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The Indispensability of Peaceful Coexistence to the Attainment of SDGs in Northern Nigeria: Excerpt From the Biography of Prophet Muhammad (PBUH)

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Abstract

This article discusses how the rivalry between Berke and Hulagu Khan in 1260-1266 reflects the complex dynamics of power, religion and diplomacy in the Mongol Empire. Berke Khan, the Muslim leader of the Golden Horde, challenged Hulagu Khan's superiority over the Ilkhan supported by Mongu Khan in Karakuram. The rivalry between the two not only became a battle between Mongol factions, but also marked a major geopolitical shift with Islam as one of the unifying elements within Islamic Mongol rule. Through clever diplomacy, Berke Khan forged a strategic alliance with the Egyptian Mamluks to restain Hulagu's military expeditions into Egypt, especially in the context of the threat to Islamic civilization after the destruction of Baghdad. This study explores how religious identity, diplomatic strategy and political power interacted to shape the historical landscape. It analyzes the long-term impact of the conflict on the stability of the Central Asian region, the Middle East, and the political transformation of the Mongol Empire. Using a historical and geopolitical approach, the study argues that Berke's rivalry with Hulagu Khan became an important episode in history to protect Islamic civilization from attempts at total destruction by the Mongols.

Keywords: Mongol Empire, Islam, Rivalry, Diplomacy

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INTRODUCTION

Peaceful coexistence is generally recognized as a sine qua non for development, both spiritual and material. In the Islamic tradition, peace is not only a religious obligation but also a necessary foundation for societal stability and progress. The biography of Prophet Muhammad (PBUH) offers a compelling historical example of how sustainable development in areas such as governance, education, social welfare, and interfaith relations was achieved through a deep commitment to peaceful coexistence. From his early involvement in tribal mediation in Makkah to his leadership in the multi-religious society of Madinah, the Prophet prioritized justice, inclusion, and mutual respect, offering a model for contemporary societies facing similar challenges.

Contemporary Northern Nigeria remains one of the most conflict-affected regions in the country, plagued by recurring ethno-religious crises that have led to widespread violence, displacement, and socio-economic regression. Since the 1980s, the region has witnessed repeated eruptions of conflict between Muslims and Christians in places like Kafanchan, Kaduna, Jos, Zangon-Kataf, Bauchi, and more recently, the devastating Boko Haram insurgency in Borno, Yobe, and Adamawa (Markus, 2017, p.1-60,Aguwa, 2017, p.1). These crises have not only caused significant loss of life and property but also destroyed critical infrastructure including schools, hospitals, religious institutions, and government offices (Sodiq, 2009, p.674). Consequently, social amenities are disrupted, students and health workers are displaced, and farmlands are abandoned, aggravating poverty and food insecurity.

This instability has undermined Northern Nigeria's ability to achieve the United Nations Millennium Development Goals (MDGs) (Baranyi et al., 2011), and similar trends threaten the realization of the current Sustainable Development Goals (SDGs). According to the World Development Report by the International Centre for Transitional Justice (ICTJ), no conflict-affected country achieved a single MDG, while only 20% made partial progress — a failure largely attributed to the exclusion of peacebuilding from the development agenda (Golmohammadi, 2024). Similarly, the UN's declaration on SDGs emphasizes that sustainable development cannot be achieved without peace and security (*Transforming our World: The 2030 Agenda for Sustainable Development*, 2015). These insights highlight the critical importance of Goal 16 of the SDGs, which explicitly promotes peace, justice, and strong institutions as essential prerequisites for progress (Oleribe & Taylor-Robinson, 2016). In Nigeria, the general failure to achieve the MDGs — especially in conflict-ridden Northern regions — and the low human development ranking of 157 out of 189 countries (UN Human Development Report 2018) underscore the direct link between insecurity and underdevelopment.

Despite the severity of these challenges, most scholarly efforts addressing conflict and underdevelopment in Northern Nigeria have either overlooked the religious and cultural dimensions of the region or treated peace and development as isolated issues. Few studies have drawn direct connections between Islamic models of peacebuilding and contemporary sustainable development strategies. This represents a significant gap in the literature that this study aims to address by examining how the principles of peaceful coexistence demonstrated by Prophet Muhammad (PBUH) can inform efforts to restore peace and advance the SDGs in Northern Nigeria.

This research seeks to explore the indispensability of peaceful coexistence in achieving sustainable development, drawing upon the model of Prophet Muhammad (PBUH) as both a spiritual and political leader who prioritized conflict resolution and social harmony. Specifically, the study aims to analyze the efforts of the Prophet in preventing and resolving conflicts prior to and during his Prophethood — both in Makkah and in the formative Islamic

state in Madinah. It also investigates the socio-political developments that emerged from this peaceful model, and its relevance for addressing the ethno-religious crises that hinder progress in Northern Nigeria today.

The novelty of this paper lies in its integration of a faith-based historical model with a contemporary global development agenda. Unlike existing literature that often marginalizes religious frameworks, this study applies an Islamic perspective to a modern context, offering culturally relevant and context-specific solutions for peacebuilding. This approach not only bridges a conceptual gap but also responds to the socio-religious realities of Northern Nigeria, where faith remains a central component of public life.

The scope of this study is limited to the conflict-affected areas of Northern Nigeria, focusing on Muslim-Christian and interethnic relations and examining how peace impacts the achievement of key SDGs, particularly SDG 1 (poverty eradication), SDG 4 (education), SDG 5 (gender equality), and SDG 16 (peace, justice, and strong institutions). The study relies on content analysis of secondary data, including Islamic historical texts, academic literature, UN and ICTJ reports, and development documents.

This paper is organized into six main sections. Following the introduction, the next section outlines the research problem and objectives in greater detail. A literature review follows, critically assessing prior studies on peaceful coexistence and sustainable development, particularly in conflict-prone regions. The methodology section describes the analytical and content analysis methods applied. The findings and discussion then evaluate the relevance of Prophet Muhammad's (PBUH) model of peace for present-day Northern Nigeria, especially regarding the SDGs. Finally, the conclusion offers policy recommendations and practical strategies for promoting peace as a necessary foundation for sustainable development. Through this interdisciplinary and faith-conscious approach, the study contributes a novel framework for understanding the relationship between peace and development. By drawing lessons from a historically successful model of peaceful coexistence, it offers a timely and culturally resonant intervention in the discourse on peacebuilding and the achievement of SDGs in Nigeria's most fragile region.

Although substantial scholarship has examined conflict dynamics, underdevelopment, and peacebuilding in Northern Nigeria, much of the existing literature insufficiently engages with the religious and cultural foundations that shape local conceptions of social order and conflict resolution. Prior studies tend to conceptualize peace and development as analytically separate domains, and only rarely do they establish a systematic connection between Islamic historical models—particularly the peacebuilding practices of the Prophet Muhammad (PBUH)—and contemporary development frameworks such as the Sustainable Development Goals (SDGs). Consequently, the potential relevance of prophetic ethical principles for informing modern policy approaches remains underexplored.

This study addresses these gaps by advancing an integrative framework that synthesizes the Prophet Muhammad's (PBUH) model of justice, communal solidarity, and conflict mitigation with the normative architecture of the SDGs. The novelty of this research lies in demonstrating how a faith-based historical paradigm can be theoretically and practically aligned with a global development agenda, thereby offering a culturally anchored and contextually appropriate lens for rethinking peacebuilding and sustainable development strategies in Northern Nigeria.

LITERATURE REVIEW

While a substantial body of literature addresses peacebuilding and conflict resolution in Northern Nigeria, limited scholarly attention has been given to the specific role of peaceful

coexistence in the attainment of the SDGs in the region. Furthermore, the existing studies on peacebuilding and conflict resolution in the region are predominantly conducted from secular perspectives, with minimal exploration of religious frameworks. Although some of the works examine the Prophetic model and Islamic approaches to peaceful coexistence, they often fail to establish a direct connection to the realization of SDGs within the context of Northern Nigeria. Accordingly, this paper confines its literature review to scholarly works that examine paradigms related to the Prophetic model of peaceful coexistence and the attainment of the SDGs in Northern Nigeria, as can be seen as follows:

Moses (2024). "The Impact of Insecurity on the Sustainable Development Goals in Nigeria", argues that insecurity in Northern Nigeria, particularly from insurgent groups like Boko Haram, obstructs the achievement of SDGs by destroying lives, property, and infrastructure, thereby stalling socio-economic progress (Moses, 2024). While both this study and Moses' research emphasize peace as a prerequisite for sustainable development and focus on Northern Nigeria, the later adopts a secular approach, while this article introduces a historical and religious perspective based on the Prophet Muhammad's (PBUH) model of peaceful coexistence. Notably, Moses' work overlooks religious and interfaith dimensions of peacebuilding, the gap which this article seeks to address through Islamic principles and Prophetic traditions.

Majaro-Majesty, Aderogba, & Okunola (2023). "Achieving Sustainable Development Goals through Community and Peace Approaches in Nigeria: Lessons from Millennium Development Goals," emphasizes the need for a peace-centered and community-based approach to achieving the SDGs in Nigeria, criticizing past failures of MDGs and advocating for inclusive approach. This aligns with a biography-based approach drawn from the Prophet Muhammad's (PBUH) model of peaceful coexistence, highlighting shared values of inclusion, peace, and leadership, even though the article under review was based on secular perspective while this article is from Islamic point of view. Therefore, this study seeks to fill in the gap of integrating the Prophetic model of peaceful coexistence with global development frameworks of SDGs for greater impact in Northern Nigeria.

Al- samarraie, S., Al-samarraie, N. & Al-samarraie, I. (2021). "Peaceful Coexistence Policy Applied by the Prophet Mohammed (PBUH) in Al-Medina". he work highlights the Madinah Constitution as a historical Islamic model for peaceful coexistence, showcasing Prophet Muhammad's (PBUH) leadership in fostering intergroup harmony, justice, and inclusive governance. While article aligns with the SDGs topic in emphasizing peace and pluralism, it lacks direct application to modern development contexts like SDGs in Northern Nigeria. Integrating Prophet Muhammad's (PBUH) historical model of peaceful coexistence with contemporary development strategies could enhance religious grounded approaches to achieving the SDGs in the region, gap which this article set to fill.

Aroos, Insaf, Ashath & Razeen (2025). "The Prophetic Approach to Diversity and Inclusion: A Model for Muslim Minorities"(Aroos, A. Insaf, M.G.M, Ashath, M. & Razeen, 2025). The article presents Prophet Muhammad's (PBUH) life as a model for managing diversity and promoting peaceful coexistence, highlighting his commitment to tolerance and mutual respect across key historical events. While article aligns with this study's focus of inclusivity and the Prophet's leadership, it primarily offers theological insights without directly linking them to modern development goals. Bridging this gap through an integrated faith-based approach could enhance SDG implementation in diverse regions like Northern Nigeria.

Demire (2013). "The Prophet Muhammad's Models of Coexistence and the Constitution of Medina"(Demire, 2013). The research presents Prophet Muhammad's (PBUH) model of coexistence especially the Madinah Constitution as a timeless framework for addressing modern challenges in multicultural societies, emphasizing justice, cooperation, and

mutual respect. While research shares some similarities with this article that focus on peace and Prophetic peace model, it remains theoretical and broad, lacking direct links to development goals like the SDGs. Bridging Prophetic model of peaceful coexistence with policy-oriented strategies could help translate Islamic historical narratives into practical solutions for sustainable peace in Northern Nigeria.

Afra & Abdullah (2023). "The Concept of Religious Coexistence in Islām"(Afral, M.R.F & Abdullah, 2023), enumerates Islamic foundational principles of religious coexistence that encompasses tolerance, freedom of belief, social justice, and interfaith harmony with bases from the Quran, Hadith, and historical sources. While article corroborates with this article focus of promoting peace and inclusivity, it remains broad and theological, lacking direct application to development goals like that of SDGs. Bridging religious ethical insights with practical SDGs strategies could enhance peacebuilding efforts in conflict-prone and diverse regions like Northern Nigeria.

RESEARCH METHODS

The used analytical method by using secondary data on history and social character available in printed and electronic materials from libraries, online databases, conference proceedings, journals, statistical reports, research projects and thesis. Special emphasis is given to the Qur'an, *hadith* and Islamic literature on history, leadership and state of Madinah during the time Prophet Muhammad PBUH and some of the practices of his successors. Excerpt is made based on priority accorded to peaceful coexistence by the Prophet PBUH as well as the developments accrued from it. Other materials used in carrying out the study include literature on ethno-religious crises in Northern Nigeria and the annual report of MDGs and SDGs by the UN. The data collected were analyzed and summarized.

FINDINGS AND DISCUSSIONS

Findings

At the end of this research, it has been discovered that all the previous developmental goals set by the UN had failed in the crises and fragile regions such as Northern Nigeria, which has been and is still faces bedeviling ethno-religious conflicts and insurgency. The very few MDGs' projects achieved in the region are often destroyed and vandalized by the lingering crises. Hence no development could be achieved in the region without restoring peaceful coexistence among the tribes and various religious followers. Although the ongoing developmental goals (SDGs) encompass promotion of peace, the paper ascertains the indispensability and supremacy of peace over other developmental goals. The highest priority accorded to peaceful coexistence by the Prophet Muhammad PBUH established the fact that the achievement of any other development depends on the level of peace in the society. Hence, it has been discovered that peaceful coexistence was accorded highest priority by Prophet Muhammad PBUH before his commissioning as Prophet, during his mission in Makkah and his later life in Madinah. Patience, mediation, compromise, forbearance, tolerance, dialogue, consultation, inclusiveness, treaty and involvement are some of the practical proactive traits used by the Prophet PBUH in preventing and solving crises as well as building cordial relations and peaceful coexistence among diverse tribes and various religious followers. Thus, building sustainable peaceful coexistence for sustainable development requires the engagement of the religious leadership, communities and parties involved as well as the government.

The peaceful social, political and economic interactions between the hitherto war-ridden tribes of Madinah formed part of the evidence of the peaceful coexistence achieved

under the leadership of Prophet Muhammad PBUH and his successors in the nascent state of Madinah and subsequent Islamic Caliphates. His successors followed his path in establishing peace with non-hostile unbelievers which, in turn, paved a way for sustainable developments in different spheres of lifethat led to the success of caliphate system after him. Hence, the researcher finds the proactive method and measures adopted by Prophet PBUH in dealing with crises viable in tackling the conflicts and insurgency in Northern Nigeria owing to the fact that it has been adopted, tested and found reliable in solving crises and achieving sustainable developments.

Discussions
Prophet Muhammad's PBUH Priority to Peaceful Coexistence

Islam recognized the inevitable differences and diversity of human beings. The Qur'an says: "If Allah willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds" (Qur'an, CH:5 V:48). Since human differences are unavoidable, the lubest solution is to create a situation that will prevent the differences from turning into conflicts that can negatively affect human life. Toward this end, the Qur'an affirms and reminds the human beings that despite their differences, they have common source and origin that bound and united them together. Allah, the Most High, says in the Qur'an: "O mankind! We have created you from a male and a female, and made you into nations and tribes that you may know one another (Qur'an, CH:49 V:13. See also: CH:4 V:1,CH:7 V:89)." Similarly, there are many hadiths of Prophet Muhammad PBUH indicating the unity and common origin of mankind. Imam Tirmidhi recorded that Ibn Umar related that the Prophet PBUH says: "... (All) People are children of Adam and Allah created Adam from the dust" (Tirmidhi, 1985). Islam also recognizes the spiritual linkage and common origin of all the revealed religions i.e. Judaism, Christianity and Islam. Muslims believe that Islam is a continuation of Judaism through Christianity and they believe in all the Prophets and Messengers of the past revealed religions without distinction. The Qur'an says:

> The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. (They say,) "We make no distinction between one another of His Messengers… (Qur'an, CH:2 V:285)

Therefore, the Islamic view of the common origin of mankind and the common source of all the revealed religions call for urgent peaceful existence between diverse tribes and followers of various religions as demonstrated by Prophet Muhammad PBUH and his successors. Prophet Muhammad's intense desire to stamp out crises was evident before he becomes a Prophet. He played a vital role of mediator in the truce of *Hilf al-Fudul* (Pact of chivalry) that successfully ended the Battle of *Fijar* (The Sacrilegious War) which lasted for ten years (from 580 to 590 AD) among the tribes of Makkah. He also resolved the crisis that was about to burst into physical conflict among the noble tribes of Makkah on the issue of placing the black stone during the reconstruction of the Ka'abah (Monjur, 2011).

The beginning of the Prophetic mission of Muhammad PBUH had faced stiff resistance, unprecedented persecution, total boycott and ruthless torture from the pagan Quraish in Makkah. However, he restrained his followers from retaliation of the violence against them to maintain peaceful relations and avoid chaos (Maishanu, 2014). It will suffice us to cite the murder and torture of Ammar's family who was tormented under the scorching sand of Makkah, for doing nothing except their acceptance of Islam. When the Prophet PBUH passed by them while been tortured, he enjoined them to be patient. Ammar's Mother, Sumayyah and

his father, Yasir died as a result of brutal torture in the hands of Makkan Polytheists (Kaleef K. Karim, 2018). Other Companions who suffered brutal persecution in the early days of Islam in Makkah include Bilal Bin Rabah and Zaid Bin Harithah. The Prophet's mild response of non-retaliation to Quraish persecution instilled the sense of patience in the minds of his followers that prevented physical conflict and served as a foundation for the future peaceful coexistence in their later life in Madinah. It also indicates the Prophet's intense desire for peaceful coexistence.

Before the Prophet's migration, the two major tribes of Madinah, Awz and Khazraj, were at war with one another for many years. Prophet Muhammad PBUH realized the implication of chaos to the development of the new faith and the new converts and he, immediately after his migration, paid attention to resolving the menace. Immediately after the acceptance of Islam by both tribes, he embarked on reconciliation processes between the warring tribes and made it his priority. He mediated in solving the crises, succeeded in reuniting them in Muslim brotherhood and the prolonged hostility vanished immediately (Ahmad, p. 119) This played a vital role in establishing peaceful coexistence between the warring tribes which in turn brought prosperity, economic and educational development, justice and good leadership as well as social security in the nascent state of Madinah. It solved the arising problems of shelter, unemployment and poverty on the side of immigrants (Oktasari, 2017).

Another historic milestone of Prophet Muhammad's effort in prioritizing peaceful coexistence is the promulgation of the charter of Madinah. The charter was assented by all the tribes including those that had been at war with each other before the migration of the Prophet PBUH to Madinah. It comprises 57 clauses that govern the relationship and peaceful coexistence between the communities living in Madinah. It also spelled out the responsibilities and guaranteed the rights of the individual tribes, Jews and Christians. One of the most important lessons contained in the charter is the great respect accorded to the Jews and Christians by giving them the right to practice their religion and respecting their religions by the Muslims. The charter facilitated peaceful coexistence, mutual dialogue, unity, consultation, alliance, cooperation, political stability, security and economic prosperity among diverse tribes and various religious followers in Madinah (Lemu, 2014). An evidence to this fact could be cited with a hadith recorded by Imam al-Bukhari on the authority of Usamah Bin Zayd who narrated that he and Prophet PBUH passed by a group of people consisting various religious followers which include, Muslims, Polytheist and some Jews discussing and interacting together (Al-Bukhari, 1980). Also, the social transactions that led to the mortgage of the Prophet's armor to a Jew for some foodstuff is another evidence of peaceful coexistence between Muslims and the followers of other religions in the nascent state of Madinah (Al-Bukhari, 1980).

Another remarkable incident that indicates the priority given to peaceful coexistence by Prophet Muhammad PBUH is *Sulhu al-Hudaibiyyah* (The Treaty of Hudaibiyyah). In the ninth year after *Hijrah*, Prophet Muhammad PBUH along with 1400 Companions (May Allah be pleased with them). went out of Madinah towards Makkah intending to perform Hajj (Pilgrimage) but were prevented by the aggressive pagan Quraish from entering the city. The Prophet PBUH forfeited his intention and resorted to a truce that was agreed upon by both parties which indicate the greatest priority he accorded to peaceful coexistence. It also exemplifies the Prophet's determination to compromise his rights for the sustenance of peace with the followers of other religions. The Prophet PBUH accepted the entire demands of the Quraish without hesitation for the peace to reign. Although all the clauses of the pact were, in essence, in favor of the Quraish, an important part of the pact agreed for ease of fire between the two sides for ten years. This resolved the conflict and rivalry between the Muslims and Pagan Quraish and restored peaceful coexistence between them. The truce availed the Muslims

a future opportunity to perform their religious duties of worship, *da'wah* (preaching), scholarship, trade and other developmental activities that helped in the spread and sustenance of Islam as religion and way of life, as well as sustainable achievement of sustainable developmental projects in Madinah and Arabia as a whole (Lemu, 2014).

Another incident that illustrates the prioritization of peaceful co-existence by Prophet Muhammad occurred during the expedition of *al-Mustaliq* when Muslims were camping at the spring that provided the stage for the battle. Jahjah bin Sa'id Al-Ghifari and Sinan Bin Wabr fought over water and Sinan called out the *Ansār* (the helpers) for help while Al-Jahjah sought the help of *Muhājirun* (the emigrants). Abdullah Bin Ubayy Bin Salul, the hypocrite, who was present when the incident happened attempted to fuel up the crises by saying when they return to Madinah, the mightiest (*Anṣār* of Madinah) will expel the weak (*Muhājirun*, Muslim emigrants from Makkah) from it and a fight was about to take place between the *Ansār* and *Muhājirun*. The Prophet realized the negative development and instantly ordered the Muslims to cut off the camping and continue the journey. He rejected the advice of Umar Bin Khattab to kill Abdullahi Bin Ubayy but continued traveling for the rest of the day, throughout the night till the morning of the next day, then stopped and set up a camp. He wanted to prevent the Muslims from discussing the incident. When they halted for camping, people felt asleep immediately (Ibn Kathir, 2003). This incidence indicates the timely proactive response of Prophet Muhammad PBUH towards establishing peaceful coexistence among the people and avoiding violence and conflict that may erupt. His avoidance of punishing Abdullahi Bin Ubayy is also to prevent chaos among the people as he (Bin Ubayy) has many supporters and was considered a leader before the migration of Prophet to Madinah. Similarly, the Prophet's unconditional amnesty to the pagan Quraysh after the conquest of Makkah signifies another example of his ardent desire for peaceful co-existence. The Prophet's efforts of prioritizing peaceful co-existence among diverse people brought many developments as can be seen in the following:

Some Sustainable Developments Accrued from Peaceful Coexistence in the Nascent State of Madinah

Sustainable development has been defined as developmental endeavors that take into consideration the needs of the contemporary and future generations by striking a balance between economic, social, and environmental sustainability. The peaceful coexistence prevalent under the leadership of Prophet Muhammad PBUH in the nascent state of Madinah paved a way for the attainment of sustainable developments in many areas of human endeavors as can be seen in the following areas:

Environment

Prophet Muhammad PBUH attached great importance to sustainable environmental protection through plantation, conservation of trees, land and forest. Immediately after reconciling the warring tribes in Madinah, he PBUH organized a scheme of tree plantations and date groves. He established green spaces, forest and conservation areas. A piece of land approximately 12 miles around Madinah was proclaimed a sanctuary and a conservation area. He also, immediately after the conquest of Makkah, banned hunting animals and cutting trees in some areas of the city (Hardo, 2015).

The major policies for sustainable environmental protection and development during the lifetime of Prophet Muhammad PBUH include *Haram*, *Hima* and *Ahya al-Mawat*. *Haram*, means inviolable land that cannot be utilized by anyone except by the explicit permission of the state. Examples of such areas include wells, natural springs, streams, and so on. which protect the groundwater from over-use. *Haram* lands were carefully administered during the

Prophet's time and successors (Deen, 2004). *Hima* also denotes inviolable lands but it is applied particularly to the preservation of wildlife and forestry where woodcutting and grazing are restricted or certain wild animals are preserved and protected from hunting. This signifies another sustainable environmental development policy founded by the Prophet PBUH over 1400 years ago. Both *Haram* and *Himas* are still extant in the Middle East that includes Birds' Sanctuaries called "Important Birds Areas (IBAs)" (Mangunjaya, 2013). *Ahya al-Mawat* refers to making unused land productive by watering or planting trees on dead or barren land, irrigating dry land or sowing seed on it thereby making it useful. This is achieved by the Prophet's policy which states that a person who cultivates a desert, barren or dead land which does not belong to anybody, has more right to the ownership of the land. This policy encouraged many people to revive the dead lands around their areas. Similarly, he PBUH gave the land of Khaibar to the Jews to cultivate after its conquest by the Muslims so for sustainable usage of the land (Al-Bukhari, 1980).

The Prophet's environmental policies had greatly influenced the Muslims' desire to plant and cultivate their lands. Thus, *Khalīfah* Umar used to assist people who could not maintain their farms to cultivate and plant trees on their lands to sustain the use of the lands (Deen, 2004). He (Caliph Umar) also came up with the policies that encouraged a high level of sustainability in farm production and environmental development for future generations such as rebuking the ownership of land from the individuals who neglect it for three years and forbidding over-exploitation of natural resources to avoid future environmental hazards (Mangunjaya, 2013).

Social Development

The peace enjoyed in the nascent state of Madinah enabled the state to execute many sustainable social welfare packages ranging from road construction and maintenance to the removal of harmful objects such as stones, thorns, ditches and garbage from the roads for protecting the health of the passersby especially the children. Construction of public places such as Mosque of the Prophet PBUH served as a meeting place for sharing information, extending brotherhood among people, learning center, guest house, state treasury and general administrative center. Sustainable social security was attained by the state through the signing of a memorandum of understanding (MOU) with the neighboring non-Muslim communities. The content of the MOU consisted of mutual assistance, prohibitions of all kinds of violence and unjust killings which provides social security against external dangers and the threat of attacks. The MOU played a great role in creating sustainable security for the people in Madinah as the responsibility of the territorial security is taken over by the neighboring communities. Basic social amenities such as water, food, clothing and accommodation were achieved either individually or through an endowment. The purchase of the well of Bi'ir Mau'una by the wealthy trader,Uthmān bn Affān (May Allah be pleased with him) from a Jew and setting it free for the people to have access to sustainable drinking water is a good example in this regard. Equality of human beings, taking care of the old and weak people, respect for women and human rights especially that of women are also part of the sustainable social activities achieved in the nascent state of Madinah. Sustainable employment and self-reliance were also achieved. An example could be cited with an Ansar, who on the advice of the Prophet PBUH, changed from the begging profession to sustainable self-employment of firewood supplier in Madinah (Ubed UR Rehmani, 2014).

Justice, Good Governance and Accountability

Peaceful co-existence provided the early Muslims and non- Muslim with access to justice, good governance and accountability. Immediately after the establishment of the Islamic State in Madinah, Prophet Muhammad appointed governors and Judges for the Provinces with clear guidelines to judge by the law while Prophet himself became the Chief Judge. On one of the occasions, the Prophet appointed Mu'az Bin Jabal as a Governor/Judge of Yemen, whose people were Christians, and ordered him to be fair and cautious in dealing with their wealth and proprieties as well to desist from oppression as there is no screen between the invocation of the oppressed and the Almighty Allah (the prayers of the oppressed are answered straight away by Allah) (Al-Bukhari, 1980). On another occasion, he enjoined the duo appointees of Abu Musa Al-Ash'ari and Mu'az Bin Jabal to be lenient and establish justice by judging in accordance with the law among people (Al-Bukhari, 1980). The Prophet's commands on judicial transparency and fairness were practiced and sustained by his successors such as Aliyu Bin Abi Talib whose armor was lost and found with a Jew and the Jew was sued to a Muslim Judge who decided the case in favor of the Jew. The Jew, consequently, reverted to Islam and said: "This is Prophet's Justice". Similar case took placed between Amr Bin 'As, and Coptic Christian where 'Umar bn Khattāb judged the case against 'Amr bn As (Assaqar, 2011) .

Prophet Muhammad's leadership style put more emphasis on transparency and accountability as well as fighting corruption. Imam al-Bukhari recorded that the Prophet sent Ibn Al-Lutabiyya to collect Zakāt from Bani Sulaym. When he came back, the Prophet called him to account for what he collected and he was found guilty for accepting a gift from the people whom he collected *Zakat* from. The Prophet disagreed with his practice and forbade such action as it tantamount to corruption (Al-Bukhari, 1980). In fact, the qualities of sincerity, compromise, firmness, reliability, moderation, humility, fairness, mercy, motivation, delegation, teamwork, consultation, training people, problem-solving, appraisal, supervision, competence, integrity, dynamism, effective communication, consideration, influential power, personal accountability, intelligence, farsightedness, courage, determination and consistency are some of the leadership traits of the Prophet Muhammad that were emulated by his successors and their followers which in turn, formed the basis that brought and sustained unprecedented developments of Islamic Caliphate (Assaqar, 2011).

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Agricultural Enterprises

The peaceful atmosphere in Madinah under the leadership of Prophet Muhammad PBUH gave an opportunity to the people not only to engage in agriculture but also to compete with one another in the venture. Imam Muslim recorded a hadith in which Abdullahi Bin Zubair disputed with an Ansari man over the source of water which they used to irrigate their

farms. They took their grievances to the Prophet PBUH who judged the case in favor of the former (Ibn Hajjaj, 1978). Several irrigation canals were constructed for the farmers that assisted immensely in the sustenance of agriculture.

Literacy

Sustainable development has been also achieved in the educational sector. The Prophet PBUH established educational institutions and facilities that foster mental development of his followers. Rudimentary study of the Qur'an, its writing, recitation and teachings were some of the basic free educational services prevalent among Muslims in the nascent state of Madinah. The *Suffah* was a platform created for the boarding students of a higher level of education where the Mosque of the Prophet served as their hostel. They, along with other Companions (RA), received instructions in religious teachings and the Qur'an under the tutorship of the Prophet PBUH. The *Suffah* is regarded by modern scholars as the first resident Islamic university whose facilities are carted by the state and individual Muslims (Ubed UR Rehmani, 2014). The success of the *Suffah* educational platform paved a way for the achievement of sustainable education for the whole Arabia and Muslim world in general as many of such structures were established in different regions and communities. There were not less than nine educational centers extant during the lifetime of the Prophet. He PBUH posted teachers to different regions and communities to give instructions in the Qur'an and other Islamic disciplines. This was one of the duties of Mu'az Bin Jabal and Abu Musa al-Ash'ari when they were sent to Yemen (Ubed UR Rehmani, 2014). The peaceful coexistence enjoyed by the people of Madinah acquainted not only the Muslims but non-Muslims with the knowledge of the revelation of the Qur'an. To illustrate this was the discussion between Umar Bin Khattab and a Jew who told Umar that there is a verse in the Qur'an (Qur'an CH5:V3) which, if it were revealed to them (Jews), they would have taken the day of its revelation as the day of celebration (Al-Bukhari, 1980).

Sustainable Economy

Before the migration of Prophet Muhammad PBUH to Madinah, the tribes of Awz and Khazraj were in constant warfare with one another which resulted in social ill-being, injustice, a weak economy and incompetency among them. There was also a lack of sustainable source of revenue and the absence of taxation. The large scale of Muslims' migration from Makkah to Madinah who had neither houses, wealth nor employment in their new abode had also worsened the bad economy of Madinah. However, the peace established between the warring tribes and subsequent tying of the Muhajirun with the Ansar in Islamic brotherhood helped in solving the economic hardship of the Muhajirun. He PBUH also came up with many sustainable economic reforms such as taxation, *kharaj* (land tax), *zakat*, *sadaqah* (charity), *Baitul Mal* and standard measurement. He also prohibited market monopoly, usury, cheating, hoarding of goods and economic corruptions. Islamic inheritance system, the establishment of markets, advocating honesty and justice in a transaction as well as *Ahya al-mawat* (reviving dead land) helped in building a sustainable economy of not only the emerging state of Madinah but the subsequent Caliphates, dynasties and Muslim empires (Oktasari, 2017).

CONCLUSION

The inclusion of peace agenda in the SDGs is a step in the right direction as it takes into cognizance the strong link between peace and other developments. Islam as a religion of

peace enjoins Muslims to establish a harmonious relationship with the non-hostile followers of other religions and forbids tribalism. Therefore, it is a duty-bound on all Muslims not only to contribute toward peaceful coexistence between the diverse tribes and religious followers in Northern Nigeria but make it their priority, as practically demonstrated by Prophet Muhammad PBUH and his successors. If this duty is fully discharged, then, there is great optimism that peaceful coexistence would be achieved in the region which would, in turn, pave a way for the successful attainment of other SDGs in the region. In other words, emulating the prompt actions of Prophet PBUH in curtailing conflicts in a multi-ethnic and religiously diverse society would work well as the best mechanism to solve the ethno-religious crises in Northern Nigeria since the circumstances surrounding both situations are similar, i.e. ethnicity and religiosity.

CONFLICT OF INTEREST

The authors declare no conflict of interest.

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