Egyptian-Qatari relations on 1997.

I recall here a similar incident after the invasion of Kuwait by Iraq, and the differences that broke out among the Arab countries around it; Jordan was one of the countries that were classified by what was known as the "States of Opposition." When her new ambassador, Talal Sat3an Hassan, arrived in Brussels, I was

then assigned to the Embassy of my country as a consultant. We have developed fraternal relations based on the approach of the Egyptian diplomat Mohammed Oribi (if we disagree politically do not disagree personally). We were keen to visit each other, with a full understanding of the official situation of our countries. In conclusion, I can say that I have taken the issue as a general principle in my diplomatic life and my humanitarian affairs as well. If there is any misunderstanding or tension in official relations between States, it should not affect personal ties.

Politics are changeful, and it can be reviewed and corrected, but personal and human relations should be maintained.

The Qatari Embassy in Brussels

During my time at the Embassy of my country in Brussels, the capital of Belgium, the Embassy building was in an excellent location, but rented for large sums of money, I sent my suggestions to the Ministry of Foreign Affairs, through several letters accompanied by maps, that we could buy the building as the headquarters of the Embassy, knowing that we had paid for the old rented building what could pay (if collected) the same property several times. I sent the maps that showed the financial value of the property and its strategic location. The ministry adopted the proposal seriously, and the building was purchased but after I transferred from Belgium. In the diplomatic sense, when the Embassy building becomes the property of the state, this indicates many things; In addition to the financial impact on the Ministry of Foreign Affairs, it gives a good reputation for the country, provides stability in work, away from the mobility caused by renting the building. It noted for His Excellency Sheikh Hamad Bin Jassem Bin Jabr Al Thani that when he assumed the post of Minister of Foreign Affairs, he circulated the experience of buying the building of the headquarters of the state-owned embassies, and we see the embassies owned by the State of Qatar, and Qatari flag flying over most of the world.

A Jewish female in Brussels

During my first days in Brussels, I was living in a hotel with my family. During an evening shopping tour, we entered a trade center to buy clothes for children; the department manager welcomed us, and she was an old lady. She kept talking with me, then asked us about our nationality. I told her that we are from the Middle East, from the State of Qatar. Then I asked her the same question; she answered "if you know, you'll not be happy," I replied that there's no problem, so she said: "I'm a Jewish from Israel." I felt that she was waiting for my reaction after we knew her religion and country, but my answer was that we respect all religions, this is what Islam taught us to do, we don't have any religious conflict between us (Muslims) and her as Jewish, and the battle is always political, not because she belongs to Israel. My answer astounded her; then I noticed that she felt relieved even it was reflected on how she dealt with us, and how hard she tried to provide us with what we need.

Elmy's family is originally from Morocco

I attend the Seventh Islamic Summit Conference in Casablanca, Morocco, Dec 1994. After the conference, we were on a free tour in Casablanca's markets; then we entered an antique shop. His owner welcomed us, and during the acquaintance between us, he mentioned that he is from the Elmys family. I replied: "you are from Palestine for sure," he gave me a look as if he knew what I mean, and then he guided me to his office and started to talk to me about the Elmys' in Palestine. He said that their roots were from Morocco. In the past, Moroccans were passing by Palestine during the journey of pilgrimage. Some of them stayed in Palestine (including Elmys). I thanked him for this piece of info about the Elmys roots. Despite being in a shopping tour, I got this info helpful and important to me.

Behind each portrait, there is a story

I always remember this story with much contemplation, as it took place in Cairo when I had finished my job duties in Egypt, then I headed with my wife to a store of portraits of natural drawings. We stood in front of each one of them then we elected some, after that, they were wrapped for us for taking it when we leave Cairo to Duha. Upon our departure, a beautiful painting had drawn our attention, the word "Allah" written on it. The creativity of colors and the word "Allah" were prominent in the portrait, we stood to contemplate it and then decided to buy it. But my wife and I discovered that the money we have is not enough to buy it, we felt disappointed because we couldn't buy it, for we don't have the time to come back to, as we were prepared to travel. We left the place feeling dissatisfied for we regretted that we didn't notice that portrait before we ran out of money. In the second day, I received a neatly wrapped package from a friend, when I removed the cover, I found the surprise that brought joy in our hearts. It was that great portrait with "Allah" written on it, we wondered how he managed to buy it as it was in our minds then, we couldn't buy it. Our friend for sure didn't know that we came to this store and we stood in front of it sad because we couldn't buy it. I didn't find any explanation for it except that it was a divine gift. "Allah" is in our minds and hearts; we thank him and ask him for more of his grace. This portrait, the heavenly gift, shines now in a prominent position in our home in Doha. I always remember my friend, because of this gentle gesture, The gift.

Second chapter

Diplomacy throughout ages

First: Diplomacy in the old and modern times.

Second: The evolution of traditional diplomacy and its transformation into modern diplomatic systems.

Third: The development of diplomacy during the twentieth century.

Fourth: Contemporary characteristics of diplomacy and the diplomatic profession.

Fifth: Negotiating the art and methodology in the diplomatic work.

Sixth: Ambassadors in the modern era.

Seventh: Diplomacy in Islam

First: Diplomacy in the old and modern times

Introduction

The world has known international relations since the emergence of what is called the “state” that is governed by a political, economic, social and cultural system agreed upon by the people of that state and which in turn provides for those people on the domestic and foreign levels. The civil state, that first emerged with the Greeks, has known since that time how to establish friendly relations with its neighboring micro-states as well as with other countries, and how to exchange all types of interests with them in all fields as the old human societies were in need of cooperation amongst one another in order to find solutions to their problems and get their interests to reconcile. Later on, relations between those people have developed, and so a significant science under the name “the science of international relations” emerged and was highly influenced by the rules of international laws, political history, the theory of international economic relations, and political geography in addition to social psychology.

Communities, in their primitive form, were represented by tribes and folks, and by nations and peoples in their developed form. In their politically-organized form, they were represented by states. Those communities, out of their will to exchange benefits on the one hand and for the sake of endorsing their presence in the international community on the other, were constantly seeking connections with one another. That kind of connection was frequent among neighboring nations for reasons that went beyond trading to reach the level of settling conflicts that might arise between their members or to regulate the utilization of shared utilities like water resources and pastures or even to define the borders between their states.

Therefore, international relations as a human activity emerged with the emergence of human communities and have gone through

different phases of development throughout the ages till they reached their peak in the age of international organization.

However, due to having numerous countries that affect the course of international relations, several disputes have arisen as a result of their interest conflict, but they soon realized that war cannot be a means to reach national goals. Consequently, these countries resorted to holding conferences to discuss international issues with a view to reaching peaceful solutions. Such conferences resulted in drawing up global charters that govern relations between countries, and there was a need for a particular party to foster the execution of those charters which in turn gave rise to international organizations, the technical and specialized, and then political ones represented in the League of Nations and later on the United Nations.

In this chapter, we will discuss diplomacy as a term with its indications and the development of its meanings throughout the ages. Also, we will linger on the concept of diplomacy in Islam with references to the evolution of this term till the modern time in which diplomacy became an integral part of relations between countries in peace and war, in politics, economy and culture to name but a few.

The concept of diplomacy

The word diplomacy is derived from a Greek word which carries the meaning of “fold” in reference to folded documents and official papers issued by kings and princes. After that, the meaning of the word developed to include documents containing the texts of agreements and treaties.

In its general modern meaning, the word diplomacy can refer to the combination of international concepts, rules, measures, ceremonies, institutions and norms that regulate relations between countries and international organizations as well as diplomatic representatives with a view to serving the public interest at the

level of security, economy, and general politics of the countries and with aim of bringing the interests of these countries into reconciliation by means of communication, exchanging benefits, conducting political negotiations, and drawing up international agreements and treaties.

Diplomacy is regarded as one fundamental tool to achieve the goals of foreign policy in the sense of affecting foreign states and groups with the aim of lobbying and gaining their alliance in different ways, some of which are logical and ethical while others are unethical with implied intimidation.

In addition to delivering information to governments and conducting negotiations with them, diplomacy is concerned with reinforcing and developing relations between countries in different fields as well as with defending the interests of their nationals abroad and representing governments in occasions and events not to mention collecting information in relation to the circumstances of countries and foreign groups and rectifying the stances taken by governments towards the current affairs or their possible reactions towards future attitudes or policies.

And so, the roots of diplomacy can be traced back to the old human history in which it emerged as a response to the need to regulate relations between tribes and peoples like the Egyptians, Babylonians, and Assyrians.

Delegates at that time played a political role that was considered at the forefront of political roles in human history. The mission of the delegate was to reach agreement in relation to unreconciled issues, such as the division of water resources, outlining fishing areas for all parties or establishing alliance against a third party, waging a war, making peace agreements, exchanging prisoners, or signing trade agreements. The Greeks and the Romans tried to organize all these functions by employing delegates that they referred to as “legates”, and the church, later on, followed in their steps when

it started sending resident delegates. As for Arabs during the pre-Islamic era, their tribes sent delegations to congratulate, offer condolences, make consultation, negotiate and make alliances with each other. They were familiar with the function of what is referred today as “embassy” for the Oday tribe who were the descendants of Quraysh, were known to have assumed positions in the “embassy” before the advent of Islam.

At the outset of Islam, Prophet Mohammad (peace be upon him) delegated a number of messengers to the chiefs of Arab tribes to invite them to Islam as he also sent messengers with messages dedicated to a number of leaders and kings, like the king of Abyssinia, the Roman and Persian empires.

Historians of diplomatic history consider that the second phase in the development of diplomacy emerged when the Republic of Venice delegated some resident diplomats to Constantinople and Rome during the phase of its booming trade, and the expansion of its military naval power.

Then, the Treaty of Westphalia, signed in 1648, anchored the supportive and permanent foundations of diplomacy when it spread the principle of equality of rights between countries and established the concept of European balance as a necessity to ensure peace and safety in the European continent.

Following that, the third phase in the development of diplomacy emerged with the Congress of Vienna, held in 1815, and extended till the outbreak of the First World War in 1914 in which diplomatic relations gained solid ground and clear bases. By time, those relations were deeply rooted as countries showed respect to and abided by them. Now, the international community looks upon diplomacy as the life force behind international actions and the source of its energy, and it also acts as the medium that enables each country to have the benefits it is looking for on condition that it makes good use of that medium.

Diplomatic immunity and privileges:

During the third phase of diplomatic development, the idea of diplomatic immunity and privileges was reinforced out of the need to provide general security in order to enable diplomats to execute the missions assigned to them in relation to showing respect to the country they are delegated to and maintaining good relations with it; therefore, offending these delegates would in return mean offending their sending country.

Diplomatic immunity is based on the following principles:

- 1: The representative characteristic of the diplomat. In the past, diplomats used to represent the sending king or prince, but after the French revolution, diplomats became representatives of their countries, not kings or princes.
- 2: Considering the headquarter of the diplomatic mission as being part of the land of the sending country, and so the mission is independent of the regional authority and is not bound by its laws.
- 3: The requirements of the diplomatic career. It is a theory based on the importance of enabling diplomats to execute the tasks assigned to them with freedom, dedication, and security.
- 4: The principle of reciprocity. It's an old, clear and simple principle that urges countries to treat the accredited diplomats well and grant them with diplomatic immunities and privileges.

Diplomatic norm

Until the Vienna convention was ratified in 1961, norms were the most essential source to derive diplomatic relations for the bilateral and multilateral agreements only contributed to recognizing and crystalizing such relations. The diplomatic norm has two elements: one tangible and applied emerging from a number of conventions and another psychological related to the firm conviction that these conventions are in accordance with the legal obligation in terms of

their execution. Therefore, it was important to distinguish between the diplomatic norm that is characterized by being committed to by countries and the common simple norms related to courtesy, protocol or to the medium of conduct that is not mandatory.

In fact, the diplomatic norm is characterized by being flexible, being molded and changed according to the situations and the social requirements of the international life without receiving objection. However, it suffers from a state of relative obscurity as it doesn't have agreed-upon limits and considerable issues were raised particularly in this regard for the sake of codifying it in a legal text that falls under the frame of the diplomatic law.

The Vienna convention that was first implemented on the 24th April 1964, codified the operative norm, and we can mention in this regard that it reinforced its rules as the following clause was mentioned in its preamble: The rules of the international norm must continue in organizing the issues explicitly settled in the provisions of the current treaty.

New elements in diplomacy

Starting from the First World War, new elements, decreasing the independence of diplomats, started to gradually emerge. These elements are as follows:

1. The shift from secret to open diplomacy.
2. The rise and development of the role of parliament in the political life placed foreign policy under the charge of parliamentary committees.
3. The development in the role of the government which led to the inclusion of economic, cultural, and artistic issues, in addition to the political and military ones, in the diplomatic service. Thus, it was necessary to be accompanied with many technicians. Equally, the traditional bilateral diplomacy lost its old monopoly in favor of

other internal bodies that are multilateral and regional diplomacy.

Second: The development of traditional diplomacy and its transformation into modern diplomatic systems

Traditional or old diplomacy was limited in scope as were its means of influence for the major means used to defend the national interests of countries in confrontation with one another were often the military force or conspiracy. Old diplomacy was confidential in its most aspects, and it also relied to a large extent on subjective factors. In other words, it was a locked-up aristocratic kind of diplomacy (Political and diplomatic relations, Dr. Ismail Sabri Mukkaled). That old kind of diplomacy lasted till the end of the First World War where it started to transform and change under the effect of a number of factors like the vast political and social changes that started to take place worldwide. Added to this was the essential fact related to the deterioration of the relative European influence on the international relations, and the prominence of political powers with orientations different to the old ones that were common in European diplomacy.

That change resulted in the emergence of new strata of diplomats who engaged in the diplomatic career starting from its early phases. Choosing such diplomats was bound by their competency in representing their countries and the extent to which they are able to defend their countries' interests abroad. Thus, choosing diplomats to engage in the diplomatic service was no more based on personal influence or because of the diplomats' association to the aristocratic strata as the diplomatic career was no more a superficial profession, but rather a profession based on competency and capabilities with the primary aim of representing countries in addition to pursuing and developing their interests. Modern diplomacy gave up that old secretive nature which characterized old diplomacy and was transformed into open diplomacy. That change could also be attributed to the change in the international community and its circumstances not to forget that due to the

revolution in the means of international communication, the relations, transactions and treaties between countries couldn't be kept secret for such secrecy would be unveiled sooner or later. Also, the growing world public opinion and the emergence of regional and international organizations as well as international conferences play an important role in the international community which, along with the development of media and advertisement, made countries race to get the highest support for their policies. That wouldn't have been possible under the secret diplomacy which made it difficult to guess what intentions lied behind it or what goals it aimed to achieve by following certain strategies.

In addition to these factors, the rise of democratic institutions in many countries and placing governments under accountability and censorship by parliamentary committees made it difficult for those governments to draw up secret political agreements with others or to cover up some circumstances unknown to the local community for it became the right of parliamentary committees to check that these foreign policies serve the national interests of the country and are not applied at its expense. This was also one reason that made it difficult for countries to follow the same old methods that were in much compatibility with the internal political circumstances of the state parties in the old international community.

One of the eminent outcomes that the change in the nature of old diplomacy gave birth to, was that diplomacy became much more open, more positive and diverse in its instruments and methods than it used to be before. For instance, the presence of formal diplomatic institutions in countries could no longer indicate that such institutions are the only parties to participate in the diplomatic service on all levels for the diplomatic missions were devised to create limited, organized and continuous channels between countries and governments to communicate with one another. However, participating in the diplomatic service surpassed those diplomatic institutions to encompass many other parties with the

presidents of countries and governments at the top. One of the manifestations that characterizes modern diplomacy is the increase in communication across countries on the level of the head of countries and governments that was salient through the mutual visits between them with the aim of reinforcing and developing their reciprocal benefits in addition to confirming their goodwill towards one another. Such kind of communication is considered to be a positive contribution in the diplomatic service in its highest level. After the head of countries and governments comes the contributions made by the foreign ministers as they are considered the leading parties in charge with the core of the diplomatic service for their primary responsibility is to supervise the foreign policies of their countries and to activate the execution of such policies through the diplomatic missions that represent the country abroad

And here comes the role of professional diplomats who constitute, in terms of their number, the largest group working in the diplomatic corps, and they include individuals who take up the diplomatic service as well as experts and counselors whom the ministries of foreign affairs employ. These diplomats undertake the mission of following up all aspects of their countries' foreign relations, making reports and studies about their diplomatic functions, and also about the problems their countries are suffering from in terms of their relations to other states in addition to suggesting the best solutions to confront these problems. Furthermore, they are in charge of making contacts with officials in the receiving countries in order to investigate their opinions about issues of importance for both countries, and they also take part in negotiations and conferences that countries attend.

The final major group that partially undertakes charges in the diplomatic corps is the group of military attaches, economic experts and technicians. With the branching off and overlapping of relations between countries on all political, martial, scientific and artistic levels, an increasing need emerges to exchange expertise and this exchange

makes part of the state's foreign policy for such exchange can be seen by countries as a way to consolidate their national interests. In fact, that exchange which ostensibly seems an absolute artistic act is in fact serving political interests in the first place. Therefore, experts, military counselors and technicians that the countries send on diplomatic missions became part of the diplomatic undertaking in its broad sense, and probably that's the reason why a large number of embassies now officially encompass attaches in all fields of specialty. What was mentioned so far revolves around the functions of diplomacy in its official governmental field. However, there are international developments regarding the rise and increase in the unofficial public roles in Foreign Service by representing certain diplomatic roles, such as public diplomacy, parliamentary diplomacy, economic diplomacy, and the sectors of youth, students, and women as well as denominational and qualitative unions.

Third: The development of diplomacy in the twentieth century:

The definition of diplomatic law

It is the section of the general international law that organizes foreign contacts between countries and illustrates the means for exchanging diplomatic representatives. It also refers to how international issues can be managed and the ways of consultation and negotiation. The diplomatic law derives most of its rules from convention, and it is flexible and susceptible to be developed according to the circumstances, needs and updates in international relations. The study of diplomatic law overlaps with that of the international law for its legal provisions are derived from the base of international law, such as the provisions related to the right to Foreign Service, drawing up treaties, and attending conferences as well as the provisions of diplomatic immunity and privileges that diplomats enjoy in the other countries. Besides having a general aspect, diplomatic law has also an aspect exclusive/specific of each country that derives its legal provisions from its national constitution and traditions.

The definition of diplomacy

Some philosophers have laid down a practical definition of diplomacy as follows.

The definition of Bradbury Foodbury

Diplomacy refers to art of representing the government and interests of states at other governments of foreign countries, and to prevent the violation of the rights, interests and status of one homeland abroad in addition to managing international affairs and assuming or following up political negotiations.

Harold Nicolson definition

Diplomacy refers to managing the international relations by means of negotiation as well as to the manner through which relations between countries are organized and directed by ambassadors and delegates.

The definition of Rivee

Diplomacy is the science and art of representing countries and conducting negotiations between them.

Fourth: Modern Characteristics of Diplomacy

It's Characteristic as a Profession

Diplomacy

Diplomacy can be illustrated by the wide range of widespread terminologies available in the literature related to this subject.

Diplomacy as a scientific mission

Diplomatic service used to rely on the personal efforts exerted by the delegate as it also depended on the innate characteristics of the delegated diplomat. However, modern diplomacy gained a scientific approach that depends on the comprehensive knowledge of the receiving country, and on the knowledge of the rules and fundamentals of the diplomatic service as well as on the methods of scientific analysis used to analyze the nature and content of duties assumed by diplomatic delegate. In this context comes the importance of training and qualifying diplomats, the scientific planning of diplomatic duties, knowing the methodology of making contacts and conducting negotiations, and making use of modern technology. To achieve all that, universities, institutes and research centers under ministries of foreign affairs started introducing the rules and fundamentals of modern diplomacy as well as the specialization of fields in modern diplomacy and its role in handling international relations. Moreover, they started introducing the methods of scientific analysis, such as content analysis, contact analysis, wording of letters, writing reports, and drafting of the minutes, keeping documents and correspondences.

Diplomacy is a civilized medium

The diplomatic dialogue that continued to thrive since the old ages led to set the rules of international code of conduct in times of peace and war. In the past, dialogues between a group of countries sharing one geographical area or historical ties developed and

flourished; nevertheless, one can notice that diplomacy witnessed a decline as a medium of cultural dealings in Europe particularly during the middle ages and feudal times while it gained momentum in Arab countries since the beginning of Islam as Muslims took in the cultures of other nations like the Persians, Greek, Indians, and the Abyssinians. The Arab and Islamic history abounds in evidence of the sublime diplomatic service during the era of Prophet Muhammad (peace be upon him) and that of the rightly guided caliphs as well as the Umayyad and Abbasid eras. In modern times, we find that the technological revolution, the overwhelming development in means of communication, and the overlap of interests between countries contributed to organizing the role of international political relations and international cooperation in the fields of trade, investment, and financing developmental projects. Thus, diplomatic service was associated with the axes of cultural proximity and interaction by means of making treaties, organizing scientific conferences, publishing, documenting letters, sciences, arts, culture and media reports, and establishing cultural centers with the aim of achieving cultural influence.

Diplomacy is not a mission of espionage

There is a common misbelief that espionage is one of the functions of diplomacy and this can be attributed to some diplomatic considerations in the past. The mission of the diplomat is to investigate the conditions of the receiving country and provide precise information about its circumstances. However, such a mission must be undertaken through legitimate ways not through means of espionage. The Vienna convention stipulated this mission when it was signed in 1961. Thus, it must be assured that diplomacy and espionage are different in nature and technique. Intellectuals arrived at consensus when it comes to the difference between Diplomacy and espionage as the former is a political tool that aims at dispute resolution and developing friendly relations between countries irrespective of their divergent political, economic and

social systems in accordance with the international treaties, national legislation and customs while the latter, espionage, is a security tool that aims at making investigations about countries by means of covert actions conducted by intelligence services in order to find the strengths and weaknesses of countries regardless of the stipulations issued by international treaties about the purpose of diplomacy. Why would a diplomatic mission resort to means of espionage when getting information became available in the space open for information transfer through modern technology and information exchange between allies through other legitimate means!

In exaltation of these characteristics that complete one another, the diplomatic career was highly appreciated, and its practitioners were treated with special importance and distinctiveness for the missions they undertake. Out of this rule, an idea emerged a long time ago regarding connecting the designation of diplomats with certain criteria and characteristics as well as many good traits that must apply to a diplomat particularly new diplomats when tested for the job. There is some exaggeration in the literature written about diplomats' specifications. But there is still a necessity to adhere to the minimum of personal characteristics and qualifications, such as general knowledge, wisdom, mastering a number of foreign languages like English and French, good appearance, intelligence and discretion. In this context, we present a quotation of the Italian philosopher Maggie (1596) in relation to how a delegate must be "He must be adept in divine sciences and well-informed in the philosophy of Aristotle and Plato. He must also be able to find solutions to indecipherable issues in a dialectical manner. Moreover, he must be knowledgeable in mathematics, architecture, music, natural sciences, civil law and the law of the church. He must write and speak Latin fluently, and know Greek, Spanish, French, German, and Turkish.

In addition, a delegate must be a researcher in the martial sciences,

and a connoisseur of poetry and culture, and above all he must belong to a well-known family, be rich and endowed with beauty and a handsome appearance”

Fifth : Negotiation as an art and an approach in the diplomatic career

Negotiation represents an essential principle in the modern practice of diplomacy which entails getting enough knowledge with the systems and approaches of negotiation as well as with the diplomacy of negotiations whether bilateral or multilateral and acquiring negotiation skills through actual practice. These characteristics of the professional diplomat must be equally available in all those taking part in the process of negotiation. In its modern definition, negotiation is a science and an art that has its fundamentals, rules and principles and needs a special talent and personal characteristics in the negotiator as well as some other skills acquired by experience and practice.

Negotiation is a social and dynamic activity in which a number of elements overlap and affect the process of negotiation and these are as follows:

Information: enclosing the briefing of the whole issue being negotiated.

Time: it is a crucial element that adds pressure on either side in the negotiation process.

Power: not using martial power is a good thing, yet its absence is considered bad just as it is the case for the political and economic powers that help control actions and attitudes and manage their consequences.

The rules and basics of negotiation

A number of skills must be available in this field and they are as follows:

skills in setting agendas skills,
skills in managing discussions in the negotiation rooms,
skills in negotiation-based routing,
skills in negotiation tactics and dialogues method,
skills in well-presenting initiatives and projects,
skills in dealing with the initiatives and projects of the other party
in the negotiation,
skills in drafting the wording of agreements

The characteristics a negotiator must be characterized with

Having a clear view of national interest and the appropriate ways to guarantee them and having a national patriotic sense, are the need to selectively choose negotiators, whatever is the level of negotiation, their history, culture, orientation, their ability to bear the honor of representing their country and defending its interests.

Being acquainted with the technical aspects of the issue negotiated and here lies the importance of specialization.

Specifying the defining features of the negotiation strategy, giving priority to the first option, and binding the concessions with the negotiating party in addition to know the minimum of the other party's demands as well as the maximum of its concessions.

The comprehensive understanding of the circumstances and strategies of the other part in the negotiation process, being skillful in dealing with the procedural rules, launching initiatives to lead the negation process instead of waiting for the other party to set them up, so that the actions conducted by the negotiator, won't be mere reactions.

Contradictions in the political climate

The international political climate is controlled by a bunch of contradictions and negative phenomena as well as an imbalance in the standards and criteria which takes control over the course of international relations in addition to the presence of contradictory concepts related to vital issues like defining aggression and interpreting acts of terrorism by some as being acts of reform and under this pretext , they intervene in the affairs of other countries claiming that the sovereignty of states are not absolute and thus they authorize to themselves applying ambivalent standards that lack human vision and don't abide neither by the provisions of the international law nor by the principles of international treaties. In cases as such, the diplomatic medium is faced by one of two options: either accepting the status quo and adapting to it along with minimizing its negative consequences or swimming against the current with all the risks carried within the folds of this process and the losses that have direct effects on the life of humans just as on human rights. I couldn't figure out if there are other options to deal with such a dilemma, but, if armed with good will, the international community must seek the dissemination of peace culture and the consolidation of intercultural dialogue as means and ends that can change the features of the road to comprehensive human development and balanced social justice across the world. Where can one find the prints of modern diplomacy in our modern times?!

Sixth : Ambassadors in the Modern Time

Introduction

In the modern era, diplomatic embassies or diplomatic representation is considered as an application of how relationships work between countries, and even the foreign relationships will get stronger and more fortified only through permanent diplomatic missions. Vienna Convention on Diplomatic Relationships, which

articles are applied on all countries in the present time, states:

“The establishment of diplomatic relations between states, and of permanent diplomatic missions, takes place by mutual consent”. The diplomatic mission, currently, is one of the systems of a figure of the general international law, and it is approved permanently by another figure of the general international law in the purpose of establishing diplomatic relations.

Selecting and Accrediting Ambassadors

In the modern time, countries follow the technique of choosing well-known figures who are competent and capable of doing their diplomatic jobs well. Many countries have paid attention to that, so they established specialized centers and institutes to qualify diplomatic staff, and they established university faculties which teach the basics of diplomatic work so that they train those who are chosen among candidates on the foreign political work according to the progress and success they make in training and learning. These inexperienced diplomats-to-be are tested in historical, geographical and legal information in addition to some general information to find out how familiar the candidate is with the regional and international situations in the world and the way to analyze them. If they pass this test, they move to the medical test to make sure they are free from diseases. Concerning the loyalty of the diplomat, their private life since birth is examined. Whether the representative comes from the diplomatic service or not, countries try hard to choose the best people for this critical and serious post. They must have the special features and required qualifications as their work nature requires them to be aware, sedate, self-possessed, patient, calm, reputable, quick-headed, good-looking and soft-spoken.

And as a whole, they must be respectful and honorable people and, above all, be familiar with the basics of the international law, the general and the customized, and they must master the subject of the diplomatic and consular law, knowing the components of

the most important international treaties and their accompanying circumstances and implications especially those drawn up by a government, any government, keeping up with the developments of the current international policy; political and economic, and especially what is related to their State and the receiving state.

Formation of the Diplomatic Mission

The diplomatic mission includes a staff of various job levels according to their degrees and the tasks they are in charge of in their country's embassy, and they are the following:

- 1- The “head of the mission” is the person charged with the duty of representing his country and supervising its diplomatic mission.
- 2- The “members of the staff of the mission” are the members of the diplomatic staff like counselors, of the administrative staff and technical attaches and of the service staff of the mission who usually work in the military, economic or cultural affairs.
- 3- The “members of the administrative and technical staff” are the members of the staff of the mission employed in the administrative and technical service of the mission like the clerks and head accountants.
- 4- The “members of the service staff” are the members of the staff of the mission in the domestic service of the mission like guarding and maintenance at the diplomatic mission
- 5- A “private servant” is a person who is in the domestic service of a member of the mission and who is not an employee of the sending State.

The size of the mission

The rule says that every country decides on the size of its diplomatic mission, and the number of staffs is related to the amount and importance of interests between the sending and receiving states.

Credentials

Currently, after choosing their representatives, states accompany them by credentials, which are the documents, allowing the ambassador to speak on behalf of his president or government in front of the receiving state. This document makes the representative a link between the two states: the sending and the receiving, for all talks and negotiations. Therefore, it is an official diplomatic document which proves the rank of the diplomatic delegate in the receiving State.

Ceremony of Delivering Credentials

On arriving to his/her workplace in the receiving State, the ambassador meets the foreign minister and hands him/her a copy of their credentials. In their meeting, they introduce themselves to one another, then the president makes an appointment to meet the ambassador who will deliver his/her credentials. Article (4) of the “Vienna Convention on Diplomatic Relationships” states that it is necessary to have the agreement of the receiving State on the ambassador, and it is allowed to refuse him/her without providing any reasons, and according to the article, the ambassador is not accepted till the receiving State agrees on him/her, and both states shall send agreement forms on accrediting him/her attached with data about him/her. This resembles to a large extent what the Islamic state used to do such as receiving diplomats and arranging a meeting for them with the caliph which indicates the precedence of the Islamic system in organizing such missions.

A View on Diplomacy

In his book, “Political Sciences: A study in their Origins, Theories and Application”, Dr. Muhammad Ali al-Awini said: “Diplomacy is considered an ancient institution used intensively by the Greeks and the Romans. The first resident embassy was established in 1450 CE between two Italian princedoms, but establishing permanent missions was not applied till the late 17th century. After that, the

French procedures became the style for the diplomatic missions.

The developments in communication means have led to reducing the ambassador's role in executing policy as reports can be sent quickly, and instructions can be received through telegrams and phone calls. President Woodrow Wilson condemned (Secret Diplomacy) and called for (Open Diplomacy). Today's diplomacy includes the (Political Diplomacy) as called by (Lester Pearson), which means executing diplomacy personally through Foreign Ministers, presidents or their personal representatives. Negotiations are often covered through press, radio and television.

Until Vienna conference in 1815, the European diplomacy had committed to disorganized rules. Since then, diplomacy has been organized, and a UN Conference on Diplomatic Relations and Immunities was held, and a treaty on diplomatic relations was prepared on 14, April 1961.

The diplomatic agents in the 20th Century Diplomacy

The diplomatic agents in the 20th century, and the early 21st century, are determined as the following:

- 1- The presidents and prime ministers.
- 2- Foreign ministers.
- 3- Diplomatic people.

The Functions of Diplomacy: the functions of diplomacy can be listed as follows

- Protection: protecting and maintaining the rights and interests of the sending State and of its nationals abroad.
- Representation: Noting, reporting and negotiating. Negotiating is considered one of the procedures for making the main political decisions.

Convincing and compromising are of the main tactics in diplomacy. Some Western sources consider the Russian tactic in diplomacy

to be secretive and deceitful. There is also the summit diplomacy which may be useful with the desire of mutual agreement, but it needs careful preparation and involves numerous risks. However, the conference diplomacy dates back to Westville Conference, (1642-1648) which laid the cornerstone of the modern state, then Vienna Conference, (1815), Berlin Conference (1844), Hague Conference (1899), and Hague Conference, (1907). Deen Rask connected the parliamentary diplomacy with the UN meetings where discussions are controlled by the rules of procedures like the traditional parliaments. Successful diplomacy is considered like the rational policy when translated into active programmes.

Seventh : Diplomacy in Islam

Introduction

With the dawn of Islam and with the prophetic mission of Prophet Muhammad (Peace Be upon Him) in the early seventh century, 610 CE in particular, one can see that the Islamic diplomacy emerged in the early years of this prophetic mission many years before the appearance of the international law in the second half of the 20th century which was originated officially in 1961 according to the Vienna Convention on Diplomatic Relations. Islam, with its original principles, preceded many of the human systems like the rules of immunity and the diplomatic privilege systems. That is not strange for the Islamic thought which came with a liberating doctrinal revolution that dealt with the affairs of religion and life alike. It also established the rightful ruling system and equally organized the financial and economic affairs

Diplomatic embassies were the means of communication between Islamic states and other states because they were used as a tool to achieve their spiritual goals and humane principles to establish the State and deliver the prophetic message to the whole world. Prophet Muhammad (Peace Be upon Him) is the founder of the Islamic diplomacy and after him his caliphs. In spite of the clarity

of these diplomatic facts, foreign sources which handled modern diplomatic systems, deliberately or ignorantly neglected the history of Islamic diplomacy. Islamic diplomacy was not given enough attention to be recorded though it found its way to life on the hands of the greatest teacher, yet the piety of its Islamic practitioners led them to avoid dealing with this issue as they understood diplomacy became to mean cunning and elusive behavior. In fact, this is a wrong explanation of the meaning of the word which resulted from using adjectives opposite to the cleverness, courtesy and good-management which give the real meaning to the word diplomacy.

An ambassador, in language, is the messenger and the reformer among his people and the plural is ambassadors.

In his speech to Othman Bin Affan, the prince of believers Ali Bin Abi Taleb said: “People have made me an ambassador between you and them”, which means a reformer among people. It is clear that the word Safarah (embassy) is an Arabic word unlike the word “diplomacy” which is imported newly into our language. The origin of the word diplomacy comes from Greek and it meant back then “the document or the letter” which is folded and sent by rulers to each other in their official relations, and it gives its carrier special privileges. It came into Arabic in the modern time to mean the management of foreign relations of the state or negotiations, so it is said to mean, “Settling the conflict through diplomatic ways”. It also means intelligence, courtesy and what comes under this meaning like politeness and good behavior to gain amiability and trust or to avoid troubles, prevent a foreseen conflict or to achieve a far-reaching objective through peaceful ways without resorting to violence.

Both words, a diplomat and an ambassador, are used to give the same meaning, so they are synonyms. In the modern time the word (ambassador) means the delegate who is sent by the state to undertake a particular task, so he/she tries to do it through talks and other forms of diplomacy with the representatives of

the receiving State. The diplomatic law gives ambassadors and delegates some immunities and exemptions known as diplomatic rights and privileges which appeared along with the recurrence of the international norms.

Embassies have many purposes which vary according to the diplomacy objectives and aims. The ancient Egyptians, the Greek, the Romans and the Arabs knew the habit of messenger ambassadors. The Greek called them “officials” while Arabs referred to their delegates as “ambassadors” at times and “messengers” at others. We notice that the Arabic word is the closest to the one used in the modern time. This proves the originality of the Arab perspective of the word and its accuracy in understanding to what is meant by the word so that the name matches the named. Embassies prospered after Arabs made friendly relations and connections with their neighbors, and after they had established deeply-rooted systems and traditions in their relations and foreign dealings, in addition to the strategic location of the Arabian Peninsula near the centers of the world old civilizations; the Assyrian civilization in Iraq, the Phoenician in the Levant, the Persian, and the Pharaoh civilization in Egypt. The Roman and Persian States were the most connected to the Arabs, and they were the biggest political powers in the world at that time. Consequently, political ambassadors were frequently exchanged between the rulers of the two states and the nearby Arab tribes to make alliances and various other agreements.

The Arabian Peninsula was a crossroad and a meeting place for the trading caravans which followed several roads, one of them was the eastern road near the Arabian Gulf and near the river Tigris across the Levant Desert to Palestine. The other was the western road near the Red Sea. On these roads, the goods from the west went to the east and the eastern trade products went to the west. That trade required having talks in order to make agreements among those human communities. The location of the Arabian Peninsula gave its residents a unique trade status and strong connections

in the world back then. Beside the foreign commercial relations between the Arabs and the neighbouring states, there were some similar relations between the political powers within the Arabian Peninsula itself. That trading movement between Mecca and the Levant to the north and between Mecca and Yemen to the south was mentioned in the Holy Quran in the verse referring to the two journeys of summer and winter.

The importance of these communications lies in the fact that the Levant in the north and the Arabian Peninsula in the south were the seats for the most sacred religious sites, namely Bait Al-Maqdes in Jerusalem and the Great Mosque of Mecca. In a nutshell, Islam was the first civilization to declare human rights and the first to lay down the law of brotherhood as well as the first civilization to uniquely preserve the rights of the non-Muslims. It was also the first civilization to liberate people from slavery and provide them with the principles of freedom, brotherhood and equality as they are one fabric because they are made by the merciful, Almighty Allah, who is Capable of everything.

The Era of the Prophet Muhammad (Peace Be Upon Him) and the rightly-guided caliphs

As we mentioned earlier, Prophet Muhammad (Peace Be Upon Him) was the first teacher of Muslim ambassadors as he is the founder of the embassy systems and the inventor of its fixed basics and rightful course. His successors followed in his steps with the aim of strengthening the Islamic State and defending its doctrine and entity. Therefore, one can conclude that Islam is a religion and a state in its principles, and Prophet Muhammad (Peace Be Upon Him) is the messenger of Heavens to humanity for Allah sent him as the auspicious messenger in confirmation of the following holy verse:

AL- Ahzab 45 - 46

O Prophet, indeed We have sent you as a witness and a bringer

of good tidings and a warner. And one who invites to Allah, by His permission, and an illuminating lamp.

And the verse which says: Alhujorat 13

O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.

This kind of acquaintance among people, which the holy verse is calling for, can be achieved through communication among people or, in other words, through establishing an embassy between an individual and a group, between groups one another or between a state and another.

While Islam urged people on Jihad to spread their message, it also called its followers to spread the Islamic doctrine peacefully as Allah the Almighty said in the following verse: Alnahl 125:

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.

Al-Ankabot 46:

And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, We believe in that which has been revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him.

When Alhijra (the migration) took place and Alda'wa (invitation to Islam) yielded satisfactory results and Arabs were politically united for the first time, the first state in Al-Madina was established

with Prophet Muhammad (Peace Be upon Him) as its president. The method of establishing embassies became one of the most essential necessities to support the pillars of the emergent state. Muslims' relations with their neighbors were not restricted to exchanging goods, but also extended to other various aspects with the crucial need in the new state to communicate with its neighbouring states in order to execute the Islamic foreign policy by delegating ambassadors and sending messages to the kings and heads of neighbouring states. The era of the rightly-guided caliphs was an extension to the era of Prophet Muhammad (Peace Be Upon Him), and the diplomatic career was a means to strengthen the aspects of the state and to achieve mutual interests. Thus, the principles of diplomacy were deeply-rooted, and following that, international relations were assured and developed in purposes and goals in accordance with the internal and external conditions that were specified according to the requirements of each time, place and event.

The Umayyad period

During the Umayyad period, with Damascus as its capital, international embassies were not much different in nature and objectives from those established during the period of the rightly-guided caliphs. No significant change occurred in the field of diplomatic embassies, yet their qualities, organization, and the bifurcation of their fields reflected the strength of the Omayyad caliphate as it also indicated the outset of the scientific age and adopting the means of civilization after opening up to the cultures of the conquered lands. Friendly political relations with the Romans were restricted to the times in which Omayyad people felt the need to achieve stability or some kind of tranquility outside their borders in order for them to confront internal anti-Omayyad revolutions. Another factor that stood in the face of diplomatic intercourse on the political, economic, and cultural levels was the conflicts that were brought about at the end of the rule of the caliph

Uthman Ibin Affan and continued during the rule of Ali bin Abi Taleb and exhausted the powers of the state. And in this context, one should mention that international embassies in times of peace are the result of two crucial factors. The first is related to the political stability and the opulence of the society which would give birth to the development and recovery of science, trade and many other fields. The second factor is about establishing fraternal relations in the international field which results in agreement and cooperation between countries for the sake of achieving common interests. Such relations are bound to a large extent by international equilibrium and by peace which represents a good soil to consolidate international ties through exchanging embassies.

The Abbasid period

The downfall of the Umayyad state was followed by the reign of the Abbasid dynasty in which Islamic embassies developed and gained enormous importance. That was attributed to the increased power of the Islamic state which not only became at the forefront of international political powers but also became one of the two great political powers in the world back then; the Islamic power and the Byzantine power.

It spread on a stretch of land that extended from the borders of China in the east to the Atlantic Ocean in the west, and that has an immense effect on embassies exchanged between the Abbasids and the Christian Byzantine Empire which was controlling Asia Minor, the Balkans and Italy. Thus, embassies increased in number in parallel to the increasing international relations between the two afore-mentioned powers in addition to the fact that their functions and purposes increased so that exchanging ambassadors or political representatives became a means of consolidating trade relations, exchanging prisoners and presents.

Another purpose for having embassies was introduced and it was about reinforcing cultural, and scientific ties between countries. Often, peaceful and friendly relations were established between the aforementioned two states in accordance with their trade relations

and according to the international equilibrium. That was attributed to the fact that Islamic conquests during the Abbasid rule did not proceed in the same pace as during the Umayyad period and that of the rightly-guided caliphs. Therefore, the need emerged for the Abbasid state to protect its borders rather than to proceed in conquests. Most of the wars that the Abbasid launched against the Byzantines were for the purpose of defending their state in the first place, and such wars represented the dark side of political relations. On the bright side, Abbasids were more interested in extending the circle of their peaceful foreign relations than the Umayyad people, and so they exchanged embassies with Constantinople, Rome, the Bulgarian empire, the state of the Franks in addition to India and China. For example, Bagdad and Byzantium signed up peace treaties and prisoner exchange treaties during the reign of Harun Al-Rashid, al-Maamoun and al Motasem. Enhancing scientific and cultural ties was one of the most important aims targeted by Islamic embassies with the purpose of strengthening their relations with their neighbors. Stability in the Islamic state as well as its flourish and increasing influence was associated with the flourishing cultural embassies between it and the Byzantine Empire. The two parties exchanged books and friendly letters, and then entered into negotiations that resulted in treaties declaring cultural exchange.

Those treaties stipulated studying the rare books both parties own as well as exchanging scientific missions and facilitating the necessary work required by student researchers for both parties.

The Umayyad age in Andalusia

During the Umayyad age in Andalusia, Abd Al-Rahman Aldakhil, a member of the Umayyad dynasty that was overthrown by the powerful Abbasids, established an independent emirate in 751 A.D, in which Islamic embassies made some major steps in the field of development. During that time there were four main political powers, namely the Abbasid state in the East with Bagdad as its capital, the

Byzantines in Constantinople, the Umayyad state in Andalusia with Cordoba as its capital, the Franks (Al-Firanjah) in France with Aix-la-chapelle as its capital. Charlemagne, the emperor of the latter, tried to bring the glory back to Rome and compete with Eastern Roman state that was established in Byzantium and took lead of the Christian world. The land of the Franks became the most powerful in Western Europe and was able, through its collaboration with the papacy in Rome, to curtail the power of the Byzantine state. Under such circumstances, the balance of power played an important role in the relations between those four conflicting powers. As a result, embassies developed to a large extent. War was no more the only means to execute the foreign policy of a country or to solve its problems and achieve its aims to expand. Therefore, there was a need to use diplomacy as one of the fundamentals that state men must learn and follow when establishing relations with other nations, and so diplomacy became a forethought system according to which the states behave in their foreign relations. International equilibrium led to establishing Islamic embassies that ranged from Cordoba to European capitals with the aim of enforcing political, scientific, and social relations between the Umayyad state in Andalusia and the two Christian states in Constantinople and Aix-la-chapelle. Those embassies played an important role in bringing about peace between the afore-mentioned powers that occupied the international political stage back then. Embassies were not restricted on Muslim caliphs and princes between one another, but included trade, political and cultural relations with the leaders of foreign states. Thus, embassies were established between the Abbasids and the oriental kings in China and India as well as between the kings of Europe and the Muslim caliphs in the East and in Andalusia, and history abound in correspondence between embassies that were never severed between the Muslim caliphs in Andalusia and the kings of the Franks.

The immunity of the ambassador

The motive and the basis behind the immunities and privileges given to ambassadors and messengers are derived from the act of

security which forbids shedding their blood, taking their money or enslaving them and also from the commitment of the Islamic state to achieve a state of security and protection to those who seek refuge in it and reside under its Islamic rule enabling them to practice all sorts of activities that are not forbidden by law. This state of security is derived from the following holy Quranic verse in which God says: Altobah 6:

And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah. Then deliver him to his place of safety. That is because they are a people who do not know.

The basis of Islamic diplomacy

Islamic diplomacy is based on the Islamic teachings and principles and so diplomacy makes the true reflection of the peaceful essence of Islam.

At the forefront of which comes the fact that it has a humanitarian nature in which no bigotry or supremacy of one over another ever exist, for all people are bound by brotherhood while messengers sent from the Christian state used to treat people from other races as inferior to them, and God Almighty has indeed spoken the truth when He said:

O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.

(Al-Hujurat, verse 13)

The aim of establishing difference between people lies in the necessity for cooperation and acquaintance with one another so that all people can benefit from the endowments offered to them on this earth, and

having a sense of one's humanity depends, in fact, on the principle of exalting man, as confirmed by God in(**verse 70, Surah Al-Isra'a**):

And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.

The Islamic message carries in its folds that principle as said by God in verse 107, Surah Al-Anbiya:

And We have not sent you, [O Muhammad], except as a mercy to the worlds.

and verse 28, Surah Saba:

And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know.

with the aim of rectifying the global society as well as the human nature that share the values of harmony and intimacy.

Islamic diplomacy abides by the facts based on the upright wisdom that is uncorrupted by personal interests or financial greediness because it was established on the religion of justice that proceeded the teachings of bigotry and national fanaticism. Diplomacy for the Muslim ambassador is synonymous to justice and granting people their rights fairly, and this rule makes the least act of conduct that confirms with the goals of the Islamic state in treating the non-Muslims well as in the verse:

O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted.

(Al-Nisa'a, verse 135)

Comparing this holy verse with article (105) in Geneva Convention, we find a huge difference that makes this verse inimitable while the system in western diplomacy doesn't incline to equality, but

rather to personal emotions. This is illustrated by the analysis of Dr. Karl Deutsch, the professor of international relations at Harvard University, under the title “diplomacy and allies”, in which he states “the western diplomat can negotiate and bargain by means of diplomatic ways irrespective of stated fixed facts and ambassadors in the western system know very well that when they want something to be done, they add to the scale the compromise which entails that one of the conflicting or negotiating countries cannot make any gains without unless that country accepts to lose something in return. Under such conflict, the diplomat representing the more powerful country will try to make the other party agree on he/she asks for by alluding to some kinds of aids. And so, we notice that diplomats on each side draw a strategy that they think will lead to maximum benefits depending on the perceptions of each party and the perceptions of their country to what they can ask the opposite party for. Therefore, these benefits make fields of conflict in which they play the game of bargaining one suggestion with its counter suggestion in the most eloquent and tactful manners.

Islamic diplomacy is derived from the teachings of Qur'an and those of prophet Muhammad in which one finds tolerance and the spirit of peaceful interactions while western diplomacy is inlaid with prejudice and the spirit of dominance and destruction. Islamic diplomacy is successful in transferring the message of Islam as well as its ethics and values through peace alone while in modern diplomacy, one of its basic acts is to be successful in disseminating doubts in other countries apart from its cunning sneaky Machiavelli-like nature and resorting to espionage.

That's the reason behind having the members of embassies under constant surveillance.

Diplomatic traditions in Islam

It is clear for those tracking the history of Islam that Islamic diplomacy follows very precise rules and has systems and traditions used as its guide in establishing relations with other countries. These systems and traditions were derived from the tradition handed down from the age of the prophet, the age of the rightly-guided caliphs and the Umayyad age. It's characterized by its religious spirit and human tendency. By that, it was distinguished from modern diplomacy for the hard work, long times of practice and honest aims that characterize it contributed to making an advanced system in relation to the rules, the fundamentals of diplomacy, the protocols of receptions and ceremonies as well as the rules of immunity, security in addition to the rules of exempting diplomats from custom taxes and so on.

Traditions of diplomatic representation

Muslims followed the approach of having the comprehensive diplomatic representation status most of the times. Muslim ambassadors had the status of representing the caliph, being the president of the country, and at first it was temporary unlike modern diplomatic representation for the representative work done by personal envoys sent by countries on formal temporary missions comes to an end with the end of those missions. However, the Islamic state back then turned away from that tradition on some occasions, and thus made diplomatic representation a permanent one. Therefore, Islamic diplomacy has preceded modern diplomacy a hundred years ago. That transformation took place during the rule of the caliph Al-Mustanser who appointed two diplomats representing the Umayyad state in Andalusia and the kingdom of Lion in the Christian northern Spain.

Respecting the sanctity of religions

One of the most important Islamic diplomatic traditions is respecting other religions and doctrines. For example, Muslims

left to foreign ambassadors the freedom to practice their rituals without any harassment. Moreover, Prophet Mohammad (Peace be upon him) allowed the Christian delegate of Najran to perform their rites in the Grand Mosque, and he made sure their rites are never assaulted because Muslims considered those foreigners as being entrusted in Muslim lands because that is the core of their religion:

(Al-Baqara 256)

There shall be no compulsion in [acceptance of] the religion

When embassies and the system of sending envoys were considered as a temporary mission, there was no need to build a church or a monastery for non-Muslims, and thus Islamic jurists stipulated that there is no objection if one took for himself a place for worship on the condition that it is not a place of public benefit.

Respecting traditions

The Islamic diplomatic tradition necessitates that diplomats respect the traditions of countries they are sent to; however, Muslim ambassadors would sometimes overlook such traditions in case they contradict Islamic teachings. For example, it was a tradition of some European countries that ambassadors should kneel or prostrate in front of kings, but Muslim ambassadors didn't confirm to such a tradition because Muslims believe that they never kneel or prostrate except for God Almighty, and many ambassadors went through such an experience just as what happened with the ambassador Ghazal when sent to the Normans' king.

Non-interference in other countries' affairs

The Islamic teachings order ambassadors not to interfere in the affairs of the receiving countries. For instance, they shouldn't set kings against their people, cast suspicions on the ruling regime of the government or call suspicious individuals or ones that have

anti-government attitudes in the receiving countries.

The principles for choosing ambassadors

There are certain guidelines, conditions and principles that must apply to those nominated to work in the embassies or take part in diplomatic missions between the Islamic states and other countries. Also, diplomat candidates must have an innate skill and the aptitude to do that job.

Ibn al-Farra mentioned on this topic “Choose your message and messenger in times of peace and war to represent you. That messenger must be sagacious, eloquent in addition to being able to consider all points of view and to carefully examine the different sides of issues”

Well-dressed and good-looking

Ambassadors and messengers must have a considerable level of good looks and take care of their appearance as confirmed by Abu-Zaid ALbalkhi who stated in his book “concise diplomacy” that the envoy must be characterized by “good-looking, comely and having good traits.”

Studying the personality of the ambassador

Light must be shed on the personality of ambassadors in order to illustrate the numerous aspects through which they demonstrate their abilities showing how every governmental action has its suitable people to execute it. Following the beginning of Islam, the Islamic state chose ambassadors of well-born families because it considered descent as a means through which ambassadors gain an aristocratic status that enables them to have contacts with people of their same rank in the countries they are sent to. Ambassadors had credential documents not very different from the ones presented by ambassadors to the kings and presidents in accordance with the principles of modern international relations.

Diplomatic immunities and securing ambassadors and envoys

Modern international law gives the representatives of countries, who are ambassadors and envoys, some kind of immunities. These immunities include the absolute sovereignty in the sense that legal measures against them shall not be executed by a foreign authority, maintaining peaceful dealings between nations as part of international friendly relations that started as an act of courtesy and then transformed into international tradition. However, the immunity bestowed upon ambassadors and envoys is a heavenly law ordained by God one thousand four hundred years ago as the Almighty said: (Al-Tawba, verse 6)

And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah. Then deliver him to his place of safety. That is because they are a people who do not know.

We notice that the Islamic state truly secured the envoys of the Roman Empire while the Romans were characterized by treachery and assaulting the Muslim ambassadors and messengers and those assaults reached the level of shedding their blood. In contrast, the Islamic state back then was so concerned about securing foreign ambassadors and envoys (diplomatic immunity), so it surrounded them with care, peace and security during their stay in its land until they went back to their hometown safe and sound. There are ample texts in the books of Islamic jurisprudence that asserted the prevention of killing ambassadors and protecting them from any harm, in other words, they shall remain secure and immune until they turn back to their families safe. The sources from which these Islamic legislations are derived are the Qur'an and Sunnah, and they both clearly indicate the immunity that must be given to diplomats according to the Islamic law and they also both affirm the necessity to provide a safe haven for them and to treat them well with proper care.

The ceremonies of receiving ambassadors

Since the times of the prophet, it was the custom that an ambassador is received in a particular ceremony, and so it remained during the age of the rightly-guided caliphs, the Umayyad age and the age of the Abbasids in order to show the grandeur of those ambassador-reception ceremonies. Those concerned with such ceremonies intended to reflect, through the celebration, the amount of splendor and magnificence that the Islamic state enjoys rather than actually making a hospitable reception of that ambassador.

The prophet peace be upon him and the rightly-guided caliphs used to receive delegations in the great mosque in Medina, and the prophet as well as his companions used to dress well when receiving messengers and envoys. It was only Omar Ibn Al-Khatab who deviated from that tradition as he didn't like formalities, and there was an incidence to substantiate for that. It was the famous incidence of the Roman messenger Alkissrawi who came to meet him, and was surprised to find him peacefully asleep under a tree, normally dressed with ultimate simplicity, then the messenger said his famous sentence to Omar: "you ruled, you were just, thus you were safe and thus you slept.

Celebrating the messenger was not the mere thing done, but also the messenger used to lodge in the most luxurious palaces as a dear guest, and there were times when the state prepared special palaces for the messengers to lodge in when they arrive. Among the delegations that received special attention from prophet Muhammad was that of Abyssinia owing to the benevolence that Najashi and the Abyssinian people did in support of Muslim migrants.

However, hospitality is a general principle in Islam and not only restricted to envoys and messengers, but is rather manifested to each Muslim arriving in the Muslim lands. Another common tradition in the Islamic diplomatic tradition was exchanging presents between

the delegations and the ruler of Muslims as well as sending presents to foreign rulers. Prophet Muhammad accepted presents from foreign rulers, but added them to the Muslim treasury or gave them away to Muslim people. Also, among the presents exchanged was that of Harun Al-Rashid that he sent to Charlemagne and impressed the Franks at that time as well as the present of the elephant that was sent to Aix-la-chapelle, the capital city of the empire of Charlemagne, not to mention the water clock that foreigners thought to be a magical device, to name but a few of those valuable rare presents.

The messengers of each country had a special status in the Islamic diplomatic tradition, and so a messenger had a special status corresponding to the status of the sending country, and it is not different from the status given to them in the modern diplomatic tradition in relation to the status given to the head of the diplomatic mission according to the country they come from. There is a difference between missions that has a political nature and the ones of artistic nature. These ranks and categories were specified in the congress of Vienna in 1815 and were later modified in 1961. Ambassadors were allowed to enjoy full freedom of moving and performing their rites to the extent that prophet Muhammad (peace be upon him) allowed the Christian delegation of Najran to perform their religious rights in the Great Mosque in Medina (Ibn Hisham). Omar Ibn Al-Khatib followed in his steps when he made a peace treaty in the year 15 following Hijrah (migration) with the people of Jerusalem, thus manifesting the most splendid image of the freedom of conviction for in that treaty he gave them the right of security which enabled them to practice their religion.

Financial privileges

Many diplomatic merits have been given to ambassadors from the receiving countries and they are no less important than the ones given to diplomats in the modern age, and these include exemption from taxes imposed by a country on the arrivals and many juristic books affirmed these political merits.

Inviolability of the diplomatic premises

This approach considered the premise of the mission to be part of the envoys' country or an extension of their country.

Thus, we notice that the general image of the Islamic diplomatic system is almost consistent with the modern diplomatic system set up by the Vienna Convention in 1961. This consistency proves that Islam preceded the western thought greatly in this context, and it shows the originality of the Islamic theory in the field of international law.

Muslim Diplomats and Customs

The ambassadors of the Islamic states had to respect the traditions and customs of the receiving states unless the latter contradict Islamic teachings. For example, they refused to prostrate to foreign presidents, eat pork or drink wine. Thus, such a behavior was considered to be antagonistic to the traditions and customs of the foreign countries they were sent to, which sometimes caused some dissatisfaction. (Ibn Hisham) 2/622

The Diplomatic language

In fact, the diplomatic language refers to the tact in one's speech as well as flexibility. We can refer in this context to a conversation between the Muslim delegate of Prophet Muhammad (PBUH), Hateb bin Abi Baltaa, and al-Mukawkas, the leader of the Copts.

When al-Mukawkas received the message from the delegate and read it, he asked him: 'If he was a prophet, why didn't he ask Allah to punish those who disagreed with him and dismissed him out of his city?' Hateb replied with the question: 'Why didn't Jesus ask Allah to kill those who put him to death?

Al-Mukawkas said, 'well said, you are a wise man sent by a wise one.' Ibn Saad 1/2/16 and Al-Tabari, 3/21.

Exchanging Embassies

Embassies are considered one facet of history and place Islamic diplomacy in its right position. One of those was the embassy of Denmark in the Islamic state of Andalusia (Ref: AlMutreb of Moroccan Poetry). Once, it happened that the Vikings attacked the west coast of Andalusia in 834 CE, during the reign of Abdul Rahman, the middle. The Islamic Andalusia tale called those people as (Mojos). The Normans' attacks were frequent and harmed the people of the west coast which led the Islamic leadership not only to fortify the region but also to strengthen the Islamic fleet so that it became deterrent. At that time, Christianity started to spread among the Danes, thanks to their king (Hedrick), who decided to stop the aggression on the neighboring states including the Islamic state. Therefore, he sent an embassy to have peaceful relations and establish a treaty of friendship with the prince of Andalusia. The embassy reached Cordoba in 844 GE and was well-received by the Andalusian prince and accepted their request to have friendly relations and to establish a treaty of friendship.

He also handed them a reply message of agreement to their king. The Islamic delegate (Yahia Algazal) accompanied them aboard their ship. On arrival, he was received by the Norman king who thanked the Andalusian state for its agreement on having diplomatic relations. He ordered to honour the Muslim delegation headed by the ambassador, ALgazal. The receiving ceremonies started, but they required the ambassadors to kneel before the king which Algazal and his companions refused to do. He explained that Islam denies that and that they only kneel to Allah. The Normans showed understanding to his point of view, but they did a malicious trick to maintain the royal traditions by having a low gate on the way to the imperial throne which no one could pass through without bending down. Algazal was aware of that and he sat down on the ground on his back and went forward using his legs at first, then the rest of his body and so did his companions. Then he stood

up and said to the king: ‘Peace be upon you, the king, and upon all the attendants, and an honorable greeting to you. I wish you permanent glory, good living and great dignity till the afterlife that is ever connected to the presence of the Ever-Living and the Self-Subsisting Allah which no presence except His shall ever remain alive. He is the owner of everything and He controls everything’. When the translator translated these words, the countenance of deep thought was noticeable on the face of the king who then told Algazal: ‘you are one of the Muslim wise, and one of their astute men whom we wanted to humiliate, but he faced our face with his soles! Wasn’t he a messenger and had his dignity, we would have refused his behavior.’”

Third chapter

Protocol, Etiquette and Courtesy

First: Protocol and ceremonies

Second: Etiquette and courtesy

Third: protocol, etiquette and courtesy in Islam

Protocol, Etiquette and Courtesy

Introduction

There are three interrelated terms which are common among people who use them in nearly similar ways, and they are so with only minute differences. These terms are: the protocol, etiquette and courtesy. Protocol represents the common rules in official dealings, like the rules of precedence in public parties and the rules specific to private visits and interviews.

Etiquette, however, is the unwritten rules, and it is more connected to the individual common sense as when a person behaves in situations in a sense that makes that behavior seem appropriate, in other words, etiquette is the art of behaviour.

Courtesy refers to the acts and behaviors which are also unwritten, but are done by a person with a view to making others happy, joyful, glad and satisfied.

There is no doubt that the three terms are interrelated in principle and purposes though they refer to different degrees of behavior. Protocol aims at avoiding arguments and disagreements by setting rules for people to follow, so it deals with people's behavior towards each other in an interactive framework. Etiquette is related to the person's behavior which reflects on others. Courtesy, however, is a person's behavior towards another as an individual, which makes him/her closer to one another.

In Islamic terms, we can say that protocol refers to the rules

through which people deal with one another, while etiquette means proper behavior and courtesy refer to cordiality. Therefore, Prophet Muhammad said: ‘Exchange gifts in order to like and love each other’. For example, if you send a bunch of roses to a person on the occasion of passing exams, then that is courtesy, while if you allow a person of a higher rank than yours to pass through the doorway before you, then this conduct is protocol, and if you speak quietly and clearly, then this is etiquette.

For a person to acquire all these rules, three processes are needed:

First: familial and social upbringing.

Second: school education or self- education

Third: Practice which helps apply what is learnt and do self-assessment to avoid mistakes that one might make in different situations. Thus, the sense of protocol grows up inside the person, and becomes an integral part of their habits and so they start naturally to behave according to it.

Dr. Muhammad Nou'man Jalal in his book (Protocol and Diplomacy between Islamic Traditions and Modern Society) said, ‘‘It is necessary for people to know these rules and to work hard to combine the theoretical knowledge with the real practice so that it becomes an integral part of their character, and an expression of their urbanization, proper behavior, dignity, attention, purgation, characteristics, wisdom, making good choices, organization, discipline, moderation, articulated speech and amiability.

One Pakistani researcher in the Islamic affairs considered that the rules of etiquette in Islam have a clear and a specific purpose which is about contributing to making full use of a person’s full powers and potentials, both manifest and hidden.

Some refer to courtesy as delicacy i.e. the sum of obligations we have towards others. It was said that ‘‘the true believer is courteous

and acute“. So courtesy means politeness because a good person can't be impolite as their nature makes them considerate of others. Prophet Muhammad (PBUH) said: “Nothing is heavier upon the scale of the believer on the Day of Judgment than his good character. Verily, Allah hates the shameless, obscene person.” Thus, good manners are of the best manifestations of worship and a reason to gain people's love, elevate their status and support their endeavor. Also, good treatment is one of the factors of that leads to maintaining harmony and mercy among people's hearts. Our great religion's beneficence reached everything to the extent that it even reached animals and inanimate objects, and in Islam, leniency is one of the noblest manners and some of its aspects include:

Smiling, receiving people cheerfully, greeting them, shaking hands with them, talking nicely to them, keeping their good company, and overlooking their lapses. Prophet Muhammad (PBUH) said: “Don't belittle any good deed even if it merely was receiving your brother cheerfully”. He also said, “I was sent to complete the best of all morals”. Moreover, smiling and modesty are of the good and honorable features for prophet Muhammad (PBUH) was the kindest and most cheerful of all. Addressing people using nice words has an unlimited impact in getting rid of many problems that people face on both the individual and collective levels. Probably one of the best of what has been said in relation to noble morals and integrity with people is what Imam Ali Bin Abi Talib mentioned in his will to his son Al-Hassan: “My son, make a balance between yourself and other people, and desire for others what you desire for yourself, don't oppress others as you don't like to be oppressed, serve them as you like to be served, denounce for yourself what you denounce from the others, accept from people what you want them to accept from you, don't say things you don't know much about even it was little, and don't say what you don't want to be said to you.”

First: Protocol and Ceremonies

The terminology

The word “protocol” comes from the Greek word *protocollum* which is in turn derived from the Greek word *protacollan* which is made up of two syllables. The first is “*protos*” which, in international terminology, refers to priority, precedence and forefront. The second is “*Kala*” which means to “stick”, and was the name given to the piece of paper stuck on packages. The word “ceremony” is used as a synonym of protocol in the diplomatic sense, and it was known for the Arabs as (*Rusoum*: drawings) which is derived from (*Rasm*) meaning: the written mark. In the era of the rightly-guided caliphs, the word (*Rusoum*) meant the set of rules and systems related to the following:

- a- Meeting kings and international high-ranking persons.
- b- Welcoming politicians (The Arab and the foreign ones).
- c- The principles of meeting people and the concept of dealing with them in society.

From the word (*Rusoum*) the Turks derived the word (*Marasem*) which has a meaning similar to the modern meaning of the word protocol.

The definition of (protocol)

In the diplomatic sense, protocol denotes the set of rules, procedures, arrangements, methods, rules of precedence, systems, norms and traditions which must be followed in the international, diplomatic relations and the occasions.

Protocol gains its importance and precision from the direct relation of one state with foreign states and their representatives, and from its relation to the dignity of the state and its diplomatic representatives. Protocol emerged from a set of traditions among kings, presidents

and countries. Then the concept of protocol developed over time in the direction of perfection till it became what it is at the present time; a deeply-rooted science. It was a norm among the leaders of states in the old and Middle Ages alike to exchange acts of warm welcoming and hospitality, as well as to receive delegations and envoys irrespective of the relations between the two states at that time, and not giving any attention to disagreements or barefaced enmity.

Those traditions gained an important status till they became sacred rules that require respect and appreciation. In a broader sense, protocol also means generosity, warm welcoming and courtesy which are given to guests from other countries especially if they were political delegates representing their countries. These traditions also mean the privileges specified to the diplomatic delegates like exemptions, exceptions and immunities and other things which are normally agreed upon and stated by the international law, especially what came in the Vienna convention in this regard.

From the afore-mentioned, we can say that ceremonies are

- 1- The constitution of dealings, and the art of peaceful coexistence.
- 2- The international rules, customs and traditions used to organize celebrations of:
 - a- Ceremonial or national nature for kings and presidents and so on, as well as prime ministers and senate speakers, deputies and ministers.
 - b- The diplomat—in relation to the diplomatic corps and international organizations.
 - c- Social nature—in relation to institutions, societies and individuals.

One common definition of protocol and ceremonies is what ambassador, Sayed Sharif Ahmad, said about ceremonies: ‘They

are a set of procedures and traditions, and the rules of politeness which prevail over the international dealings, and they are an execution of the general international rules or are based on the international norm'. There is another definition for protocol which maintains that it is a set of principles and formal celebrations, and these principles and norms are applied all over the world and any violation of them may result in troubles and embarrassing situations. We conclude by saying that the meaning of protocol in the diplomatic life is characterized by the commitment to the rules made, applying them very precisely, adhering to them and paying attention to them as they belong to the sending state not to the representative himself/herself.

The purpose of protocol

The first purpose of protocol is to establish an atmosphere of friendship in which diplomatic work is executed. Protocol tries to achieve this goal in many ways, some of which are:

- 1- Friendly talks when gathered around the banquets and in the private parties.
- 2- Adhering to the norms and traditions in international and diplomatic relations.
- 3- The good reception of a foreign president or one of his messengers in addition to honoring and welcoming him.
- 4- Trying to show courtesy needed for the international relations, and sharing delights and sorrows.
- 5- Paying good attention to the wishes of other countries, their right desires and complaints.

Management of Ceremony

According the common norms and valid provisions, ceremony management organizes communication between diplomatic

missions and officials in the state. The staff of the management ceremony must know about all the procedures and communication between the diplomatic missions and the officials in the state's institutions, and it is responsible for ceremony in the state.

It usually consists of three management offices or departments:

- 1- Protocols in the presidency House or the Royal palace.
- 2- Ceremony management in the government and it belongs to the prime minister.
- 3- Ceremony management in the Foreign Ministry.

Characteristics of the Manager of Ceremony

-The manager of ceremony is considered a representative of the state in his specialty, and a link between the state represented by the foreign ministry and the many foreign ambassadors, diplomatic and consulate missions and other similar missions. A manager of ceremony must fulfil some requirements in addition to the personal characteristics and manners like scientific qualifications, good looks, insight, loyalty, modesty, courage, politeness, tact, courtesy, cheerfulness, anger control and all similar noble moral characteristics.

Specialties of ceremony management

- 1- International conferences: preparing and organizing conferences attended by official delegations.
- 2- Precedence and protocol: executing rules as well as national and international norms related to protocol and precedence.
- 3- Immunities.
- 4- Exemptions.
- 5- Official visits: organizing visits of prime ministers and foreign

ministers.

6- Reception and valediction

7- Handing credentials

8- Parties

9- Dates

10- Lists of personals and occasions

11- Badges of honors

12- National and foreign flags

13- Documents

Provisions governing the art of protocol:

First: Precedence

As one of the rules governing the art of ceremonies, the system of precedence is divided into several parts:

1- Precedence among the states

States are considered equal in sovereignty and national dignity in spite of their variances in size, power and wealth. Therefore, precedence is determined in several ways:

a- Alternation

b- Draw

c- Alphabetical order of words

In conferences, it is noted that chairing a conference is left, as an act of courtesy and on consensus, to the hosting state in which the conference is held. In this case, the head of its delegation becomes the chairperson of the conference, while his next colleague in the

delegation heads the delegation of his state.

2- Precedence among heads of states

The president of the hosting state gives precedence to the president of the guest state, and in case of having a big number of state presidents, there are several ways to be followed:

1- Seniority of reign

2- The date of mounting the throne or the date of taking office of presidency

3- Alternation

4- Age

5- Alphabetical order of countries

3- Precedence among heads of missions:

It is common to decide on the precedence according to the date of presenting credentials to the head of the state.

- The seniority is not affected if the head of mission presents his credentials again to a new president in the hosting state.

- The seniority of the heads of diplomatic missions who hold the rank of charge d'affaires is determined depending on the date of presenting their credentials to the foreign minister of the hosting state, knowing that the order of the missions is as follows:

The embassy, the commission, and then the diplomacy of the charge affairs

- The precedence of the wives of the heads of missions is determined according to their husbands' precedence

- If the head of the mission is a woman, her precedence is determined the same way as that of a man.

- The precedence of the acting charges d'affairs is determined according to the date of heading the mission, and they are ordered after the original charges d'affairs.
- The precedence of delegates in special diplomatic missions is determined according to their degrees and titles.
- The diplomatic corps is treated as one inseparable body in public events.
- The diplomatic list issued by the management of ceremony in the Ministry of Foreign Affairs explains the seniority of ambassadors in their capital cities.
- When equal, the seniority of officially starting the job is considered.
- The most precedent ambassador in a capital city is considered as the dean of diplomatic corps.

4- Precedence among the Heads of Consulates

- The consul general, the consul or the vice-consul starts their job as a head of the consular mission after getting an official or temporary permission from the receiving state which is called consular exequatur. Among missions, the Consulate General is considered the first in order, followed by the Consulate, the Vice-Consulate and finally the Honorary Consulate.
- When equal in degree, the consular mission decides the seniority of the heads from the date of the official or temporary consular Exequatur. The temporary one is given till the official one is issued.
- If the degree of mission and the date of consular exequatur were equal, precedence is determined according to the dates in which their countries informed the receiving country about their designation which is usually called "letter of credence" and it is considered sufficient till the official letter arrives.

- The order of the acting charges d'affairs comes after the original heads of consular missions, and regarding the charges d'affairs, their order is determined according to the date of starting their job.
- Heads of honourable missions comes in order after the heads of governmental consular missions.
- Heads of consular missions of any kind precede in order other members of staff in the missions.
- Dean of consular corps is the most senior consul general

Second: Order of Embassy Staff

The embassy staffs, diplomats and technicians, are ordered on the diplomatic list as follows:

- 1- Ambassador
- 2- Delegate Minister
- 3- Advisor
- 4- Military attaché, in the rank of a General
- 5- Diplomatic advisors
- 6- Heads of technical offices, in the rank of delegate minister.
- 7- Military attachés, with the rank of Brigadier or Colonel.
- 8- Heads of technical offices, with the rank of advisors.
- 9- Military attachés, with the rank of Lieutenant Colonel.
- 10- Diplomatic technical secretaries
- 11- Technical secretaries, with rank equal to first secretary
- 12- Diplomatic second secretaries

13- Technical secretaries, with rank equal to second secretary.

14- Diplomatic third secretaries

15- Technical third secretaries

16- Diplomatic attachés

17- Technical attachés

Third: The Most Important Ethics Governing the work of a ceremony organizer

1- Ability to show facts in a simple, correct and proper way.

2- Not to work in two competitive institutions at the same time.

3- Staying away from rumors, lies and all that don't correspond to the nature and ethics of the job.

4- Relying on honesty, accuracy, integrity and keeping away from intimidation.

5- Paying attention to being cultured, educated and well-trained.

6- Depending on scientific study and count, and putting comprehensive clear plans built on accurate information.

Fourth: The way a ceremony organizer deals with others

He/She should consider the following:

1- Looking good

2- Smiling

3- Politeness

4- Being an eloquent interlocutor

5- Caring for others

Second: Etiquette and Courtesy

The word etiquette has its origins in the French word “etiquette” which originally meant the label that used to be stuck on a parcel or a bottle to indicate its ingredients, and later it was used to refer to the cards distributed among guests invited to the royal palaces in France in order for them to follow the instructions provided in them in the presence of the king and his entourage of princes and ministers. After that, the term was used in English to mean a collection of ethics and social conducts. There were divergent opinions in relation to the origin of the word “etiquette” as some attributed it to the Greek word “stychos” which means the system and the ranks, while others attributed it to the German word of totonian origin namely “stechm” and which originally meant “stamp” or “label” and used to refer to “superficial appearances”. The British encyclopedia states that the word has a French origin which is the word etiquette. In his book “Protocol and diplomacy between Islamic traditions and the modern society”, Dr. Muhammad Nu'man Jamal says “protocol or etiquette refers to the rules and written principles that govern courtesy and precedence in different occasions as well as in parties, official and social banquets.” Such rules indicate good conduct that combines subtlety, simplicity and beauty, and so etiquette can be described as the art of good manners or as courtesy which can be defined as the art of pleasing, a trait that reaches all hearts and reflects a good image about the person who has it, and it's based on the principle of being considerate towards others and taking into consideration their rights and wishes. Courtesy, faithfulness, simplicity, and subtlety are of the prominent traits that indicate being of noble roots and thus pretention, speaking loudly and boasting must be avoided.

The definition of etiquette

A number of definitions that are close in meaning can define this word, some of which are the following:

1. Common sense

It's defined as the number of ways and personal customs that governs the appropriate conduct in society and it is a characteristic that is common as one method of maintaining social discipline so that the relations between individuals and groups are regulated. As a consequence, their social freedom is regulated and this concept is strongly tied up to the society in which a hierarchal organization prevails.

2. The rules and ethics of behavior

Behavior can be defined as the conducts or actions carried out by an individual due to his/her interaction and dealing with his/her surrounding environment.

3. Courtesy and good manners

Etiquette refers to the number of rules, written and non-written principles that govern courtesy, precedence in various occasion, events, parties, official and social banquets. However, the comprehensive Arabic term refers to the good morals and noble conduct that distinguish a cultivated, shrewd and experienced man who learned the hard way and by practice the right way to behave in numerous fields within the frame of an organized society in which each individual knows his/her rights and obligations. Thus, etiquette is civility of behavior while courtesy refers to the unwritten types of conducts and behaviors that a man shows to bring happiness into the hearts of others and make them feel pleased and satisfied.

Ethics of social behavior

They refer to the number of rules and social traditions and conducts that are harmonious with the popular taste and are acquired through practice by dealing with people. They are general behavioral rules that became an agreed-upon system. Morris Charbel, in his book

“ethics of social behavior”, says that “every society has its customs and traditions that have been and are still practiced spontaneously with no artificiality”. Moreover, etiquette is the number of rules that are closer in meaning to well-behavior and they are behavioral rules in which the popular taste and proper conduct in the proper time and context are taken into consideration.

These traits are acquired by practice and are referred to as social ethics. The difference between protocol, ceremonies, and etiquette is that protocol encompasses written or agreed-upon rules that are taken into consideration in official dealings while etiquette is a term that means simplicity, subtlety, fine taste, and good manners.

Ethics of courtesy:

Each nation has its traditions and customs in relation to offering congratulations during certain occasions. Courtesy differs from one country to another and a diplomat, while abroad, must get acquainted with the traditions followed on such occasions in the country he is sent to and take them into consideration for the sake of gaining its friendship.

There is no doubt that when taking that into consideration, a foreign diplomat will receive special recognition and that would also increase the friendly relations between him and his friends in that receiving country. The art of courtesy is defined as the art of pleasing people and bringing happiness to their hearts, and courtesy is considered as being the essence of ceremonies represented in the ethics of courtesy and it's a tool to improve relations between people that requires different modes of courtesy ethics. For example, a nice smile is a gentle gesture in expression which brings happiness to people.

Third: Protocol, Etiquette, and Courtesy in Islam:

Introduction

All nations, with all their different thoughts and ideologies they hold, agree that certain kinds of relations and ties should govern dealings among their individuals. Without these relations, the progression of societies would be deterred which might put them under the danger of encountering violent setbacks that hinder their development. Throughout history, these relations have taken various forms and types that differ from one group to another and from one time to another. However, there is a minimum level of agreement among the wise of these nations which includes dignity, generosity, chastity and other good manners which were prolific in some countries and scarce in others until Islam appeared. Islam combined the fragments of good values and noble features in the previous notions and added to them much more than what was common before for it made such values stem from the most noble of all values which is faith. Abo Huraira narrated that the Prophet (PBUH) said:

“Faith has over sixty branches, the most perfect of which is the declaration that there is no God but Allah, and the humblest one is removing injurious things from the path, and modesty is a branch of faith” (Bukhari and Muslim).

Abo Huraira also narrated that the Prophet (PBUH) said “the idealist believers are the most virtuous ones” (AboDawod)

The Protocol, Etiquette and knowledge of official ceremonies or what was referred to in Islam as “the ethics of behavior and morals” are of the most important issues that a Muslim must be acquainted with as they are considered to form principle elements of civilization and its development in addition to the need to know what other cultures have reached on in relation to sciences and

other fields of development. Also, it is necessary for Muslims to predict the future by seeking to establish a behavioral frame to govern our conduct with ourselves as well as others whether they are individuals or countries. We, Arab and Muslim people, must be familiar with the rules of etiquette and protocol; rules that we are encouraged to follow by the principles of common sense and the essence of religion. Committing to such rules and taking them into consideration reflect the image of a civilized society which is eligible to belong to 21st century. It is the true Islam that is represented in good behavior, deeds and dealing with people. Allah (All Mighty) in AL-Nisa'a, verse 148 said:

“Allah does not like the public mention of evil except by one who has been wronged. And ever is Allah Hearing and Knowing”.

In addition, this kind of behavior is represented in Arabic literature, as illustrated by the following verse of the poet Al-Samawa'al:

“If a person doesn't distort his honor by vileness, then all his deeds are deemed beautiful”.

The poet Ahmad Shawqi also said: “No nation has ever existed for people whose manners are lost.”

He also said: “Nations are mere moral systems as long as they exist, but if they lost their morals, they would also lose themselves.”

Another poet said in a verse: “When good to people, you shall control their hearts, as man is often enslaved by kindness.”

Protocol and etiquette are a group of rules and principles, written or unwritten, which regulate courtesy and precedence in different events, parties and official and social banquets. These rules indicate the proper and good conduct which combines the fineness, subtlety, simplicity and beauty, and it can be described as the art of noble features. Courtesy is the feature which always finds its way to every heart and gives a good image about the person who shows it. It is based on the fact that a person must take into consideration

the feelings and rights of others, and must know that courtesy, sincerity, simplicity and decency are among the prominent features which indicate the noble origin of that person. Thus, a loud voice and showing off are of the manners to be avoided because they are non-noble habits. Moreover, a Muslim should also take into consideration the proverb that says: “love for others what you love for yourself, and treat people just as you love to be dealt with by them”.

It is unquestionable that the Islamic civilization played a vital role in developing the principles of good behavior before many other civilizations, for Islam, in its essence, philosophy, behavior, doctrine and religious law, pulses with all the good values, and aspects of behavior which don't oppose the requisites of the modern time, but rather go hand in hand with it and even surpass it, as they exclude the moral impurities related to the behavior of individuals and which lead to their moral deviation and alienation.

Prophet Muhammad (PBUH) illustrated the various features of Islamic protocol when he said: “Treat people in good manner”, and he also described himself by saying “My Lord has disciplined me and He has done so in the most perfect manner”. He was also described by God in verse 4, Surah AL-Qalam Soura as

(And indeed, you are of a great moral character.)

Islam induces people to have fine taste, and emphasizes the necessity for them to have a cozy and smooth life when dealing with other people within the framework of the society they live in. Such kind of dealing includes the art of speech, getting acquainted with people, exchanging visits as well as the rules of seniority, banquets and clothing. The developments occurring in modern life can sometimes impose the need for more clarity and transparency in order to avoid sensitivities and troubles resulting from the inability to understand how to deal with tiny details and how to consider

discipline when executing and performing certain acts. These features are of paramount importance in the diplomatic work as well as in the field of protocol and ceremonies. Etiquette denotes having a distinguished and perfect behavior without looking pretentious while simultaneously making others feel that they reflect a gentle behavior despite the fact that the rules of etiquette have gone through many changes due to changes that accompany each time as well as the development of events, and the extended circle of communication among people as every phase of time has its own conditions, requirements and priorities, as it is confirmed by the saying “every era has its own state and its unique kind of men”, and so every era has its etiquette and behavior to preserve the high and unique level of conduct.

In this context, we can say that Islam has had an interest in the rules of etiquette since Allah Almighty sent his prophet Muhammed (PBUH) as a messenger and addressed him saying: “if you were rude and stone-hearted, they would have left you”, a fact confirmed by another verse which says in describing the prophet “you have the most noble of all manners”. The two verses describe the etiquette as having a noble conduct and not being rude in dealing with others as it is the right way to gain the love of their hearts and to attract friendliness among people.

This is the aim of a person who calls people to Islam as well as the aim of the diplomatic delegate, the school teacher, the university professor and the politician in their dealing with others just as it is the aim of each individual in society irrespective of his/her position. In fact, there are three similar terms that are frequently used by people in similar contexts. These are courtesy, etiquette and protocol. Protocol refers to the authorized rules in official dealings like the rules of seniority in parties and the rules of interviews and visits as stated previously. Etiquette denotes the unwritten rules and it is closer to the people’s common sense where a person

behaves properly in a particular situation which makes his/her behavior acceptable. In other words, it refers to the art of behavior. Courtesy, however, refers to the unwritten ways of conduct and behavior shown by a person to please others and make them feel satisfied.

The aforementioned three terms are interrelated in principle and aims, and all of them express different levels of a proper behavior. Protocol aims at avoiding arguments and disagreements by setting the rules to be followed by individuals, so it is concerned with the way people deal with each other under the umbrella of mutual understanding. Etiquette is related to the person's own behavior which is reflected on his dealing with others while courtesy is a behavior shown by an individual to become closer to people. In Islamic terms, protocol can be described as the rules of dealing among people while etiquette is the art of behavior and courtesy refers to amiability.

A man acquires these rules through familial and social upbringing, school education or self-education and the practice which helps apply what was learnt and execute a kind of self-observation to avoid committing the same mistakes in different situations. Thus, the sense of protocol grows up within the person and becomes a part of his/her habits that by time will manifest naturally. Therefore, it is important for a person to know these rules and to try to combine theoretical knowledge with practice so that they become an inseparable part of him/her, and an expression of his/her civilized behavior, dignity, purity of traits, wisdom, good choice, organization and discipline, noble manners, sympathy and moderation as well as kind speech and tact. All of the mentioned above refer to the fact that courtesy and delicacy constitute a number of obligations a person must fulfil towards others as illustrated by prophet Muhammad when he said “the believer is courteous and smart” for delicacy indicated politeness, and a good

person cannot be impolite when dealing with other because his/her nature ushers him/her to be considerate of others. This also indicates that courtesy and etiquette belong to the essence of Islam as diplomacy is a means of communication among people through a kind of behavior which is characterized by features far from rudeness, apathy and selfishness; a behavior that makes them members in a society characterized by a sublime way of conduct or what is referred to as a civilized manner in dealing among people, which is known as the common principles in the ethics of dealing with others.

That clearly explains the strong link between the diplomatic work and the cultural development in society. Therefore, a diplomat is a delegate sent from a culture that has its own features and traits to another one, and these features are reflected in the behavior of the diplomat, so the job that a diplomat fulfills is an expression of the coming together of human thought with its different political, economic, social and cultural dimensions.

One of the most important features that a diplomat who represents the Arab Islamic culture must have is the commitment to the rules of behavior, dealing and discipline. The Arab and Muslim diplomat, being an individual of that culture, expresses it in all its aspects for that achieves interaction with other culture, nations and countries, affecting and getting affected by them in order to take part in the coming together of civilizations, their integration and communication in issues of interest to humanity, excluding hatred and fanaticism and building a world based on harmony having the interest of the coming generations in mind. In the blooming times of the Islamic Arab civilization, it was never a civilization of arrogance and introversion from the world civilizations, but it was rather a civilization that benefited from them, developed them and truly interacted with other world civilizations.

Some of the rules of courtesy and protocol

The Islamic state, when sending embassies and when dealing with its neighbors' ambassadors, followed almost the same diplomatic ceremonies we see today in modern states. There were always arranged rules to be followed by people in charge in the Islamic states when sending their ambassadors, and also when receiving ambassadors of foreign states. Those diplomatic rules were documented in special records, and kept in the register of messages or as it is called today the "foreign ministry". Moreover, we still have some sublime examples that illustrate the behavior of Muslim ambassadors and their diplomatic conduct, all preserved in a book written by an emperor of the Byzantine Empire under the title (Al-Marasem) (Ceremonies) in which he explained the rules of courtesy or protocol in the Byzantine court.

In that book there were wonderful scenes about the conduct of Muslim ambassadors who came to Constantinople, the capital of the Byzantine Empire, and how their actions were a point of admiration and recognition as a result of the good traits and noble diplomatic morals they exhibited. Consequently, this book (Ceremonies) is considered a document supplementary to what was mentioned in the Islamic sources about the rules of courtesy which were followed by Muslim ambassadors and an honest mirror reflecting the sublimity of Islamic diplomacy that was recorded in many other accounts. When going through the rules of Islamic courtesy, it becomes clear that receiving and sending ambassadors was done according to the degree of amiable relations between the Islamic state and its neighbors. This diversity in sending and

receiving embassies is compared to what we witness today in the diversity of diplomatic representation between different countries depending on the degree of power or the amount of friendship between them, so diplomatic representation between them reaches the rank of embassy or commission or other diplomatic ranks known today. The Islamic State made great efforts to send to the Byzantine Court, in particular, a highly well-prepared ambassadors similar to what the top modern states do today of elevating the level of diplomatic representation to the rank of embassy between one another whereas they send small delegations to their neighboring minor states which are known today as commissions. Moreover, that diversity in preparing Islamic embassies was necessitated by the nature of political representation in the Middle Ages where there were no permanent embassy buildings for foreign countries as we have today. However, except for this little difference between the political representation in the modern and old times, the rules of courtesy or Islamic protocol haven't differed from the official ceremonies in modern diplomacy which countries in our time are keen to follow and consider.

Diplomacy and Islamic values

Those who work in the field of diplomacy and foreign relations in the Arab Islamic states are obliged, while accomplishing their tasks at all levels, to abide by a system of Islamic values derived from the kind principles of Islam. If ceremonies and protocol follow some common rules agreed upon in the field of diplomatic work and derived much of what other nations agreed upon over the ages, and what Muslims contributed to since the establishment of their

first state in Medina and throughout the following political eras, we expect diplomats to adopt these sublime values that govern their behavior and dealing with others in the field of international relations. Here, we will review some of these values from the Islamic perspective with the hope that they will form a kind of a guide in the field of Islamic diplomacy. To reach that end, we will make use of what Dr.Mahmoud Hamdi Zakzouk wrote about in his book that is entitled “Man and values from the Islamic Perspective”.

Values in every society are considered criteria for the human behavior, and a balanced society is one that disseminates awareness of values among its individuals, and then makes them commit to these values. Values are as old as man is, and those scholars studying religions know that each of the latter has called for adhering to values in one way or another, and urged people to stick to them and be committed to noble manners and good traits. Prophet Muhammad described his message as one that perfect the moral values, saying “I was only sent to perfect the most honorable of morals”.

The moral responsibility is considered one of the traits uniquely-attributed to man; a trait man acquires from human nature in the first place before it is imposed upon him/her from the outside world. Thus, man is ever responsible in front of his consciousness prior to being responsible in front of people and God for God created people to be different from one another (Houd,verse118-119).

(118) And if your Lord had willed, He could have made mankind one community; but they will not cease to differ.

(119) Except whom your Lord has given mercy, and for that He created them. But the word of your Lord is to be fulfilled that, I will surely fill Hell with jinn and men all together.

However, this difference between people in gender, language and doctrine shouldn't be a motive or an excuse to start conflicts, quarrels and disagreement between nations and peoples, but it would be better to make this difference a reason for better acquaintance with one another, and for corporation and solidarity among people. God said:

(O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.)

.(Alhujurat, verse 13).

A famous saying was common among people and it states that “disagreement in opinions doesn't distort friendship” and we can mention in this regard what Al-Shafe'ee said: “our rightful opinion might held some probability of being wrong just as others' wrongful opinion might held the probability of being right”. All people are equal in humanity; all of them belong to one origin. Islam called for modesty and renouncing arrogance and supremacy over others. Prophet Muhammad (PBUH) said: It was revealed to me from God that you should be modest and should not boast over others, and that no one should ever harm another. On the other hand, Islam urged followers to work and excel in doing their jobs for our honorable prophet said: “God likes that when you do a

task, you do it perfectly”. Freedom is a human right and mustn’t be violated or taken away from others wrongfully. The opposite of freedom is slavery, and no one has the right to enslave people and use them to fulfil his/her own interests, and here the famous saying of Omar Bin Al-Khatab came when he said: “Since when you enslave people when they were born free!?”

And one of the values to be considered and adhered to is that of self-security, which means that the human soul cannot be harmed in any way as long as the person has not committed a crime which deserves punishment. However, doctrine security means that nobody is forced to convert to any religion or get out of it for God (All Mighty) said:

(There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.

(Al-Bakarah, verse 256).

In addition to the above-mentioned values, there is also the value of faithfulness which is linked to honesty and devotion in the Islamic perspective for God said in verse 177, Surah AL-Bakarah:

Those are the ones who have been true, and it is those who are the righteous.

and also in verse 40, Surah Al-Bakara

O Children of Israel, remember My favor which I have bestowed

upon you and fulfill My covenant [upon you] that I will fulfill your covenant [from Me], and be afraid of [only] Me.

noting that Islam has always been keen on fulfilling the vows between God and people just as It is keen on fulfilling vows among individuals and groups, nations and peoples, so that security, peace, stability and love would prevail supreme among them. God has perfectly created the universe based on a coherent system, and made it go according to fixed laws, and God does not want chaos and disorder to prevail among people because organization is the right way of living with all the meaning this word can hold of good planning, getting civilized and sublimity of thought and behavior whether on the level of individuals or states.

One of the values that has a huge influence of man's life, and is linked associated with his/her worship and daily living is the value of time. It is one of the basic values of civilization and was pointed out and emphasized by religion as man was ordered to use it in the best way possible. In addition, God swore by time in many Qur'anic verses to show how important this value is in the life of humans. He swore by the dawn, the sunrise, the afternoon, the night, the daytime and they are all parts of time.

Another important and influential value in the life of people is that of respect which is related to the value of appreciation. A person respects him/herself, respects others, and respects moral and religious values due to the fact that these values can be likened to the valve of safety and they represent the standards of integration among people, thus they lead to preserve human relations and achieve balance within the human society. The Holy Qur'an also

urged us to stick to the values of cooperation and friendship as God said in verse 2, Surah AL-Ma'edah

(And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.)

and as cooperation is sought among individuals, it is also sought between countries and peoples. Bonds among humans, on the other hand, are considered the elixir of life. For instance, the value of friendship is one of the highest values that unite people. The word friendship (AL-Sadaka in Arabic) is derived from the word “honesty” in Arabic and honesty is the counterpart of lying, cheating, deception and the like. It is also the continual and renewable giving on all levels of individuals, groups and countries. Similarly, we should adhere to the values of thankfulness and belonging. Prophet Muhammad (PBUH) said: “He who doesn’t thank people doesn’t thank Allah”, narrated by Abu Dawood, and in the same vein, God said in verse 14, Surah Lukman (***Be grateful to Me and to your parents; to Me is the [final] destination.***)

and in verse 7, Surah Ibrahim:

(And [remember] when your Lord proclaimed, (If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe..)

A man who thanks God is a civilized person who realized the importance of the blessings bestowed upon people, and the great influence of being grateful to these blessings in strengthening human bonds which will in return contribute to the development

and prosperity of society.

Belonging, on the other hand, is formed after a person gets a favor from the party to which he/she belongs and that the person feels grateful to it, so he/she has to keep this favor for it for the sake of repaying it.

There is also the belonging to one's homeland, to one's profession, to one's family, to one's doctrine or thought.

For example, the feeling of belonging to one's homeland makes people rush to defend it against any possible threat and they seek to preserve its dignity and glory. To be a real religious person, a great value on its own, means manifesting good behavior through three circles that include all the relations one has in existence.; the first of them is one's relation with himself which involves getting rid of all bad traits and replacing them with the most noble ones for God said in verse 7, Surah Al-Shams:

And [by] the soul and He who proportioned it (8) And inspired it [with discernment of] its wickedness and its righteousness, (9) He has succeeded who purifies it (10) And he has failed who instills it [with corruption].

The second circle of relation is related to the relation between man and God. If the relation between man and God was proper, then that would be reflected positively on his relations with people in the third circle. Here comes the saying: (Religion is about dealing) whether it is about one's dealing with him/herself or his/her lord, or with people. These are interrelated circles that religion combines all together. And so, people would enjoy peace, expand

in the universe, and spread love and peace everywhere. Another value, not usually given its real importance by others, is the value of cheerfulness and smiling at people's faces which is considered an act of charity, and may be the beginning of acquaintance and friendship among people. It is said in Alhadith: (Souls are recruited soldiers, those who recognize one another fall in harmony, and those who repulse one another disagree) narrated by Al-Bukhari in his book (Speeches of Prophets) and Muslim in his book, (Benevolence, Relations and Civility).

Chapter Four

International Relations in Islam

Islam: Foundations and Principles in International Relations.

First: Islam: State and foreign policy

Second: Muslims and international law

Third: features of Islamic diplomacy

Fourth: Muslims and foreign relations

(Trade and cultural relations).

International Relations in Islam

Introduction

In the old world, the state took the form of what was known by the Greeks as the city-state. That form evolved over ages until the emergence of the first Islamic State in the Arabian Peninsula which was founded by the Messenger of Islam, Muhammad (peace be upon him). This state manifested itself in a new form and set fundamentals for international relations based on the principles of Islam. Islam has established the moral pillars for how to treat others and this is implied in what God, Exalted be He, said in Surah Fussilat, verse 34:

(And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend.).

This is also manifested in what the messenger (peace be upon him) said: “The dearest and closest of you to me will be those who are the best in their behavior; and the most abhorrent among you to me will be the pompous, the garrulous and the arrogant.” Islam has established such moral pillars of treatment for the reason that the message of Islam, which the Islamic state has been responsible for spreading, is a comprehensive message addressed to all peoples as it put a comprehensive intellectual and practical approach.

States are influenced by the morals that prevail within them; the morals stem from inside and outside the self, namely the conscience, as well as from the surrounding and new environments. Both affect one another and they are originated from the religious beliefs and the position which constitutes the public will or the convention

which is considered one of the sources of the International Law. This is due to the fact that convention is based on the public dealings among states assuming that it is fair and reconciled with the system of the international society. The systems of the international relations in Islam borrowed their legislations from the Quran, Sunnah, analogical juristic reasoning (qiyās) and consensus (ijma), respectively. Hence, it became an approach which identifies the marks of the right path in this field. God, Exalted be He, said:

Then is one who walks fallen on his face better guided or one who walks erect on a straight path?

(Surah Al-Mulk, verse 22)

In fact, this straight path represents the comprehensive morals of all the virtuous human values which clarify to humanity how to behave well, not only among individuals but also among states. All of this was manifested in the transactions of the Islamic state since the Prophetic Era followed by the rightly-guided Caliphate as well as Umayyad and Abbasid periods until Ottoman Caliphate which state was demolished after an interior and exterior plot was constructed against it.

We have seen how the Messenger (peace be upon him) used to choose his ambassadors and delegates to other countries; they were honouring examples in terms of their appearance, informative skill, behaviour, logic, eloquence and courtesy.

Then, the rightly-guided Caliphs followed his steps, as well as their successors of caliphs, kings, and Muslim sultans. Consequently, the Islamic state became the model to be followed in the international relations in the East, West, and Andalusia until the emergence of the new international system. The marks of the latter appeared in the 19th century and were followed by the establishment of League of Nations after World War I, then the foundation of United Nations Organization after World War II in addition to the developments and changes which left negative and positive effects

on the international system. Then, we shall mention what God, Exalted be He, said:..... (Al-Nahl, verse 44).

([We sent them] with clear proofs and written ordinances. And We revealed to you the message that you may make clear to the people what was sent down to them and that they might give thought).

This reference, namely the Qur'an, is directed to individual and collective laws, as well as humanitarian and international laws. Hence, we have to consider the Islamic Sharia as a basis for our international relations, as it was the case in the early Islamic era, and to bear in mind that with our determination and will, we can achieve what we hope and wish for.

Preliminary:

In Islam, the scientific objectivity holds us responsible for embracing the international relations in Islam because this topic implies several dimensions, not to mention the importance of learning about the achievements of Muslims in this field. Despite the fact that this science is still newly-developed, learning about it is a must. Also, it's important for historians to learn about Jurisprudence (Fiqh) and politics under the frame of the great Islamic civilization as much as they are concerned about the old civilizations in the pre-Islamic period. Moreover, the international relations in Islam are illustrated through reflecting upon the past ages, starting from the creed, Sharia laws, and jurisprudence judgments, and comparing these to their counterparts in the Public International Law, coming up to the properties of the international relations as adopted in our current age, since the Islamic world is a part of the international society.

In fact, Muslims left a great impact on the international jurisprudence as they set rules for war and peace (covenants) long time ago, before the establishment of the Public International Law and before Geneva conventions of 1949 regarding the rules of

International Humanitarian Law. Also, the Islamic intellect – the Islamic Jurisprudence later – applied the rule of commitment to the covenants, which equals the commitment to the content of the international treaties in our time.

The Islamic Jurisprudence developed simultaneously with the Islamic civilizational uprising and moved beyond the doctrinal division which emerged during conflicts over power and ruling affairs. Doctrines are jurisprudential schools within the schools of Islam, not a source of sedition and hatred, taking into account that jurisprudence is as a facilitator to the affairs of worship and transactions. The world needs to develop jurisprudence judgments of the international relations and transactions in general in order to be able to confront the issues and challenges in the fields of environment, development, human rights, international relations democracy, and international and regional organization. This also requires the role of contemporary scholars along with the role of specialists of the fields of politics, law, economy, sociology and management, with an integration that raises the states of the Islamic world and its cooperation on the international and regional levels. It goes without saying that the Islamic law (Shari'a) can put a human framework for the international relations away from excessive materialism, to maintain the progress of humanity within the circle of public welfare and to achieve international peace and security.

First: Islam: The Basics and Principles in International Relations

Allah is the God of everyone not only the Muslims', and Islam is a universal religion for all humanity, not to mention that the messenger (peace be upon him) was sent as a messenger for all humans.

Surah Al-Anbya, verse 107.

And We have not sent you, [O Muhammad], except as a mercy to the worlds.

Surah Al-Sabaa, verse 28.

And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know.

Surah Al-A'raf, verse 158.

Say, [O Muhammad], O mankind, indeed I am the Messenger of Allah to you all

The universality of Islam and its messenger (peace be upon him) is connected with mercy and mercy is meant to be for everyone. God created all people from one soul without any discrimination in terms of sex, color or race. (An-Nisa, verse 1)

O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women.

The humanitarian unity stems from the unity of the human self which is the base and pillar. Accordingly, Islam didn't include any form of discrimination between an Arab, a Turkish, a Persian, an Ethiopian and an Indian, neither did it discriminate between black and white nor between rich and poor, for humans are all the slaves of Allah, Exalted be He, as mentioned in the Noble Hadith (the saying of the prophet). The Islamic Law (Sharia) is an expansion of previous laws because the general principles are unified and the details differ according to time and place. This is manifested in what God, Exalted be He, said in Surah Al-Baqarah, verse 213.

Mankind was [of] one religion [before their deviation]; then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed.

The Islamic standard of distinguishing between humans is the “Taqwa” (the love and fear that a Muslim feels for Allah) which is based on the faith in Allah, Exalted be He. Also, the fact that the Revelation descended in Arabic language doesn’t mean that Islam is only for Arabs nor does it mean that Arabs are distinguished from other peoples. (Yusuf Al-Qaradawi – Islamic Law between Originality and Renewal). This is what we can see in the universality of Islam which goes beyond the racial, regional, national and pan-national boundaries to cover all the fields of the world and to embrace all mankind. This is what we notice in the Islamic Law (Sharia) which is of human tendency. Man is assigned to worship Allah, Exalted be He, as religion exists for the sake of the happiness of man and his development and progress. According to the Generous Quran, the aim of all heavenly messages is the man who was deemed to be the successor on earth; thus, the sacredness of religion spouts from the sacredness of humankind. (Muhammed Hasan Al-Amin – Arab Islamic Sociology)

Cooperation Among People

Surah Al-Hujurat, verse 13

(O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.).

This verse describes the basis of human cooperation among people. It admits the multiplicity by “made you nations and tribes” and it calls for “getting acquaintance” which comprises cooperation among people of all levels and in different fields, then it determines that the standard of honouring people is the Takwa (love and fear of Allah). This call strengthens the relationships among Muslims and between Muslims and others. It’s a comprehensive frame for the human relations and it’s taken for granted that this frame has been as an identifier for the international relations after the

establishment of the state in its modern concept by determining its three elements: the ground, people and sovereignty which exercises authority. The Messenger (peace be upon him) applied the rule of the relationships among human groups inside and outside the Arabian Peninsula, so he tended to conclude cooperation and peace treaties and used to send correspondences to kings and princes, which falls under what is called nowadays diplomatic relations. This rule continued in the age of the rightly-guided Caliphs during which an unprecedented human cooperation between Muslims and other peoples of other religions was established. The Messenger (peace be upon him) started from the city and established the so called “City-State”. He founded this state on a special constitution to achieve cooperation between Muslims and non-Muslims. The treaty of peace was considered as the constitution of the city and it was an early document for the human cooperation within the human society and as an admission to the multiplicity in a single society. Thus, we conclude that the Messenger (peace be upon him), who had always aimed at spreading the Islamic Mission, adopted planning and determined the policy and this is what’s called nowadays determination of strategies and policies. So, he knew about conflicts, peace and truce in addition to communication with the outside by sending delegates who are called nowadays “ambassadors”.

The Messenger (peace be upon him) sent a number of his delegates to the kings of nearby empires with the purpose of achieving peace and establishing a kind of cooperation either by spreading Islam or by safety covenants. So, he corresponded Najashi, King of Abyssinia ; Heraclius, the Emperor of Rome; Kisra, King of Persia; Al-Muqawqis, the chief of the Copts in Egypt; bishops of Najran; leaders of Jews of Khaybar; and Kings of Oman, Yemen and Bahrain. The overall of these correspondences aimed at maintaining security Muslims wished to have and cooperating under the frame of “getting acquaintances” which was called for in the Generous Quran as the human cooperation was a contractual

basis that left its impacts on the international relations back then.

Islam has liberated humans

Liberty is innate in humans and the human mind doesn't accept suppression for it is possible to restrict the mobility of human's body but it is impossible to restrict his mind or thoughts. Thus, Islam considers that the liberty of thought is derived from the obligation to think on the basis of the holy verse :

Is the blind equivalent to the seeing? Then will you not give thought?

Al-Ana'm verse 50.

Islam also make a distinction between the learned and those who are enlightened as in verse 7 Al-Imran:

And no one will be reminded except those of understanding.

This indicates that liberty of thought was uniquely attributed to man who was created in the best of forms. Liberty of thought is related to the freedom of religious conviction which is a vital goal of human rights and divine messages. The following holy verse Al- Baqarah 256

(There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.)

is considered a solid principle of the kind of relations to be established with the followers of Judaism and Christianity and even with those who have pagan convictions, and how each man should bear the consequences and repercussions of their beliefs as stated in the holy verse 29 Al-Kahf:

And say, The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve.

The freedom of man is secured through the inviolability of the self and possessions as prophet Muhamad (ﷺ) said in one of the hadith:

“Verily your blood, your property and your honour are as sacred and inviolable as the sanctity of this day of yours, in this month of yours and in this town of yours. Verily! I have conveyed this message to you.”

Under this system of values, human relations were developed between Muslims and non-Muslims under the framework of freedom, so all types of liberty were guaranteed to non-Muslims members living on the Muslim lands in accordance with securing the inviolability of their blood, their families, and possessions which are never to be violated as long as those non-Muslims are neither assaulting Islam and its followers nor causing harm to the livelihood known as the general system of the society and state. This is confirmed by Prophet Muhammad in the following saying, “They have the same rights as well as the same obligations as ours.”

Islam has set a framework of its call on the basis of wisdom and good admonition for it call for no argument except through kind ways as mentioned in the Holy Qur'an in Surah Al-Nahel verse 125

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided...

An objective follower of the history of bondage since the times of old laws, rules and customs will come to the conclusion that Islam gradually liberated slaves from bondage, and associated

the value of the life of a human soul to that of liberating slaves and that formula is based on the rise of humans in religion and religious law. Moreover, Islam has laid the basis to the freedom of opinion in religion and religious law when it considered resisting injustice and oppression as the ultimate form of jihad as prophet Muhammad said “The best kind of jihad is saying a word of truth in front of a tyrannical ruler”. This narration from the messenger of God establishes the idea in political thought which is related to the peoples of a nation engaging in revolutionary acts against a tyrannical ruler since man and freedom make an inseparable part and rather man is bound by it in the sense that man is not a true man if not free for just being a human means s/he is free as asserted by Muhammad Hassan Al-Ameen in his book “Islamic Arab congregation”

Justice among humans

Justice means giving just judgments in the face of injustice, and justice as illustrated in the Islamic law is an imperative act that God ordered humans to follow as noticeable in the holy verse Al-Nahl90, that says

Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing

Al- nesa 58:

And when you judge between people to judge with justice.

This religious conviction sets up justice among people in accordance with the Islamic laws and it is the foundation of all worship and dealings. Thus, justice is the opposite of injustice and

injustice can only be faced with justice for the latter is obligatory among all people whether they are believers or non-believers, with the rich and poor alike. Therefore, justice and equality represent an invitation to the liberation of man from injustice so that justice and equality form a whole part to reach the humanity of man away from injustice and away from political, social, and economic marginalization. We can thus conclude that justice and equality are two sacred values in the Islamic thought. Out of the idea of justice emerged the idea of political, social and economic justice, and judiciary became responsible for maintaining justice when applying rules and customs that people agreed-upon, and talking about international justice became common in international relations especially in general international law and its numerous applications. In other words, international justice constitutes a general framework for relations between human communities and countries irrespective of the recurrent violations of international law since the idea of the state came to light till this day because justice is a one of the conditions of establishing the ruling system in Islam as agreed-upon by the majority of the majority of Muslim jurists. Thus, justice remained one of the constants in political thought related to ruling issues.

The allegation that Islam was spread by force

Some foreign media alleged that Islam was spread through the use of force and that the legitimacy of fighting was the basis of the Islamic call towards Allah that wouldn't have spread unless for the wars Muslims launched, and such allegations suspect the mercy, justice and humanity of Islam. Taking a deep look at such allegations require thorough knowledge of the holy Quran and the Islamic jurisprudence and the aim of the established way of the messenger of God which in all don't accept the allegation that Islam was spread by force but that rather two issues required the use of force during the Islamic call to Allah and those were in case Muslims were attacked by their enemies or when Muslims were

sure that hostile troops were gathered to attack them in their own land. It is clear from the history of the Islamic state that origin of the Islamic call was related to preaching people about Islam rather than launching wars. In addition, some Islamic jurists relied on Quranic verses albaqarah 190 :

Fight in the way of Allah those who fight you but do not transgress. Indeed. Allah does not like transgressors.

Altoba 13:

Would you not fight a people who broke their oaths and determined to expel the Messenger, and they had begun [the attack upon] you the first time?

Altoba 36:

And fight against the disbelievers collectively as they fight against you collectively. And know that Allah is with the righteous [who fear Him].

to prove that the aim of the confrontations that were prominent at the beginning of the Islamic history was to consolidate the foundations of that religion and to transform the loyalty of

If Islam was spread by force, then why it pervaded the earth and has existed for such a long time to become a solid conviction for people! How it pervaded North Africa and then the Southern part of Africa! How did it reach Indonesia in the south-east of Asia?! What actually helped Islam to spread is the thought and essence of the Islamic call, and so many merchants have played a preaching role to call people for Islam away from any force. How did Islam attract a number of Europeans to yield to it following the Crusades in the East? Also, it was known that the Mongol attacks of the East and some parts of the Islamic world were cruel and destructive, but soon a large number of those attackers converted to Islam relinquishing the pagan beliefs and that conversion took

place without fighting or threatening of future fights. Many Western foreigners and orientalist knew the true spirit and mercy of Islam and realized that the spread of Islam is attributed to its nature and not to forcing people to convert to it. Before international legislations in the twentieth century came to pass laws related to the legitimacy of a country's right to defend itself against aggression and the right of man to defend himself in accordance with international laws, Islamic laws acknowledged this right a long time ago despite the differences between the terminologies used in relation to the state, the ruling system and the political society. Moreover, the force that the Quran talks about is used for the sake of defending the religious beliefs, the lands of Muslims and their blood and properties as mentioned in the holy verse 2 of AL-Ma'ida:

And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.

Some of those hateful of Islam might take the holy verse that calls Muslims to prepare troops for action against the disbelievers which is verse 60 (Al-Anfal):

And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy

as a pretext to claim that Islam is a religion of violence. What is meant in this verse by calling for the preparation of troops for action is to confront the enemies of Islam who want to eradicate it and to deter their aggression, apart from the fact that it is necessary to know the difficult phase Muslims went through when that holy verse was revealed. In addition, the power of God can never be used to destroy humans or crush their humanity, but it is rather used to back up the weak, relief the grieved, maintain justice and to confront tyranny.

The nature of religions is categorized within the framework of an idealistic school of thought that gives the glad tidings of how the world should be and how international relations should be too. On the other hand, the realistic school of thought was based on the principle of power and that power must be contained as well as the realistic school so that it serves the laws and morals. And in this context, religion plays a vital role in establishing and orienting humans' will to change towards the better and to reform their political, social and economic reality without confiscating it. The Islamic conquests that took place during the era of the rightly-guided caliphs and extended after it were not a form of religious wars as the holy verse says "there is no compulsion in religion" and the proof of that is evident in the fact that a large number of people in the Arab peninsula and outside its borders reaching China in the East and Andalusia in the west remained on their religious beliefs. (Muhammad Amarah, Islam and religious war).

International relations in Islam aim at establishing peace:

Peace is one of the gracious names of God as revealed in the holy verse 23 in Surah Al-hashr:

"He is Allah, there is no god except He. He is the King, the Pure, the Peace.

Ibn Manzour stated in "the Arab tongue" that "peace is one of the names of God as He is intact of all defects or deficiency". Also, heaven was referred to as the dwelling of peace as was revealed in the holy Quran in verse 127, Al-An'am:

Theirs is the abode of peace with their Lord. He is their Guardian for what they did.

Moreover, peace refers to the greeting that was common in the Muslim lands to become later the greeting used by all Muslims

which is “peace be upon you” as revealed in verse 23, Surah Abraham:

And those who believed and did righteous deeds will be admitted to gardens beneath which rivers flow, abiding eternally therein by permission of their Lord; and their greeting therein will be, “Peace!”

Peace is also associated with security as revealed in verse 45, 46, Surah Al-Hijr:

Indeed, the righteous will be within gardens and springs. [Having been told], “Enter it in peace, safe [and secure].

and in verse 47 in Surah Taha:

And peace will be upon he who follows the guidance.

From all that was mentioned above, it is clear that Islam is the religion of peace, and there is a clear invitation in the Quran to establish peace. Thus, the Islamic call to Allah is a peaceful call, neither violent nor oppression-based. The word “peace” occurred more than fifty times in the holy Quran ranging in meanings from safety, greeting, security and heaven and showed that there are strong ties between peace and the religion of peace.

In fact, the peace that Islam brought refers to the peace with one’s self, and with others whether it is a group or a community or even with the world as a whole. Personal peace refers to security, happiness and assurance while peace in one’s community refers to stability away from violence disorders and quarrels between the various groups of which the community consists. International peace refers to cooperation and brotherhood between people as revealed in the holy Quran (verse 47, Al-Taha):

And peace will be upon he who follows the guidance

That verse is attributed to all people not to a particular group, and

the Sunnah of the prophet set off from the rule of establishing peace rather than launching wars as we can notice from the saying of the prophet “O ye people, don’t wish for an encounter with your enemies and ask for God’s peace”.

Therefore, fighting is not an end to be sought, but rather a necessity to protect the Islamic call for Allah and to defend the lands and souls of Muslims. Prophet Muhammad peace be upon him was keen on avoiding fighting even when Muslims were prepared to it, and that choice shall remain the last not the priority. Saying that war is the governing rule in international relations and that Muslims relied on launching constant battles against their enemies throughout the ages is considered great exaggeration.

It is true that a number of the jurists were affected by the reality of Muslim life following the Islamic conquests and came to the conclusion that the origin of Islamic international relations is war rather than peace, but the emergence of that juristic deduction was in the second century after migration following the age of conquests. Therefore, those jurists depended in their judgment on a circumstantial state, and so we can’t adhere to it in the modern age after the wide spread of Islam on general cultural and humanitarian bases. Thus, it is wrong to consider peace a mere truce while war is the governing rule under the pretext that God has promised Muslims of bestowing them with victory and triumph as Najeeb Al-armanazi mentioned in his book “International legislation in Islam” when he said “if war was to remain the rule governing international relations, Muslims wouldn’t have contributed later on to the organization and consolidation of those relations based on foundations that avoid blood-shed and the destruction of lands and people. In this regard, Muhammad Abu Zahra states in his book “international relations” that “the principle of international relations between Muslims and non-Muslims is based on peace, and that’s what the majority of jurists agreed-upon while the small number of them who diverged in their opinions didn’t rely on the

essence of Islam but rather on its reality back them, and so their judgments were time-based rather than being a religious principle they followed.

Second: Islam: state and foreign policy

From the pre-Islamic era till the establishment of a civil state

The pre-Islamic era is a term used to refer to the phase that preceded the advent of the Islamic call, that phase that was characterized by tribal quarrels and the use of force. Invasion prevailed among the Arab tribes and on the borders of the Arab peninsula, and the tribe back then constituted the political and social unit before the introduction of the concept of state. The tribe had its own traditions and customs that were based on blood relations. There was a limited urban form of life in Yemen and Al-Hirah in the north-eastern part and in the Ghassanids era in the North western part of the Arab peninsula. The roots of Arabs can be traced back to two great-grandparents who are: Kahtan and Adnan. The descendants of Kahtan settled in Yemen while the descendants of Adnan settled in Mecca and the neighboring areas. Paganism was centered in the middle of the Arab peninsula while the neighboring tribes in the Levant embraced Christianity due to their proximity to the Romans, and some tribes in Yemen embraced Judaism and Christianity due to their dealing with the Abbyssiniads. People in the pre-Islamic era witnessed some noble morals like loyalty, aiding people in need and being hospitable to guests, but it didn't witness a stable political or social life due to the frequent invasions and tribal battles that took place in a desert in which life was so difficult. Therefore, the most prominent achievement of Islam is that it has built a political society based on the "civil state" that Prophet Muhammad established and was a prelude to extending the regions of the Islamic call. Due to the Islamic call, tribe was no more the traditional and political unit, but rather Muslims and whoever followed them from Christians the nucleus of the new state, starting from the civil state and reaching the Islamic empire

that extended from the borders of China in the east till Andalusia in the west.

That transformation carried within its fold a qualitative import in relation to the social and political life and formed important geopolitical reality in the Arab peninsula and its regional surrounding. In other words, Arabs moved from the phase of ignorance to the phase of Islamic affiliation and gradual urbanization. It was the preparatory stage for the set off of one of the greatest civilizations in the human history which is the Islamic civilization. The constitution of Medina is a contract that united the Muslims and Jews of Medina in addition to the fact that it specified the rights of Muslims and non-Muslims to have the freedom of religious conviction, to enjoy human dignity and to maintain the inviolability of neighborhood and brotherhood.

And so Prophet Muhammad moved from the stage of guidance and call for Islam in Mecca to the phase of building the first state in Islam following his migration to Medina. Evidence lies in the fact that Prophet Muhammad regulated the issues of rule, judiciary and the military and political management not to forget what he said in one of his sayings which still remains as a legislative authority. At the outset of that phase, the new state was characterized by simplicity and primitiveness, and that was embodied in its foreign relations on the military and political levels for the Islamic conquests during the age of prophet Muhammad and that of the rightly-guided caliphs as well as the diplomatic efforts that were manifested during them indicate the simplicity of the Islamic call in its human purport that dominated life in the Arab peninsula and nearby regional areas back then. Therefore, we come to the conclusion that the regulations laid down by the “city” established a human right institution in the light of Islamic provisions.

Islamic conquests during the age of the rightly-guided caliphs

During the age of Prophet Muhammad, a number of tribes were

united, and thus the “city-state” emerged to lay the foundations for a new political, social and economic system. Foreign policy at that time was based on calling to join Islam or inviting other nations to facilitate the spread of that religion without compelling them to convert to it and without confronting those who refuse it and initiate war with Muslims.

That policy remained dominant in a way or another during the age of the rightly-guided caliphs from the years 11- 40 and the years 660-632 after migration. That age ended with the Umayyads taking control of the political authority, and their reign was characterized by expanding the range of conquests; it was rather an age of the greatest conquests in the history of international conflicts and Islamic history. The Umayyads adopted the strategy of attack rather than defense in their foreign wars, and during the years between 661 till 720 A.D, the Umayyad armies reached the borders of China in the east, the Atlantic shores, and then crossed Andalusia and the southern part of France in the west. That expansion indicated the intensity of conquests throughout the period of eight decades. After the fall of the Umayyads, power was passed to the Abbasids who started a new age in foreign policy, an age of diversion from the policy of expansion to one that adopted the policy of coexistence with nearby foreign powers. Factors of internal vulnerability began to affect foreign relation for two reasons, the first of which was related to implementing a strategy of defense by building fortresses and trenches, and the second lied in the fact that the Abbasids were occupied with global trade.

In such political climate, the capital of the caliphate moved from Damascus to Bagdad, the city of peace. However, the centrality of the Abbasid caliphate witnessed a drawback in comparison to the Umayyads’ in addition to the drawback in the efficiency of the Abbasid foreign policy with the rising factors of vulnerability and internal divisions. In addition, the Mogul attacks intensively

increased from the east with the attacks of the Crusades approaching from the west manifested through the advancement of Europeans towards Eastern states. While Islamic conquests during the age of the prophet and the rightly-guided caliphs adhered to the call for Islam and were mostly launched to defend the state or deter aggression against it, the Umayyad conquests went beyond that under the slogan that says “attack is the best kind of defense” apart from the tendency to expand regionally which is known in modern terms as “the dynamic field” in which a country protects itself by annexing new lands to deter the danger of invasion.

The concept of geopolitics

One can say that a large area of the old world, extending from the borders of China to those of France, constituted the Islamic empire with the Arab world at its heart. Arabs back then moved from a state of tribal conflicts to a phase of forming a nation, and then setting off to spread civilization to the far-reached realms of the earth. That happened when the vast Islamic empire was in control of a very important aspect of the global system in the middle ages. By virtue of what was mentioned earlier, Islam played a vital role in the national formation of the Arab nation. That kind of formation took place through the Islamic call at first, then through the subsequent conquests.

Foreign policy and its relation to international relations

Politics in the Islamic state or the Islamic empire, starting from the city-state to the Ottoman Empire, was strongly tied to international relations, and in fact, the study of foreign policy cannot be separable from the concept of politics in general in the Islamic civilization and religion. Acknowledging policy between nations and peoples under the framework of public goodwill or interest is a decisive fact. The Holy Quran refers to the law of competing between individuals and states. AlBaqara 251:

And if it were not for Allah checking [some] people by means of

others, the earth would have been corrupted, but Allah is full of bounty to the worlds.

Through that competing, countries strive to consolidate their power and achieve their goals; however, these same superior goals represent the criterion of preference or comparison between one country and another. Verily, Prophet Muhammad was a politician and a military leader in addition to being the last (the seal) of all prophets and messengers of God. For example, The Treaty of Hudaibiyyah is a political act that falls under the frame of settling issues with the enemies of Islam, and also the migration from Mecca to Medina carries in its fold a political act, and an administrative kind of organization. Therefore, Islamic thought scrutinized politics in Islam between the Islamic philosophy affected by the ancient Greek philosophy and jurisprudence in the light of Islamic laws.

In the Islamic jurisprudence, there is a term referred to as political jurisprudence. Abu Hamed Al-Ghazali sates that “politics in Islam is one of the most honorable principles that the world can’t stand without”. Abou Hayyan Al-Taouhidi reached the conclusion that jurisprudence without politics is incomplete, and politics is incomplete when it’s void of jurisprudence”. The logic governing the majority of these opinions under the framework of Islamic political jurisprudence is rationality, and despite the fact that rationality is not absolute since it relates to specific limits concerned with knowing the creator, the universe and death and what follows it, it still relates to the Islamic political thought irrespective of the rational influence that the Greek philosophy introduced to that thought.

One cannot talk about foreign policy apart from internal policy, and modern science confirms the necessity of having a connection between the internal and foreign relations. Accordingly, international relations are in fact an extension to the internal powers of countries and they carry of political propulsion, and similarly

the nature of the political society in a particular country is highly affected with the facts of international relations and the changes they carry within their folds.

If one closely traces international relations during the times of the Prophet and the rightly-guided caliphs as well as those times of the Umayyad people, the Abbasids, the Fatimids, The Ayyubids, and the Mamluks, then he/she will find an early interest in foreign policy and an interaction of relations in various forms. These forms include political correspondences, exchanging presents between rulers as well as between envoy and messengers, prisoner exchange, conventions and treaties between Muslims and others, having an administrative organization in addition to trade relations and cultural interaction.

It's fair enough to say that Muslims have yielded an important contribution to humanity in relation to the rules of war and peace just as they paved the way to the birth of the general international law, and laid down the foundations of international organization within specific limits and under the framework of the general vision of people's ultimate interest. The many schools of jurisprudence played a significant role in drawing up rules and determinants for that thought as well as the scholarly research and orientations that govern it.

Third: Muslims and international law

- Muslims have precedence over international law

Muslim jurists tackled the rules of foreign relations in the jurisprudence of the prophetic biography which is concerned with the rules followed by a state in its military campaigns, starting from the military campaigns undertaken by the Prophet and ending in the biographies of the Prophet's household and those of his companions. Thinking about establishing laws to such issues through the Islamic jurisprudence indicates that Muslims have drawn up rules for international relations since the 7th century

A.D; in other words, Muslims did so about a thousand years before the modern international law was issued in Europe. The laws of war and peace cut short all the laws of international relation in our modern time, and Muslims had an early central role in establishing them.

The influence of Islamic thought had on the West and the role of Muslims in establishing the international law

Arabs and Muslims had their influence on the Western cultures especially through Andalusia to the extent that the latter categorized the literature written on a variety of fields of knowledge and sciences in conjunction with the blooming trade in the Mediterranean area despite the spread of the Crusades in the Middle Ages.

In the field of international relations, particularly in the jurisprudence of internal law, there are indications to several references that denote the role of Al-Shibani and his influence on the Western and European thought apart from the many other Muslim jurists. International relations between the East and the West, especially between the Islamic and European world, remained in a state of interaction following marine discoveries.

It is definite that the European west much benefited from the Islamic thought whether in Andalusia, Sicily and many others points of contact and interaction. It's also unquestionable that Al-Shibani held a sublime position on the Islamic and Western levels for modern studies about his jurisprudence and his role in setting rule of international relations were conducted.

It is well-known that a number of Arab and Muslim scholars who were influenced by Al-Shibani had moved to live in the West for some time, and so human-international interaction took place back then and that interaction laid the foundations to base international relations on the rules of law rather than merely on the law of power. In this context, the influence of the Islamic law comes out to light especially when it comes to its reliance on the idea of “the general

good” away from the law of the jungle and that is evident in the precedent role of Muslims in establishing the rules of international law between the 16th and 17th century A.D by drawing up the rules of dealing between communities and countries in the times of war and peace. In fact, their role in the jurisprudence of transactions between people is more comprehensive and thorough than their role in the jurisprudence of transactions between communities and countries. The idea of the general good remains at the heart of the Islamic law, and it is still the base of the ideas and principles of cooperation between people and countries, the welfare of humans, the protection of humans, international peace, prevention of wasting natural resources including the natural environment that nurtures man and all other creatures. Imparting a religious trait on the international law, be it Islamic or Christian, promotes it to a sacred rank and divides the world into international groups getting together on a religious basis, noting that religion doesn’t oppose the international human unity. (The International law and communities by Majeed Khadouri)

However, there was much disagreement among the senior Muslim jurists in relation to some of the laws of peace and war and also on approving the term of international law in Islam to indicate the purport of those rules within the frame of human cooperation and human brotherhood in the one global home. A follower of the comparative approach in international studies will notice that the international law in its modern meaning is not the product of the western civilization alone just as the international laws enacted from the 17th century till our modern time were not European products, but rather there were several civilizational contributions, even before the birth of Christ, that led to the crystallization of the rules of international law from the contributions yielded by the near-east civilizations around the Nile, or Mesopotamia, or the Greek and Roman civilization to the civilizations in China, the Islamic world, and the Christian West. (Majeed Khadouri- Islamic International law) Old civilizations set customs to regulate their

reciprocal relations, and they also set treaties, conventions and made alliances with one another, and it was known that Muslims derived the system of reciprocity in international relations from ancient civilizations, and likewise the system of prisoner exchange after the end of war has remained in function since the old history.

Peaceful co-existence between peoples required the adoption of certain customs and rules to govern their relations and those rules were transformed by time into an international legal system. The basis of legislation in the Islamic jurisprudence is the Islamic law, and the basis of the international law in Islam is the Islamic law which is based on morals. That applies to the legal school and the human civilization, and it is natural for the rules of international law in Islam to fall under the idealistic school of thought as long as they aim at achieving the “the general good” and reaching the wellbeing to all humans. The international law in Islam is based on the concept of justice not on the concept of supremacy regardless of the practices followed by some Muslim rulers who preferred to adopt supremacy in international relations. So, justice is the principle governing relations between Muslims and others of different religions on the basis of international realism. Nonetheless, the idea of supremacy paves the way to allow the policy of power to take control over international relations just like what happened with the modern western civilization that laid the foundations to international realism, a school of power conflict or international balance of power in the countries’ conflict to possess the medium to power. From what was aforementioned, it is clear that Islamic jurisprudence is the reason behind the emergence of political jurisprudence that includes the rules of international law.

Therefore, Islamic jurisprudence led to the emergence of political jurisprudence that in turn was a supportive pillar for the emergence of international law in Islam.

Fourth: Some features of Islamic diplomacy

- peace in Islamic diplomacy

The term “diplomacy” is newly-coined in the field of international relations, and the essence of diplomacy is concerned with the art of negotiation and peaceful interaction between countries, and it was known before Christ (Dr. Adnan Assayed Hussain). Diplomacy emerged as a means of communication and agreement between neighboring political groups since the old times. Back then, correspondences between the chiefs of tribes were similar to diplomatic relations and the aim of such correspondences was to maintain mutual interests and means of living. Such relations reflected the will of kings and emperors in the first place. Yet, the Islamic civilization yielded several contributions and qualitative additions to international relations starting from the diplomacy of Prophet Muhammad (PBUH) till diplomacy during the rule the Ottoman caliphate that came to an end with the end of the First World War in the 20th century. Relations between people in the Arab peninsula and their regional neighbors were based neither on wars nor on isolation or estrangement, but rather there established peaceful relations after the end of wars or for the sake of avoiding wars apart from trade relations and exchanging messengers and missions, such as the messengers sent by Prophet Muhammad (PBUH) to neighboring states and tribes when calling for Islam and the peaceful relations that ensued with the application of the rule that entails protecting foreign messengers. Also, the rightly-guided caliphs depended on a diplomatic system to write down correspondences directed to kings and leaders as well as to go on diplomatic missions and undertake the required tasks such as signing the documents related to mutual relations in addition to establishing friendly relations with neighboring countries during the times of conquests and the ensuing exchange of messages and messengers to gain reciprocal benefits and interests.

The diplomacy of the Islamic world has spread over a wide

geographical area extending from China in the East to Andalusia in the West, and consequently it affected the European renaissance for peace is the basis of international relations, and diplomacy is one of the vital means to achieve peace since it involves communication and interaction between peoples and countries on the political level. Also, Islamic diplomacy helped give birth to diplomacy in its modern sense which is conventionally referred to as “traditional diplomacy”.

Traditional diplomacy is based on the European understanding of international relations as being related to the relations between conflicting powers within a clearly-material frame. That concept paved the way to emergence of the realistic school in the West which gives importance to power in international relations and allow for diplomacy to be based on espionage, propaganda and confidentiality. However, that traditional diplomatic approach was gradually modified after the First World War, and thus the membership to the League of Nations was opened to the whole countries worldwide, a step taken towards the establishment of a new world system unbound by Europe; a system that reaches Asia, Africa and the new world, and tackles disarmament, the right of people for self-determination, and peaceful co-existence between nations and peoples. However, the Second World War brought that experience to an end to be followed later by a more developed one represented by the United Nations.

Diplomacy went along with those big developments as it went along with the movements of national liberation against colonialism, in its old and new forms, in the majority of countries of the developing world including the Arab and Islamic countries. Consequently, public diplomacy was reinforced by global conferences in which governments and representatives from non-governmental organizations took part to tackle issues related to the environment, poverty, rights of women and children, human rights as well as racism.

In addition, the revolution of communication and modern transport contributed to the reinforcement of diplomacy particularly after the end of the cold war with all the conflicts that penetrated it between the two superpowers, namely the United States and the Former Soviet Union. Yet, the most prominent global development on the diplomatic level took place after the Vienna convention was held in 1961 with the participation of a number of representatives from Arab and Islamic countries who contributed to establishing the diplomatic relations of the Vienna convention. Following that came the Vienna convention on consular relations followed by the convention on special missions adopted by the General assembly of the United Nations in 1969, and later came the Vienna Convention on the Representation of States in their Relations with International Organizations of a Universal Character in 1975. And so, international diplomatic conventions followed in succession till this day with a view to organizing international relations within the framework of international norms. Breaching these conventions is considered a legal violation. The Islamic world had a major role in establishing and consolidating the international norm in the realm of diplomacy for it became an integral part of international dealings.

The art of negotiation

Muslims have known and practiced the art of negotiation since the age of the Prophet, and people before Islam had known negotiation in varying proportions for communication and interaction between human communities and countries are stable due to having mutual interests, benefits, and necessities of war and peace. Diplomatic negotiation remains a means of communication between countries and one to settle disputes through signing conventions or treaties between the conflicting parties. Negotiation may lead to the improvement and development of relations in the fields of politics, security, culture, economy and society. Moreover, negotiation isn't a kind of dialogue because dialogues may precede and pave

the way to negotiation by exploring the circumstances of the negotiating parties. Thus, negotiation is more inclusive than dialogue since it aims at fulfilling definite goals. Muslims have conducted diplomatic negotiations since the times of the prophet and continued to do so till this day.

There are noticeable Islamic efforts in this context which indicate the readiness for conducting negotiations by means of defining the negotiating party and setting its goals and tools. It is also clear that some old rules and observations adopted by Muslims became today a part of international diplomatic norms. As long as negotiation is an art and a form of innovation before it crystalizes into a science that defines dimensions and goals, one can say that Muslims excelled in the field of negotiation as proven in their documents and the documents of orientalist who studied the Islamic history and Islamic civilization. History abounds in evidences about Muslims negotiating with other different peoples. Muslim negotiators were characterized by positive traits in their accomplishment of their task, the most important of which were promptitude, courage, good appearance, and knowledge of the Islamic laws. During the process of negotiation, contact remains active between the representative of the first party and the negotiating party for after they deliver the letter of delegation that specifies the aim of negotiation which achieves the interests of both parties, it is advised to urge caution, to have self-confidence, to persist on an attitude while being flexible in the process of negotiations that do not affect faith in one's creed for there is no bargain can be made over one's creed. Muslims have been known to respect the outcomes of negotiations and stick to them out of their commitment to keep their promises.

Exchanging letters: (correspondence)

Muslims were acquainted with the idea of correspondence with several kingdoms and communities with a view to achieving their main aim which was to spread Islam in addition to many other aims like making truces, reconciling between belligerents,

prisoner exchange, or even improving trade relations and deriving mutual benefits. The correspondences sent by Muslims contained titles given to the receivers of those messages. AL-Qalaqshandi refers to having registers that contain the titles of the presidents and heads of countries, and he warns against the disadvantages of non-committing to the use of those titles in the established relations with others. In addition, clerks writing those letters had much importance in the process as they convey the opinions and stances of their kings for a skilled clerk is one who knows how to use expressions of exaltation, glorification, intimidation and inducement in his writings. The type of paper used in correspondences was of a high quality in addition to writing with an elegant font and high ink quality because diplomatic relations necessitates such kind of care and elegance. There were particular codes to be followed when addressing kings in messages. For example, the messages sent by Arabs to others were written in Arabic just as non-Arabs sent messages in their own languages; therefore, translators had a precise role in conveying the content of those messages, and it was a condition that translators be loyal. One welcomed issue in diplomacy is that the messenger knows the language of the people he is sent to for the sake of facilitating communication with the required precision. Such measurements and facilities indicate the diplomatic responsibility held when exchanging letters, and the latter emphasize the adoption of peaceful means in calling for Islam which were diplomatic means. They were similar to domestic media sending letters to the tribes of the Arab peninsula and foreign media sending letters to nearby kingdoms. Thus, letters played an informative role through what they used to convey.

Diplomatic missions

Muslims realized the importance of delegates, envoys or messengers in their foreign relations, and during the Middle Ages, envoys undertook the tasks of ambassadors for they were charged with

the task of delivering messages with a view to paving the way to enhance relations with the nearby kingdoms and to achieve peace after a state of war or to sign a truce or achieve reconciliation. Back then, diplomatic missions were not known in their modern sense for they were contemporary rather than permanent, ending their assigned missions and heading back to their sending countries afterwards. Also, the objectives of a diplomatic mission were set to reinforce foreign relations with non-Muslim countries.

Therefore, Muslims were familiar with correspondences, and a foreign messenger enjoyed a form of security that protected him and was given what is referred to as immunities and diplomatic privileges. A political envoy came into Muslim countries without a contract ensuring his security for providing him with security and protecting him was guaranteed in accordance with the opinions of Muslim jurists. There is no evidence in Islamic history that might disclaim the aforementioned rule. Moreover, it was known that Prophet Muhammad (PBUH) used to honor envoys, accept their presents, and established a diplomatic code illustrating how to well behave with foreign messengers. Muslims have also contributed to establishing the diplomatic code in relation to protecting envoys, accrediting missions, entering into negotiations for the sake of making peace or a truce or prisoner exchange in addition to respecting covenants and treaties after they are signed.

Most of those codes were later put into execution in the diplomatic law that reached an important phase with the signing of the Vienna convention on diplomatic relations ratified by the international community in 18/4/196. That convention tackled diplomatic missions, diplomatic immunities and privileges as well as the rules of diplomatic exchange and diplomatic tasks. The envoys aforementioned, whether Muslims or non-Muslims, obtained reverence, respect and protection, and they also performed their tasks as defined by their leaders. In comparison to the rules of ambassadors in our time, one find a similarity with the diplomacy

of the Islamic world in terms of the criteria used of choosing diplomats.

In this context, Qalqashandi refers to the great attention given when choosing ambassadors for an ambassador must be good-tempered, knowledgeable of eloquent speech, and had to take a test before being sent abroad. It is clear today that ambassadors are chosen according to the criteria of a strong personality, culture, knowledge of the language of the receiving country, awareness and well conduct.

Exchanging missions, delegations, visits and interests has been common since the age of the Prophet till the fall of the Ottoman Empire following the First World War. In reference to the cultural relations between the East and the West following the Crusades, we notice that those relations reached a highly-developed level despite the wars launched between Muslims and the Franks in Egypt and the Levant. In light of the Islamic tolerance with non-Muslims coming to the East during the Crusades emerged the idea of having consular representation and relations with the advent of merchants to the East in synchronization with the military invasion to the Frank's army. So, the latter requested permission for their judges to execute their own laws when settling disputes related to trade transactions especially after fighting was broken up. Venice as well as Southern France benefited from those consular relations in trade transactions as indicated by Dr. Hamed Sultan in his book "the provisions of the international law in the Islamic law" when he said: "taking care of preparing diplomatic missions, following the accomplishment of their tasks is a cornerstone of diplomatic relations in the Islamic culture and a valuable contribution in the global human culture."

Fulfilling pledges and treaties

The word "pledge" has a number of meanings, and for Ibn Manzour it means "all that you have promised God to do, and also all types

of pledges between people are considered promises. A promise can also mean entrustment, for example it is said “I have taken a pledge of something” means I was entrusted with something. It also means the decree written for a ruler and it is derived from it. A pledge and oath mean what a man swears by, and one can say “I take the pledge of God and his covenant”. A pledge also means security and covenant of protection.

A treaty, pledge, covenant and a promise all have the same meaning which is about establishing making a pledge on something. If a treaty denotes the establishment of a contract or an agreement between two or more parties, a pledge in that sense might be a statement or a covenant or a commandment from a leader to his soldiers or from a caliph to his people or to a group of people despite the fact that the word “pledge” often carries the meaning of a covenant as most writers and scholars maintained. The basis of a pledge is keeping true to its content, and so the basis of committing to treaties is about remaining loyal to the pledge one made.

Esra-34:

And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned .

Al-Nahel:

“And fulfill the covenant of Allah when you have taken it, [O believers], and do not break oaths after their confirmation while you have made Allah, over you, a witness. Indeed, Allah knows what you do ”.

The teachings and sayings of Prophet Muhammad (PBUH) also confirmed that fact when he said “the best of you are those who fulfil their promises” (Hamed Sultan, The provisions of international law in the Islamic law), and the prophet had fulfilled

all the covenants he made with non-believers. Thus, fulfilling one's covenants (promises) is an issue that gained consensus among Muslim jurists, and it is the base for commitment, and upon which Islamic laws laid down a unified foundation to the contracts signed between people. That foundation revolves around having good will among the parties signing a contract or a treaty for a treaty is not considered a form of tactic or maneuver, but it is rather a clear contract between two parties or more, and committing to its content is obligatory by Islamic laws. It is obligatory and cannot be refuted unless one of the parties showed disloyalty because the principle of international relations is peace, and modern international relations are based on the rule of peace in accordance with the Charter of the UN, and can be used to establish a form of permanent and constant peace so that war becomes the exception instead of it being the base of international relations which is in favor of Muslims and others as well.

Suspensions of treachery needs irrefutable evidence or else we will fall into the problem of a pre-emptive war just like the one launched by President George Bush after the September 11 attacks in the United States, a war that cannot be justified in the international law. In the past, a treaty didn't meet its formal requirement unless the caliph or Imam authorized it, and there was nothing to prevent any party from breaking a treaty if that party could sense what might be a threat to its interests. It is clear from the many various treaties signed between Muslims and others that Islamic jurisprudence related to treaties is characterized by its prominent richness and high development especially during the phases that witnessed a boom in the Islamic culture.

Five: Muslims and foreign relations: (trade and cultural relations)

Trade relations

Economic activities are permissible and legitimate in Islam as God

said in Surah Al-Baqara, verse 275

But Allah has permitted trade and has forbidden interest .

and also roaming the realms of the world with a view to working and making transactions is required from people as God said in verse 9 and 10, Surah Al-Joma'a:

O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew.). And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed.

Commercial exchange and economic cooperation, whether on Muslim lands or between Muslims and non-Muslims, even during wars, are permissible under the regulations of the Islamic laws for God said in verse 8, Surah Al-Mumtahina :

Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.

God also commands people to have integrity in trade transactions so that juggling and double-dealing is prohibited as confirmed in verse 152, Surah Al-Ana'am, saying:

And give full measure and weight in justice. We do not charge any soul except [with that within] its capacity. And when you testify, be just, even if [it concerns] a near relative. And the covenant of Allah fulfill. This has He instructed you that you may remember.

Trade relations in the Arab peninsula, during and after the times of the prophet, witnessed a great flourish as transactions,

endowments, and exchanging presents were constant in addition to feeding people which was on the primary obligations for those in charge of the rule. Through trade relations, the call for Islam was spread to India, Middle Asia and the Southern-eastern part of Asia, and no wars were launched in those far-reached countries. The state remained in charge of the foreign trade, controlling it through check points and customs borders for the sake of preventing arms trafficking and the smuggling of forbidden goods like wine and pork.

Through custom borders, foreign trade was controlled and the Chief of customs was the senior executive who allowed the presence of a foreign representative on those check points in order to protect the interests of his country and supervise what foreign merchants must pay. One tenth was the percentage obtained by customs from merchants dealing with indoor sales, and it represented the tax that government obtained from the goods transmitted across its borders. A diplomatic envoy arriving in Muslim countries was exempted from that tax even if there was a state of war. In relation to domestic trade, Muslims were known to have big markets as Yemen and Mecca were two points of shopping and commercial exchange. Markets were controlled by preventing fraud, rightly adjusting scales, and ensuring the health of animals before they were slaughtered. The market inspector was the executive in charge of controlling markets while the critic was the one responsible for the inviolateness of money for back then the Persian Dirham and Roma Dinar were the currencies used until the minting of Islamic coins following the Byzantine patterns during the age of the caliphate Omar Ibn Al-Khatab, and that was the case till the reign of Abdulmalek Ibn Marwan in which coins were minted so they became Arab Islamic currencies. Those monetary and commercial transactions were categorized under the framework of a financial system well-known to Muslims called the Muslim treasury which is similar to the treasury house or the central bank in the modern times. It was concerned with expenditures as well as with the

income from revenues. It represented the public fund that was never wasted or stolen.

There were also trade relations between the Islamic world and Europe, Asia and Africa particularly after the establishment of the marine trade fleet during the Omayyad age. Trade relations with India and China were established through trading across the Gulf waters since the first and second centuries after migration, and a canal connecting the Nile with the Red Sea was dug, and thus it became a trade path between Egypt, the Hejaz, Yemen and India (Ahmad Shibli, *International relations in the Islamic Thought*). Marine trade relations between Syria, Egypt, and northern Africa on the one hand and Southern Italy and France through Geneva and Venice on the other were reinforced. Thus, the Islamic world provided Europe with spices, perfumes, and medications while importing wood, Iron and copper. However, the most prominent trade activity was by land paths which extended from north Syria, Iraq, Iran and through India and China apart from the strong ties between the Islamic world and the heart of Africa by land and sea.

Egypt had an important role in world trade before the discovery of the Cape of Good Hope for it was the link with Europe and Asia. The Egyptian role in trade was reinforced after building Cairo, the capital of the Fatimid Caliphate. Following that, the important role of Egypt and the Sudan came back to light with the advent of European colonialism to Arab countries in the nineteenth century and was further endorsed with digging the Suez Canal between the Mediterranean and the Red Sea which made the marine distance between western Europe and the far east shorter than that circulating around South Africa. Moreover, Muslims knew trade relations before they enforce their political ties with others by virtue of their endeavors to provide the necessities of life and fulfil people's needs and interests, yet those constant trade relations contributed to finding and developing political and cultural relations alike.

Cultural relations

In light of the peaceful relations between countries and peoples which form the basis and aims of international relations in Islam, interactive cultural relations were established between the Islamic world and other parts of the world within the context of the Islamic civilization which was categorized by the modern British historian, Arnold Toynbee, among the top six great civilizations in history. The universality and humanity of Islam manifested in tolerance, mercy, justice and urge for acquaintance with people contributed to develop universal cultural relations which make a basic component of human civilization and legacy. The holy Qur'an called people to contemplate the universe and creation and gave great importance to education and scholars as it also related wisdom to the public welfare(AL-Baqara 269):

He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding.

Through that faith, Islamic civilization yielded great contributions on many different scientific levels, such as medicine, astronomy, mathematics, physics, chemistry, engineering, arts, literature and philosophy. That civilization reached in its contributions the same level of contributions yielded by old civilizations to the modern one though the human achievements it constitute during the Middle Ages, a time when Europe fell down under oppression and ignorance. For Muslims, attaining knowledge was an obligation on every Muslim man and woman and that obligation turns a blind eye to regional introversion, and tribal, religious and doctrinal fanaticism. It is in fact a search for the truth through knowing the phenomena that surround humans and societies, and then searching for the rules that regulate those phenomena.

Europe had the dilemma related to the relation between religion and science, and that dilemma didn't come to an end till the advent

of the European Renaissance that kept religion aside from state issues and many other details related to social and political life. The Islamic world didn't suffer from that dilemma following the age of its cultural development for Islamic culture cannot be separated from science and religion. Islam didn't oppress any school of thought that existed before its emergence, but rather those schools became active in translation during the Omayyad, Abbasid and Fatimid ages, and one cannot turn a blind eye to the role that the "house of wisdom" played in translation and pushing education and scholars forward as one cannot oversee the role of great Islamic institutes in Andalusia and the schools of Cordoba, Grenade, Sicily and others in positively influencing European thought and civilization. Exchanging missions and scientific delegations was noticeable in European Islamic relations and they reached a great level of development and depth after Napoleon's invasion of Egypt with the general cultural and civilizational interaction that ensued as well as the European-Egyptian cooperation during the reign of Muhammad Ali Basha which included several fields and resulted in new cultural state for Arabs and Muslims. In addition, cultural interaction that Muslims established surpassed the traditional frameworks in its influence that it reaches the level of interaction between religious doctrines. The concept of monotheism was endorsed in Islam and had significant repercussions in other Christian and Hindu denominations for the belief in one God, the rejection of paganism and the dissemination of tolerance among people were of the important cultural and intellectual influences that Islam, in its doctrine, laws and civilization, strengthened and deepened.

Moreover, Muslims are invited, through their relations among each other or with others, to adopt dialogue as a culture and an approach to follow in dealing with the minutes of their social, economic and social life which will also act as a way to endorse the value of accepting others.

Conclusion

The conclusion of this intellectual tourism is between what is personally about me and my diplomatic experience, and what is related to diplomacy and International relations, illustrates the interaction between self-experiment and profession where both feed and support the other. I hope that those who are interested in diplomatic work will find them, enriching them,

They will be inspired by beautiful human examples, always based on principles Tolerant Islam, and good morals, striking ideals in establishing International relationships model.

I hope that I have succeeded in what I meant, to involve you - dear readers - in this roaming between the corridors of Diplomacy, protocol, etiquette, courtesy, and international relations.

Picture



The visit of His Highness, Amir of Qatar, to Khartoum in February 2009



The visit of His Highness, Amir of Qatar, to Cairo



With Sudanese President Omar Hassan Ahmed al-Bashir



With the Zambian President Mwanawasa, shortly after the credentials were submitted



With the new Zambian President Rupia Banda 2008



King Badwan King of Belgium



With Palestinian President Mahmoud Abbas, Abu Mazen, 2009



with the Jordanian King Abdullah bin Al Hussein



HE Sheikh Falah Bin Jassem Al-Thani, Minister of Housing and Civil Service, and Mr. Abdullah Al-Khalifa during the Arab Labor Conference Amman, Jordan, 2001



During the meetings of the League of Arab States, it appears from the left:
The author, HE Sheikh Jassim Al-Thani, HE Abdul Rahman Bin Hamad Al-Attiah
Ambassador Saif Al-Bainain, Ambassador Khalil Jafairi, Ambassador Ali Al-Naimi



HE Abdulrahman Al-Attiah, Secretary General of the Cooperation Council with a number of Gulf Ambassadors in Khartoum



Meeting of Undersecretaries of Information Ministries in Cairo, 2003



Ambassador Mohammed Al-Khalifa, Qatar's Ambassador to Cairo, Permanent Representative to the League of Arab States, and Mr. Esmat Abdel Meguid, Secretary-General of the League of Arab States



From the left: The author with Mr. Saleh bin Mubarak Al-Khulaifi, Ambassador Ahmed Abdul Wahed Director of Protocol at the Ministry of Foreign Affairs of Kuwait and Ambassador Mohammed Bin Mubarak Al-Khulaifi, Kuwait 1980



The author / with Ibrahim Kempari, UN Envoy to Darfur



The Referendum Committee on the Draft Permanent Constitution of the State of Qatar -
Author The Chairman of the Committee at the Embassy of the State of Qatar in Cairo votes
in 2003



From the right: Dr. Aslam Bashir, author, Dr. Mustafa Osman, Adviser to the Sudanese President HE Sulaiman Al-Harbi, Ambassador of Kuwait in Khartoum, Dr. Mohammed Mahjoub Haroun during the National Day 2009



with Dr. Abdul Rahman Al Khader, Governor of Khartoum during the celebration of Qatar National Day 2009



The author / with some ambassadors of the countries accredited in Sudan / with the United Nations soldiers (UNAMID)



Author in front of the Dome of the Rock 1997



From left: The author, Mr. Abdul Rahman Mulawi, Mr. Saud Al-Jafairi, Mr. Hassan Al-Tamimi, Mr. Hassan Al-Suwaidi, Dr. Ahmed Al-Ibrahim. City of Jerusalem



Author in a street in Old Jerusalem, 1997



Before the Church of the Holy Sepulcher in Jerusalem. From the left: Abdul Rahman Al-Mawlawi, Hassan Al-Suwaidi, Ambassador Abdullah Al-Mutawa, Dr. Abdullah Al-Kubaisi, HE Abdulrahman Al-Attiyah, author between two accompanying Palestinian delegation, Hassan Al-Tamimi, Khalid Issa Al-Ghanim, Ahmed Ibrahim, Saud al-Jufairi



The author / with some people of Darfur



23 - Qatar flag flying at Harvard University during the graduation ceremony of Ahmed, son of the author 2007

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