Chapter 4

INTERNATIONAL RELATIONS IN ISLAM

In this Chapter, the political relations between Muslims and other nations are ascertained as per the provisions of the Islamic International Relations Theory, International Law and the factual history in this regard. Also, the provisions of the Islamic law with regard to war and neutrality, prisoners of war are discussed to analyze some misconceptions about Islam in this regard. In addition to above, the spirit and strategy underlying mutual support among nations, international justice and international trade are examined in the light of original Islamic sources i.e the Qur’an and Sunnah.

Relations between Dār al-Islām and Dār al-Harb

Islamic ideology rests on the principles of One God, One Mankind and Justice. So, Islamic state believes in and calls towards One God and works for equality and justice among the existing political units/ nations representing different parts of humanity. Just like in spiritual field the Islamic state does not try to hoodwink the feelings and aspirations of other states/ nations and coerce them to follow its thought or a part of it. It envisions interdependence of states/nations motivated by sentiments of mutual support and helpfulness. It dislikes any forceful act or tactic to form a single pattern of thought, emotions and loyalties among men and nations of the world. There is no totalitarian urge of universalism and no scope of the “One world” concept in the political thought of Islam. For fulfilling the purpose of human welfare, the Islamic state establishes its relationship with other states on the grounds of peace. Before discussing the nature of relationship that Islamic state establishes with other state(s), thereby effecting and forming the
international relations, let us first categorize the different types and conditions of states envisaged in the Islamic International Law.

Dār al-Islām and Dār al-Kufr: Dār al-Islām refers to territories in which Muslims are free and secure. These territories are controlled by Muslims which provide an automatic citizenship to all Muslims of the world. Dār al-Islām is bound to perform its obligations of human welfare and development both internally and externally. It has to establish cordial relationship with other nations to fulfil its duty to accomplish Peace, Justice and Equity among them. It does not go into any form of coercion on others to follow its creed and ideology rather it is in itself a manifestation of the real human freedom and dignity which man could achieve in a worldly heaven. Likewise, it does not like that an individual, group or state coerce and compel not to accept or follow Islam. However, in the course of life, individuals, groups or states may try to stop the spread of Islam among their subjects to pursue their own material ends. They may persecute the preachers, try to weaken the centre of their faith or may tyrannize those who endeavor to accept the true faith. Such an attitude of envy and hatred of these powers towards Islam cause severeness in their relations with Dār al-Islām. It is in this state of affairs that Islam uses force to restore human freedom of conscience and faith and to defend its state from aggression. This Islamic territory in which Muslims are free and secure is called Dār al-Islām while as the non-Muslim territory which does not accept political authority of Dār al-Islām is called Dār al-Kufr. If Dār al-Kufr becomes hostile to Muslims and dangerous to their freedom and security, it is called Dār al-Harb. Dār al-Harb is the opposite of Dār al-Islām as in the former Muslims do not enjoy freedom and security while in the later they enjoy it fully. Dār al-Harb is in manifest hostility towards Dār al-Islām and dangerous for the safety and security of Muslims. ¹

Dār al-Sulh: It is alternatively called Dār al-‘Ahad. The term was coined by Imām Shafī‘ī to indicate non-Muslim territories in treaty agreements with the Muslim state. These non-Muslim territories in treaty agreement give sovereignty to a Muslim state but maintained its local autonomy. These
agreements were considered to extend Muslim jurisdiction with some tributary payment related to the land (Kharāj) payable to a Muslim state to meet the Jizyah stipulations.²

**Dar al-Hayād:** It is a state, which is neutral in relationship with Muslim state in the times of Peace and War. Dar al-Islām also remains neutral to Dar al-Hayād till she remains so.³

Peace is the base of all normal relations between Dar al-Islām and Dar al-Kufr, while the war is a temporary act. However, there is a lot of difference between Scholars and Jurists of Islam in the explanation and interpretation of the Qur'ānic Commandments on Peace and War. Some Scholars are of the opinion that the relations between Dar al-Islām and Dar al-Kufr are based on a permanent War and Peace is a temporary period between them. They restrict the peace period upto ten years as in prophet’s peace contract at Hudhaibiyah. However, many others opine that the Peace is the basis for their relation. Imām Shafi’ī consider the commandment of Jihād as a ceaseless obligation on Muslims to kill the polytheists wherever they are found.⁴ He takes the position that war against polytheists is a permanent duty on Muslims. He writes,

“Jihād is an obligation on every suitable Muslim till two things are achieved: One that a good army is prepared to fight the enemies of Islam, Second that the Muslim army shall continue Jihād till all polytheists submit to Islam and all Scripturaries(Ahli-Kitāb) agree to pay Jizyah”.⁵

Imām Shafi’ī’s above argument on Jihād directs the relationship of Dar al-Islām with Dar al-Kufr on the basis that Muslims shall remain in war with Dar al-Harb till the polytheists of Harbī territory either accept Islam or get killed and the Scripturaries agree to pay Jizyah to Muslims.

Another Jurist Imām Sarakhshī also declare Jihād against Polytheist an absolute command.⁶
However, contrary to above, Imām Abū-Hanīfā opine that peace with Dār al-Kufr can extend to longer periods i.e for more than ten years. Ibn Qudāmah quotes Abū-Hanīfā’s argument on this point “Since a peace treaty is a contract allowed for ten years then it is permissible to extend it in the same way as a contract (which has no such time restriction). Muslim’s interest can be served in peace more so than in war. The time period being specified in ten years (unit) means that it also applies to longer periods”.

Likewise, Ibn Qudāmah and Ibn Rushd attributed to Imām Mālik, Imām Abū-Hanīfā and according to one opinion, Imām Ibn Hanbal the notion that the duration of a peace treaty could be unlimited depending on the interests of the Muslim state.

Also Imām Sarakhshī puts for the position of Imām Thawrī, shared by many other juristic authorities such as Ibn’Umar, ‘Atā, ‘Amr Ibn Dīnār and Ibn Shibrimah:

“Fighting the Idolators is not an obligation unless the initiative comes from them. Then, they must be fought in fulfillment of His (Allāh) obvious saying “If they fight you, kill them, and His saying “And fight all the Idolators as they fight you all”.

Sulaymān Abdul Hamīd after discussing the diversity of opinions of the Scholars and Jurists writes; “In such matters, no one opinion could be singled out to have represented the Islamic Law”. However, he mentions the comparative analysis of these opinions by Ibn Rushd who summarized a few of the various opinions of Muslim Jurists on this intricate issue of Peace and war in Islam. Ibn-Rushd concludes in the following words;

“Some of those who approved of peace whenever the Imām finds it in Muslim’s interests are: Mālik, Shafi’ī and Abū-Hanīfā, Shafi’ī (only) does not approve of peace duration longer than the period which the prophet made with the non-believers. The reason for this difference in approving
of peace without necessity is the apparent contradiction between his saying(s) "Then when the sacred months have passed, slay the Idolaters wherever you find them". "Fight those who believe not in Allāh nor the last day," and His saying" If they incline to peace, incline you also to it and trust in Allāh". Those who considered the verse of fighting..... is abrogating to the verse of peace, did not approve of peace except for necessity. Those who considered that the verse of peace is limiting to that (verse of fighting) did approve of peace if the Imām saw so. This simply demonstrates that Jurists approve peace with Dār al-Kufr without necessity and for unlimited duration".11

From the above discussion it is evident that most of the Scholars and Jurists are of the opinion that the peace is a permanent base for relationship between a Muslim and non-Muslim state(s). Also, Sheikh Abū-Zuhra in his book writes, "In the divine law the base for relation with non-Muslims is peace and conciliation and not war and conflict" 12. Thus, Peace is the base of relationship between Muslims and non-Muslims. As can be seen from the theological and legal aspect, Islam essentially endeavors and wants to have unqualified peace between Muslims and other nations of the world. But, however, to check the forces of oppression and persecution and to defend the rights of weak and oppressed, Islam permits war and violence. The theological and legal position of war in Islam shall also be discussed in this chapter.

Neutrality and War(Quṭṭal) in Islam

Neutrality is the legal position of the state(s) that at the time of war takes no part in the contest, but continues pacific relations with the belligerent. It specifies the attitude of impartiality adopted by third state(s) that remain aloof from a war between two or more belligerents. The attitude of impartiality does not connote passive impartiality but it affords rights to a neutral state to defend itself on aggression. Also, it does not involve breaking or severing of
relations with either belligerent. A state can be called neutral when it does not take part with neither of the belligerent powers, and when it is not bound to either by any alliance. If it is so bound, it is no longer neutral but an ally. The law of neutrality in Islam is governed by the Qur’ānic revelation which run as under:

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Allāh forbids you not with regard to those who fight you not for your faith, nor drive you out of your homes, from dealing kindly and justly with them: for Allāh loves those who are just.
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The above Qur’ānic injunction governs the relationship between Dār al-Islām and a non-Muslim territory which remains neutral when the former is at war with Dār al-Harb. Muslims are advised to have friendly and cooperative ties with the non-Muslim territory neutral at the time of war between Dār al-Islām and Dār al-Harb. The friendly and cooperative ties and relationship shall continue as long as the neutral non-Muslim state or territory breaks the norm of neutrality either by siding with Dār al-Harb against Muslims or by direct offensive against Dār al-Islām.

Prophet Muhammad(SAW) has demonstrated and explained the law of neutrality by declaring and observing Ethiopia and Turk as neutral territories. He said “Leave Habsha (Ethopia) in peace so long as they do not take offensive” and about Turks he also said “Leave Turks as they have left you (untouched).”

**War (Qitāl):** War in the ordinary sense is a conflict among political groups, especially sovereign states, carried on by armed forces of considerable magnitude for a considerable period of time. Conflicts between states can be carried out by diplomacy, economic pressures, propaganda, subversion, or other forms of intervention without the use or even the threat of armed force. Even if armed force is used, its use may be on such a small scale or of such
Short duration - as in suppressions of mob violence, colonial expeditions, and reprisals by large against small states - that it is not called war.

War has remained as an institution of political groups used to express their policy at the time of high incompatibility with other political groups/state(s). In Islam, war is disliked and unwanted. As can be seen from the prophet's life, he tried to his utmost to achieve peace and reconciliation with highly incompatible groups and communities. For example, at Hudhaibiyah in 5 A.H. In the battle of trench in 6 A.H, Prophet did not allow Muslims to go for war and bloodshed even against their staunch opponents. Rather, he resorted to peaceful strategy and deal with them. But at times when basic human values and interests were endangered prophet had no choice but to opt for War or Qitāl as per divine command as at Badr in 2 A.H, Uhad in 3 A.H and Hunayn in 8 A.H. High incompatibility with other political group(s) did not depend upon the interest(s) of the Muslim group or state, rather it depends solely on fulfillment of divinely ordered human aspirations.

The causes, conduct and objectives of war in Islam are unique and divinely revealed. The principle cause of war made permissible by Islam is the cause of Allāh. The causes of Allāh from the Qur'ānic point of view are fundamentally two;

(i) The Qur'ān says, "Will you not fight people who violated their oaths, plotted to expel the messenger, and attacked you first? Do you fear them? Nay, it is Allāh whom you should more justly fear, if you believe". It envisages war against the individuals and nations perpetuating aggression in violation of any agreed international system whether it involves invasion of Muslim territory, provocation of war or internal strife among Muslims.

(ii) The Qur'ān also says, "And why shoud you not fight in the cause of Allāh and of those who, being weak, are ill-treated and oppressed, men, women and children, whose cry is: 'Our Lord! Rescue us from this town whose people are oppressors; and raise for us from you
One who will protect; and raise for us from you One who will help". 17 and "those who have been expelled from their homes in defiance of right, for no cause except that they say, "Our Lord is Allāh". Did not Allāh check one set of people by means of another; there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allāh is commemorated in abundant measure. Allāh will certainly aid those who aid His cause; for verily Allāh is full of strength, exalted in might". 18

It is the call for the deliverance of the weak, ill-treated and the persecuted from the forces of tyranny and oppression. It is the cause of the humanity in general and not that of Muslim community in particular. Saving the places of worship irrespective of religious discrimination, and protecting mankind from mischief and bloodshed are causes with a truly universal and humanitarian significance and application.

In Islam, the object of War or Qitāl is to obtain conditions of peace and justice among the nations. Islam believes in equality and observing reciprocity in matters related to an agreed international system wherein different nations follow principles and norms of that system. If, however, any nation breaks or defies the principles and norms, it becomes necessary to be hardline in approach to neutralize the forces of oppression and suppression in the interest of the international system.

Many Western Scholars have raised objections on the injunction of Qitāl in Islam. While discussing the Islamic view and object of war and its effect on international relations, J.H.Herz writes;

"A prime example of the tremendous effect Ideology can have on world affairs is offered by Islam. In contrast to more otherworldly religions, Islam from the outset regarded its function as this worldly, proselytizing and crusading. Its aim was to spread its creed over the entire world. The world was ultimately to be ruled by one ruler, the Imām whose authority was at once secular and religious. Until
this goal was reached, a ceaseless holy war of conquest (Jihād) was to be the instrument of the universalization of religious as well as of the expansion of secular control...His (Prophets) universalism and exclusivism gave the early expansion of Islam its explosive force. The Jihād was a “just war” to transform the Dār al-Harb (the world of war, outside Islam inhabited by unbelievers) into Dār al-Islām (the world controlled by Islam); participation in it guaranteed the believers paradise”.

A similar type of view is held by another Scholar Mājid Khaddūri, who writes;

“In Muslim legal theory, Islam and Shirk (associating other gods with Allāh) cannot exist together in this world; it is the duty of the Imām as well as every believer not only to see that Allāh’s word shall be supreme, but also that no infidel shall deny Allāh or be ungrateful for his favours (Ni’ām), as to unbelievers, “Their abode is hell and evil is their destination”. The Jihād in other words, is a sanction against polytheism and must be suffered by all non-Muslims who reject Islam, or, in the case of the Dhimmīs (Scripturaries), refuse to pay the poll tax. The Jihād, therefore, may be defined as the litigation between Islam and polytheism; it is also a form of punishment to be inflicted upon Islam’s enemies and the renegades from the faith. Thus in Islam, as in Western Christendom, the Jihād is the bellum justum.”

Since, the use of war is permissible in Islam only for two reasons: defense of faith and community and to deliver weak and oppressed from tyrants and aggressors, so, Islam never intends to wage any brutal attack for ensuring transformation of the remaining part of the world into the world of Islam (Dār al-Islām). As seen from prophets example he never intended to attack Habsa (Ethiopia) which was not a too far Christian state. On enquiring from the prophet whether Muslims should attack the Christian state of Habsa.
Prophet said: "Leave Habsha till they do not fight you and leave Turks as they have left you." Since both the Habsha and Turks were neutral to Islam Prophet did not felt any incompatibility with them and continued his peaceful relations with both.

As discussed earlier the Islamic law binds relationship between Dār al-Islām and Dār al-Harb on Peace. Thus transformation of the world of non-Muslims under the Universal state of Islam can in no way be the objective of war in Islam. However, Islamic law do emphasize the need for an unending endeavor for world peace which is achievable only when the whole world, wherein both Muslims and non-Muslims live, is protected against the clutches of aggression (ṣudhwān) and oppression (tughyān), which is one of the objectives of war in Islam.

Some Scholars including Majid Khadduri have misinterprete the saying of the Prophet that "I have been commanded to fight against people so long as they do not declare that there is no god but Allāh, and he who professes it (faith) was guaranteed the protection of his property and life on my behalf except for the right, and his affairs rest with Allāh." These Scholars hold the view that the object of war in Islam is the transformation of the whole world under the political authority of Islam. They argue that this prophetic remark to fight the idolaters vividly express fight against all the people on the earth. Firstly, such interpretation of this prophetic saying is out of context and in-consonant with the Qur’ānic commands on the objective of war (Qītāl) in Islam. Secondly, this divine command to Prophet specifically pertain to the idolatrous people of Arab-Peninsula with whom Prophet had a special relationship. The people of Arab-Peninsula, having such a special relationship had to make choice between Islam and death. Extending the application of this divine command to the whole lot of non-Muslims is against the Qur’ān and the way practised by Prophet himself.

Islam imposed a total ban on the inhuman methods of warfare. Based on the instructions of the Qur’ān, Sunnah and the acts of earlier Caliphs, Muslim Jurists have identified different cruel and torturous ways of killing
enemy which are to be avoided. Some of the guidelines in this regard are listed as under:

(i) Arms are to be used only against actual combatants in War. The killing of women, minors, servants and slaves, who might accompany their masters in war but do not take part in the actual fighting is not allowed.

(ii) Muslim armies must spare the blind, the monks and priests, the hermits, the old, the physically deformed and the insane or the mentally deficient.

(iii) The mutilation of men and beasts, devastation and destruction of harvests, adultery and fornication with captive females is forbidden.

(iv) Killing of parents (of a Muslim army in opposite army) except in absolute self-defense and the killing of those peasants, traders, merchants, contractors and all-the like who do not take part in actual fighting is not allowed.

(v) Killing of enemy hostages and resorting to massacre to vanquish an enemy is prohibited.

(vi) An enemy warrior who throws down his arms as a gesture of surrender is not to be killed.

(vii) Killing of envoy of enemy nation is prohibited.

(viii) Disfiguring of dead combatant or otherwise dishonouring the corpses is prohibited.

Every act of war should be taken against the actual combatants within the actual theatre of war. The aerial bombardments and missile attacks on cities and townships is not permitted and an Islamic state at war cannot resort to such barbaric methods of modern warfare. However, if the enemy does not observe the limits, the Muslim army can retaliate subject to the barest minimum and with advance warning to the civilian population as the Qur’an says;

“The prohibited month for the prohibited month, and so for all things prohibited, there is the law of equality. If then any one transgresses the prohibition against you,
transgress you likewise against him. But fear Allāh, and know that Allāh is with those who restrain themselves". 22

A very special aspect of Islamic warfare is the law that in case any rival combatant asks for access to understand Islam, Muslim army is bound to grant him safe passage and arrange his safe return to his place of choice as per divine injunction which runs as under;

"If one amongst the pagans ask you for asylum grant it to him so that he may hear the word of Allāh, and then escort him to where he can be secure that is because they are men without knowledge". 23

Status of Prisoners of War in Islamic Law: The status of Prisoners of war is very high in Islam. The law governing the prisoners of war is based on the two Qur’ānic injunctions which run as under;

"Therefore when you meet the unbelievers in fight smite at their necks at length, when you have thoroughly subdued them, bind the captives firmly, therefore is the time for either generosity or ransom: until the war lays down its burdens..." 24

And

"It is not fitting for a prophet that he should have prisoners of war until he has thoroughly subdued the land. You look for the temporal goods of this world; but Allāh looks to the Hereafter: and Allāh is exalted in might, wise."

25

According to the above directives Muslims have firstly to subdue the enemy in the battlefield and not to take prisoners. Secondly, prisoners could be taken only after the enemy has been thoroughly subdued. Thirdly, once
taken as prisoners they must be treated humanely. They are to be kept generously or released on ransom.

Some orientalists have ascribed to Muslims their treatment of Prisoners of War on the same footing as those of ancient Persians and Arab Hebrews. Mājid Khaddūrī in his book writes,

"The practice of taking prisoners of war as part of the spoil is very old and goes back to antiquity. The Persians treated their captives with relentless cruelty. They were blinded, tortured and finally killed or crucified. The Hebraic rule was no less severe than Persian practice. The Muslims, regarding captives also as part of the spoil often treated them no less cruelly than their predecessors." 26

According to Mājid Khaddūrī the prisoners of war have had to met one of the four courses of treatment at the hands of Muslims as per Islamic law.
(i) Immediate execution of some or all Prisoners of War.
(ii) Release on payment of ransom by self, by relative, by friend or by Muslims themselves.
(iii) Exchange for Muslim Prisoners of War in return.
(iv) Enslavement

Khaddūrī quotes Abū-Yūsuf and Imām Shafʿī that execution of Prisoners of War should not be done unless dictated by certain reasons, such as weakening the enemy or required by high Muslim interests. He also quote Imām Awzaʿi who recommends giving opportunity of adopting Islam as an alternate to the death of Prisoner of War. 27

As per the Qurʾān which is the primary source of Islamic law, no Prisoner of War can be executed once taken captive by Muslims. The Qurʾānic injunction governing this law is of general application. However, from history it is seen that prophet himself ordered execution of two staunch Quraishite opponents among seventy captives of the battle of Badr who had killed some Muslims earlier. This order of execution is exceptional to those who have
remained as killers and as leading tyrants. This and a few other exceptional cases in Muslim history have been generalized by Orientalists which is against the very spirit of the Qur‘ānic injunction wherein the choice of treatment to the Prisoners of War is between humanely treatment and their release on payment of ransom.

Exchange of Prisoners of War for Muslim captives was also exceptional during prophet’s time and became common during Abassid period which saved lives of thousands of Prisoners of War who would have otherwise suffered. 28

Enslavement of general men and women is prohibited in Islam. Prophet said that on the day of judgment he will advocate the case against a man or woman who has sold a (free) man or woman. The Qur‘ān explicitly encouraged Muslims to free the enslaved men and women in their societies. 29 The Qur‘ānic injunctions and prophets emphasis on the issue helped tremendously to drift the status of thousands of enslaved Arabs and non-Arabs of his period into free and equal men of the society.

Enslavement of Prisoners of War was a customary law of all other nations during the time of prophet and his early Caliphs. Prophet and his successors at certain times distributed the Prisoners of War among the Muslims with strict instruction to treat them nicely and humanely. Prisoners of War were distributed when all other options had exhausted. Many Scholars argued if the option of exchange of Prisoners of War between Muslims and the enemy would have been available at that time, the prophet and his Caliphs would have opted for the same instead of their enslavement. All the Muslim jurists prefer exchange of Prisoners of War instead of their enslavement at a time when Muslim Prisoners of War are held captive by enemy. Prophet himself preferred to exchange a Makkan Prisoner of War in return for two Muslims from Quraish. At other time, a female Prisoner of War of Makkah was exchanged for two Muslims in return from the same enemy.

As per Qur‘ān and the prophetic examples, enslavement of Prisoners of War is permitted on exceptional occasions when (i) state has less resources and not in a position to feed Prisoners of War, care them as humanely as possible (ii) release of Prisoner of War on payment of ransom or without
ransom may cultivate germs of anarchy within Muslims or outside their land (iii) their exchange is not possible for Muslim Prisoners of War in return (iv) the prisoner does not accept Islam or accepts to live as a Dhimmi i.e a non-Muslim paying Jizyah tax to the state.

Diplomacy in Islam

There are at least two senses in which the term “diplomacy” is generally used: the first and more narrowly defined refers to the process by which governments, acting through official agents, communicate with one another; the second and broader scope refers to modes or techniques of foreign policy affecting the international systems. Diplomacy refers specifically to the use of accredited officials or leaders for inter-governmental communication, not simply to communications links between states. 30

In classical Islamic, an emissary sent to other state is known as Safir. The word Safir derives from Safar which means an ambassador. Besides, it means conciliation and peaceful settlement. 31

Islam believes in One God Who created mankind for His Own worship, “I created not the Jinn and Man but for my worship”. 32 Thus, the mission of Islam is the emancipation and freedom of men, their groups and nations from the subjugation and worship of all gods other than One God. However, emancipation and freedom of men and nations is possible when (i) every human being, group and nation is equal in the sight of Almighty and (ii) every human being, group or nation is treated equally before the law. These two criteria promulgated by the Qur’ān represent the first article of International life in Islam. The Qur’ān says;

“O mankind! We created you from a single pair of a male and a female and made you into nations and tribes that you may know each other, verify the most honored of you in the sight of Allāh is the most righteous of you, and Allāh has full knowledge and is well acquainted” 33

And also

“We sent aforetime Our messengers with clear signs and sent down with them the book and the balance of right
and wrong, that men may stand forth in justice; and We sent down iron in which is great might as well as many benefits for mankind." 34

Common humanity and justice are the two basic principles for international peace and Islam calls all nations and peoples to enter this realm of peace based on these principles. Islam has made use of all genuine methods available in its call towards international peace based on these principles. Diplomacy too remained an essential tool in Islam’s spiritual and political life while dealing with different nations of the world. Friendly diplomatic relations with other nations is a hallmark in Muslim history which got severed only with the nations which at times were hostile to Muslim faith and community. The Qur’ān also guides to work and pursue friendly diplomatic relations with other nations except those who are hostile enough to destroy Muslim faith and community. It says;

“ It may be that Allah will establish friendship between you and those whom you now hold as enemies, for Allah has power over all things, and Allah is oft-forgiving, most merciful. Allah forbids you not with regard to those who fight you not for your faith nor drive you out of your homes, from dealing kindly and justly with them, for Allah loves those who are just.” 35

The history of Islam is the history of Diplomacy. The Qur’ān itself inculcates the diplomatic spirit among the Muslims, the believers: to talk, to say, to negotiate, to announce, to call, etc. etc. This spirit has caused to the development of diplomatic relations amongst the Muslims themselves and with non-Muslim nations. Even by Muslims too diplomacy has been used to settle international problems and to promote harmony between different nations. The prophet, who was later head of a state, used the well-known methods of diplomacy, i.e. Negotiation, Conciliation, Mediation and
arbitration for peaceful settlement of disputes with/among his contemporary groups.

Negotiation is an essential method of conflict settlement in Islam, as in every institution of international importance. Negotiation leading to a reconciliation which is just and fair is commended by the Qur'ān, "And Reconciliation is the best".36 Peace and reconciliation among the nations is significant for settlement of disputes because Islam does not like bloodshed and wars at all.

Mediation is the application of a third party for a justified and amicable settlement of the conflict between the parties. The Qur'ān teaches, "If two parties among the believers fall into a fight, make you peace between them, but if one of them transgresses beyond bounds against the other, then fight you all against the one that transgresses until it complies with the command of Allāh".37

In lifting the black stone of Ka'bah, Prophets mediatory role saved Quraish from a civil war.

Arbitration is the method of involving a third party "arbiter" for assessing and deciding the suit or complaint filed by two or more contending nations. The arbiter analyzes the suit and decides it as per justice, "When you judge between the people, you may judge with justice".38

In Madīnah, Muslims and the Jewish tribe of Banū-Quraiza also agreed to submit their dispute to a person chosen by them for verdict. Prophet himself approved of such method which resulted in the expulsion of the Jews of the tribe from Madīnah to Khyber.

Similarly, Ma‘āwiya and ‘Ali’s case was initially decided by arbitration by ‘Amr Ibn-al ‘Ās and Abū -Musā al-Ash‘arī after Prophet.38

The scope of above diplomatic methods in dispute settlement is vast in Islam. Also, diplomacy in terms of political relations between the states has remained as a hallmark in the history of Islam.

Some Orientalists have looked diplomacy as an unwanted and temporary act of the Muslims. Mājīd Khaddūrī in his book War and Peace in the law of Islam also put the same type of comment on the diplomatic history of the Muslims. He writes;
“In early Islam, Diplomacy was resorted to as an auxiliary to or as a substitute for war; it served as a herald to deliver the message of Islam before fighting began or as a means to exchange prisoners of war after the termination of fighting. Certain peaceful purposes, such as the exchange of gifts or the negotiation of ransom treaties, were not resorted to until the Abbasid period. Even then Emissaries were dispatched in connection with a definite event or crisis and were almost always suspected as spies. Thus diplomacy was understood in the broad sense of the statecraft—not as an instrument to facilitate intercourse among nations—and had the character of being inherently Machiavellian.”

The above notion is hardly correct as can be seen from the relations Prophet Muhammad(SAW) himself had with different groups and nations of his time.

Islam teaches for the establishment of diplomatic relations with other nations and states, provide required resources and necessary infrastructure for it. Generous treatment has to be meted out to envoys from other states, together with their staff. They should enjoy full personal immunity and in any way cannot be molested or maltreated. Even if the envoy or any of his company is a criminal convicted by the state to which he is accredited, he is not to be treated otherwise than as an envoy. Envoys are accorded full freedom of prayer and religious rites. Islam teaches to keep these diplomatic privileges even in favour of the envoys and deputations of hostile nations. It teaches the envoys and the ambassadors from a Muslim state to work with patience and avoid severity, to give good tidings to the peoples and not to incite hostilities towards their mission. Muslim envoys should be faithful and work cordially for harmonious relations with others. Truth must be communicated with patience, tact and calm. The process of communication and negotiation must
be gradual and no spectacular results should be expected overnight. Also, sentimentalism is to be sacrificed for the permanent construction of future.

A non-Muslim can be deputed as an envoy in case of his more strategic wisdom and diplomatic art. Prophet has sent a non-Muslim ‘Amr Ibn-Umayah to Abyssinia as his envoy in the year 2 A.H (623 A.C). It is worth mentioning that in Islam permanent diplomatic relations are required firstly to promote the cause of Islam, communicate its message to the external world and secondly to create a permanent peaceful relationship with other nations for the common objective of human well-being and understanding.

For conducting diplomacy and good relations good communication with other nations is too much emphasized, "Say to My servants that they should only communicate those things that are best; for Satan does sow dissensions among them; for Satan is to man an avowed enemy". To have everlasting, good and friendly relations use of language of love and respect is necessary to avoid mistrust and dissension.

Prophets life is also the life of a successful moral diplomat. He received huge number of diplomatic envoys and deputations all through his Madinan period (622-632 A.C). He and other Muslims welcomed these envoys in or outside the sacred mosque of Madīnah which was the highest spiritual and political institution of Muslims. In the year 9 A.H (April 631-March 632) the Muslims received and welcomed so many envoys and deputations that the year is known as the year of Deputations in the history of Islam. Correspondingly, the envoys and deputations were sent from Madīnah to the surrounding tribes of Damrah, Mudailij, Makkah etc. to the rulers of Abyssinia, Al-Yamaha, Bahrain, Uman, Alexandria etc. The prophet kept in view all the international protocols while dispatching or receiving emissaries or while drafting the messages. Description of some of the deputations received and emissaries sent by the prophet is given here;
Deputations received by the Prophet

**Muzaynah Deputation:** Muzaynah was an Arab tribe 10 miles north of Madīnah. This deputation visited prophet in Rajab 6 A.H. It consisted of 400 persons including Nu‘amān Ibn Maqrīn, Bilāl Ibn al-Hārith. They desired to migrate to Madīnah from their place, but prophet declined and said to them “You people are Muhājirīn wherever you dwell. So go back to your households”. These people embraced Islam and returned back to their territory. Prophet gave them money for journey.41

**Sa‘ad Ibn Bakr Deputation:** This tribe sent Dammām Ibn Th‘alabah as their envoy in 5 A.H. Out of simplicity and fearlessness he came to prophet on the back of camel and asked loudly “who among you is the son of Abdul Mutalib?” Muhammad(SAW) replied “I am the son of Abdul Mutalib”. He asked “Are you Muhammad?” prophet replied “Yes”. Now Dhammad said “O son of Abdul Mutalib ! I am going to ask you a harsh question, so do not make it amiss”. The prophet told him to ask what he liked and he would not take it amiss. He asked: “I adjure you by Allāh your God, the God of those before you and the God of those who will come after you, has Allāh sent you to us an apostle?” The prophet replied “Yes”. Now Dhammad said “I adjure you by Allāh. Has Allāh asked you to order us to serve Him alone and not to associate anything with Him and to discard those rival deities which our fathers used to worship along with Him”. The prophet said, “Yes Allāh has ordered me this”. After Dhammad mentioned other ordinances of Islam one by one and reported the above-mentioned words everytime. At the end he read out the Kalimah and embraced Islam. On return to his people, he made whole tribe Muslim before evening the same day.42

**Mustaliq Deputation:** This deputation came in Year 9 A.H to clear a wrong allegation by Walīd Ibn‘Uqba that people of the tribe wanted to kill him. Walīd was appointed there for collection of Zakāh.43

**Thaqif Deputation:** This deputation visited Madīnah in 9 A.H. It consisted of nineteen members including some notables like Kinānah Ibn Abū-Y‘alī, Rabia Ibn abdu-Y‘alī, Hakam Ibn‘Amr, etc. In Madīnah they stayed in Qanāṭ...
where they found a Muslim, Mughaira Ibn Shu’aba who informed prophet of the delegation. A tent was pitched for them near the mosque of prophet for their stay. The Thaqifites requested prophet for a short respite for their idol, Lat after embracing Islam. After long parleys and intermediary role of Khālid Ibn-Sa’īd, a companion of prophet, they were exempted from Zakāh and Jihād and no respite for the idol Lat. After their return the Idol was smashed by Mughairah Ibn-Shu’aba who accompanied them on return from Madīnah.\

Najran Deputation: Najran was situated at a distance of 150 miles north of Sana. It was a centre of Christianity and the Christians used to come here for pilgrimage from far off places. A sixty member deputation of the Christians of Najran came to Madīnah in 9 A.H, including their high level administrative and religious leaders, under the leadership of Al-Aiham. Muslims welcomed the delegation and made the necessary arrangements in and outside the Mosque of the prophet. Even when they asked about the place where they could worship, they were privileged to worship in the same mosque of the prophet where Muslims were praying.

EMISSARIES DEPUTED BY THE PROPHET
To Negus of Abyssinia: Negus was the sovereign of Abyssinia whose name was Asham or Asham Ibn al-jabr. He was a Christian and a protected ruler of the eastern Roman Empire. ‘Amr Ibn Ummaya-al Dhumri, a non-Muslim that time, was sent ambassador designate to him who was warmly welcomed. Prophet sent a letter to Negus which read as under;

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“In the name of Most Merciful and Beneficient Allāh. From Muhammad, Apostle of Allāh to Negus Al-Asham, the king of Abyssinia. Peace. First of all I praise Allāh, The Sovereign, The Holy, The Peace, The Faithful, The Watcher. I bear witness that Jesus, son of Mary is the spirit of Allāh and His word which He cast to Mary, the virgin, the good, the pure, so that she conceived Jesus. Allāh created Christ
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from His spirit and His breathing as He created Ādam by His hand and His breathing”.

“Now I call you to Allāh, the Unique, without partner and to His obedience. Always submit to Him and follow me and believe in that which came to me, for I am the apostle of Allāh. Before this I have already sent to you my cousin Ja’far with a number of Muslims. Take care of them. Negus! leave pride because I invite you and your court to Allāh. Mind it that I have accomplished (my duty) and my admonitions. Now it is better for you to receive my advice. Peace upon all those that follow true guidance”.

The Seal
Muhammad Rasul Allah

According to Ibn Sa’d another letter was also sent to Negus by prophet. It is recorded in history that Negus sent his son Arha to Madinah to express his attitude towards Islam and Muslims who also asked whether it was necessary for him (Negus) to attend.

To the King of Bahrain: Bahrain was a tributary territory of Persia. The Arab like Abul-Qais, Bakr Ibn Wāil, Tamīm and others were living there. At that time Mundhir Ibn Sawā was the pro-persian ruler of Bahrain. Mundhir Ibn-Sawā was impressed by Islam and wrote to prophet to direct him about Islam and his relation with Jews and Magians living there. Prophet sent Aka Ibn al-Hadhramy as ambassador to Mundhir with the following letter;

“Salutations! If you keep up prayer and give Zakāh and show sincerity towards Allāh and His apostle, and give Ushr on dates and half ‘Ushr on grain and will not covert your progeny into Magians then you will remain owner of all those things which were in your possession at the time
of embracing Islam. But Allah and His apostle will have their right on fire temple. If you refuse from it then you will have to pay Jizyah”.

Following is also reported written to Mundhir in same or other letter;

“So long as you will do good things you will not be terminated from services. And those who do not leave Magian religion and Judaism will be levied upon Jizyah”.

The Seal
Muhammad Rasul Allah 47

To Heraclius of Rome: To the Heraclius, the ruler of Eastern Empire, Prophet sent Dihya Ibn Khalifa al-Kalbi al-Khazraji with a letter in 6 A.H (627 A.C). The letter was delivered either personally by the Ambassador or through the Resident in Basra. According to Muslim and Ibn-Sa’d this letter was delivered through the ruler of Basra. The letter ran as follows:

“In the name of Allah, the most Merciful, the all-Merciful.

From Muhammad, servant of Allah and His messenger to Heraclius, the Grand Chief of the Rumis.

Peace be on whoever follows the right path! I add that invite you to the call of Islam; submit and you will be safe, Submit and Allah will bestow double merit on you. But if you turn away, the crimes of the peasants will fall upon you.

And Oh people of the Book, Come to a common word between you and us, that we worship none but Allah,
without associating anything with Him, and that none of us takes any of us as Lord besides Allāh. Then if they turn back, we will say: Be witness that, truly, we are those who submit'.

The Seal
Muhammad Rasūl Allah

Heraclius was much impressed, adjured the ambassador to say the truth whether it was indeed Muhammad and then said, "My people are fiercely hostile to my abandoning Christianity otherwise I would have embraced Islam immediately". 43

To the ruler of Alexandria and Egypt: Alexandria and Egypt were a semi-sovereign part of the eastern Roman Empire and Jarīḥ Ibn Hāṭī, known as Muquaqis, was its ruler. He was a Christian and leader of his Coptic nation. Prophet sent Hāṭīb Ibn Balṭa al-Khami as his envoy with a letter to the Muquaqis. The letter was as follows:

"In the name of most Merciful and Beneficent Allāh.
From Muhammad the servant and apostle of Allāh to Muquaqis, the Coptic King.
He is in peace who follows the right path. After this I invite you to embrace Islam, you will be in peace and Allāh will give you double reward. And if you do not embrace Islam then you will be held responsible for all the miseries suffered by the Copts.
Oh the people of the Book! Come to common word between you and us, that we worship none but Allāh, without associating anything with him, and that none of us takes others from us for Lord besides Allāh, then if they turn back we will say: Be witness that, truly, we are those who surrender to Allāh".

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Hatib himself convinced Muquaquis besides delivering the letter to him. Muquaquis received the envoy with great honour and put the letter in a box of ivory after sealing it and placed it in the national exchequer. Although he did not embrace Islam yet he wrote a letter to Prophet besides sending some gifts. The letter of Muquaquis ran as follows;

"To Muhammad, son of 'Abdullah from Muquaquis, the Chief of the Copts.
Peace be on You. As for next, I have read your letter and understood what you have mentioned therein, and to which you have invited. We know that a prophet will come and I thought that he would come out of Syria. I have honoured your messenger and sent you two girls who have got a high position among the Copts and a robe as presents. I sent you one mule that you may ride thereon. And peace be on you".50

Prophet accepted these gifts from Muquaquis though he did not embrace Islam. However, bond of friendly relations got established between Egypt and Muslims.

To the Chosroes of Persia: Chosroe Perwez Hermzan Nowsherwan was the king of the half eastern world of that time. He was known as Chosroes or Kisra. Chosroe and his kingdom was Zoroastrian (Magian). Prophet sent 'Abdullāh Ibn Hudhaifah as-Sahmi, a Makkan Muslim to Chosroes with a letter. The text of the letter is given hereunder:

"With the name of Allāh the Most Merciful, the All-Benificent."
From Muhammad, Messenger of Allah to Kisra Great Chief of the Persians.

Peace be upon One who follows the right path, believes in Allah and in His Messenger, proclaim that there is no god but Allah Himself, the Unique, having no Associate, and that Muhammad is His servant and His messenger.

Whereafter I invite you with all the invitation of Islam, since I am the messenger of Allah sent to all the humanity in order to warn whoever is alive, and that the Word of Allah would accomplish against the unbelievers. So submit yourself (to Islam) and you will find peace. But if you refuse, the crime of the Magians will fall upon you.

The Seal
Muhammad Rasūl Allah

History reports that Chosroe was furious to hear the contents of the letter that he stopped the translator and tore the letter. He wrote to his Yemen Viceroy, Badhan to arrange arrest of the prophet. The viceroy was in the process of arranging the arrest that Chosroe was killed by his son.

Treaties and Agreements in Islam

Treaties and Treaty-making with political powers/states is an integral part of Muslim international policy and law regulating the relations with other powers. A treaty (Muhadana or Muwada‘a) is a form of pledge or tie (‘Aqd) signifying an agreement on a certain act which has the object of creating legal and political consequences. A believing ruler is advised to honour each word of the treaty he has undertaken on behalf of Muslims unless he fears an immanent threat of attack from the enemy or if the enemy has violated or repudiated the treaty. The treaty is regarded as a sacred obligation to be observed in letter and spirit, as the Qur’ān says; “And fulfil every engagement for every engagement will be enquired into (on the day of reckoning)” and “O you who believe! Fulfil all obligations.”
of Allāh when you have entered into it, and break not your oaths after you have confirmed them, indeed you have made Allāh your surety, for Allāh knows all that you do.”

The basic aim of the treaties concluded with other nations/states is the welfare of mankind, establishment of peace, end of oppression and achievement of economic, political and other rights of men and nations. Treaties and agreements cannot be concluded for pretense or marginal gains. Positive attitude and unscrupulous observance of the treaties and agreements are essential. Thus, the members of the international systems or all the players should not over-expect the legal aspects of the treaties and agreements. It has to be realized that in bilateral and multilateral agreements, good intentions, friendship and/or basic mutual interest are necessary conditions for serious implementation of treaties.

Interpretation of Treaty: The Qur’ān ordains that the treaty must be written. Prophet Muhammad(SAW) did the same and concluded treaties which were in black and white. In this regard, Imam Shaybāni opines that in the treaties concluded with other nations, Muslims may take some things for-granted even without express mention of them, but other nations may not imply that. Such things must be expressly mentioned, otherwise the contracting party may conclude that there is an infringement of the pact. He further urges that the document must be written in a way to bear witness against the contracting parties and no accusation of perfidy should be possible.

Observance of treaty: The Qur’ān has laid much emphasis on observance of a treaty. It repeatedly commands to respect the treaties and agreements and it praises those men who fulfill their obligations which arise out of these pacts and covenants. The Qur’ān says;

“O ye who believe! Fulfil all obligations lawful unto you.”

“Fulfil the Covenant of Allāh when you have entered into it, and break not your oaths after you have confirmed them,
indeed you have made Allāh your surety; for Allāh knows all that you do.

The Qurʾān praises the men of understanding who fulfil the Covenant of Allāh and do not fail in their plighted word, and promises them of the eternal paradise.

Islam does not like a treaty which is just like a spiders web in which week are entangled and the powerful can break it. But Islam believes in complete observance of the pacts. It is reported that after Hudhaibyah Treaty, a Muslim Abū-Rufāī was sent by Quraish to Muhammad(SAW) in Madīnah. Abū-Rufāī was impressed by the prophet and requested him, "O Apostle of Allāh! I will never go back to them now". The prophet said "I do not break the treaty nor can I arrest the ambassadors. At this time you should go back and if your sentiments remain the same then come back". So at that time Abū-Rufāī returned to Makkah and then arrived to Madīnah later in the company of prophet.

Before the battle of Badr two Muslims, Hudhaifa and his father had somehow concluded with some Makkans that they shall not fight them in the company of Muhammad(SAW). They approached prophet and requested for permission to fight in the battle when Muslims were in dire need of men to defend Quraish invasion, but the prophet said; "You go both, fulfil the promise you have made. We need the help of Allāh in facing the infidels".

The treaties concluded by the prophet were brief and very simple. Their phraseology was also simple and evident with no ambiguity as can be seen in the contents of some most significant treaties concluded by him.

Treaty of Madīnah: After Hijrah to Madīnah in 622 A.C Prophet Muhammad(SAW) concluded an illustrious treaty with the Jewish tribes of Madīnah. This treaty had the following fifty three (53) clauses;

In the name of the most merciful and beneficent Allāh.
(1) From the Apostle of Allah, for those of the Quraish and the inhabitants of Madīnah who accept Islam and adopt the faith; and for those who are subservient to them when participating in a war (an alliance, defensive or offensive). They shall constitute one political Ummah or entity against the whole world.

(2) The Quraish emigrants will be responsible for their own wards. They will pay blood-money on a cooperative basis and they will ransom their prisoners out of their own pockets, so that relations between them and the believers in faith may be based on justice and equality.

(3) The people of the Banū-'Awf will be responsible for their own wards and, like the previous tribes, pay blood-money themselves, every tribe ransoming its own prisoner so that relations between them and the believers may be based on justice and equality.

(4) And the people of the Banū-Hārith will be responsible for their own wards. Like the previous ones, they will pay their own blood-money and every tribe shall ransom its own prisoners so that relations between them and the believers may be based on justice and equality.

(5) And the Banū-Sa'ada will be responsible for their own wards and will pay blood-money like the previous ones; and every tribe will ransom its own prisoners so that relations between them and the believers may be based on justice and equality.

(6) And the Banū-Jasham will be responsible for their own wards and will pay blood-money like the previous ones; and every tribe will ransom its own prisoners so that relations between them and believers may be based on justice and equality.

(7) And Banū-Najār will be responsible for their own wards and will pay blood-money like the previous ones; and every tribe will ransom its own prisoners so that relations between them and believers may be based on justice and equality.
And the Amr ibn’Awf will be responsible for their own wards and will pay blood-money like the previous ones; and every tribe will ransom its own prisoners so that relations between them and the believers may be based on justice and equality.

And Banū al-Nābit will be responsible for their own wards and will pay blood-money like the previous ones; and every tribe will ransom its own prisoners so that relations between them and the believers may be based on justice and equality.

And Banū-Aus will be responsible for their own wards and will pay blood-money like the previous ones; and every tribe will ransom its own prisoners so that relations between them and the believers may be based on justice and equality.

The believers are to make a point of going to the rescue of anyone who has fallen badly into debt so that relations between such a person and the believers may be based on justice and equality.

No believer will enter into direct relations with any person who has already entered into contact with another believer.

The pious believers in faith will unanimously rise against anyone who rebels, or who commits fornication, or any offence or tyranny, or who attempts to stir up mischief amongst them; and they are to make a common cause against such a person, even though he be their son.

And no believer will assassinate on behalf of an infidel; nor is he to render any help to a non-believer against a believer.

The responsibility of a believer to Allāh (because it is Allāh’s kingdom) is such that should even the lowest amongst the believers offer refuge to somebody, then every believer in faith would be under
an obligation to defend and respect him. The believers are brothers and constitute one unit against the whole world.

(16) Whosoever from amongst the Jews would follow us will receive our help and be treated as our equals. They would not be tyrannized and no help would be offered to anybody against them.

(17) The believers would be one community while making peace. While fighting in the way of Allah, no believer would make peace with an enemy, leaving aside his fellow believer, as long as the peace is not unanimously resolved upon.

(18) Those tribes who fight shoulder to shoulder with us will be allowed a day's respite from fighting each in turn.

(19) The believers will unanimously wreak vengeance on anyone who fights against them in the path of Allah.

(20) Verily the faithful and the pious have the best and the straightest path.

(21) None of the non-Muslim subjects may offer refuge to the life and property of the Quraish, nor cross the path of a believer in this respect.

(22) Whosoever kills a believer, intentionally and deliberately, and has his crime established against him shall be subjected to retaliation unless the guardian of the assassinated person agrees to accept blood-money. All the believers will obey and this alone will save them.

(23) And none of the believers who has given an undertaking to abide by the covenant of this mandate, and who has accepted Allah and the day of resurrection as an article of faith, will offer to harbour any murder or abet him in any way. Whosoever does so will bring down on himself the wrath and curse of Allah. No penalty or indemnity would be accepted of him.
(24) Should any differences crop up amongst you, you should turn for guidance to Allāh and Muhammad.

(25) And the Jews are to shoulder the expenditure, along with the Muslims, as long as they fight side by side with them on the battlefield.

(26) The Jews of the Banū-'Awf are recognized as being in a political alliance with the Muslims and as one with them. Whether it is the Judaism of the Jews or the faith of the Muslims, both Jews and Muslims, together with their annexes (alliances) are to offer reciprocal respect for the two religions. Whosoever is responsible for any aggression or for the breach of any treaty, will precipitate none save himself or his household into the abyss of degradation.

(27) The privileges of the Jews of the Banū-Najār are similar to those of the Banū-'Awf.

(28) The privileges of the Jews of the Bani al-Hārith would also be identical with those of the Banū-'Awf.

(29) The privileges of the Jews of the Banū-Sa'āda would also be identical with those of the Banū-'Awf.

(30) The privileges of the Jews of the Jusham would also be identical with those of the Banū-'Awf.

(31) The privileges of the Jews of Al-Aus would also be identical with those of the Banū-'Awf.

(32) The privileges of the Jews of Th'alaba would also be identical with those of the Banū-'Awf. Whosoever commits aggression or any breach of treaty would let fall into the abyss of degradation none save himself or his household.

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(33) And Jāfinah which is a branch of the Jhāfna would enjoy the same rights as the Jhāfna themselves.

(34) The Banū al-Shutayba will have the same privileges as the Jews of the Banū -ʿAwf provided they remain faithful and display no treachery.

(35) The annexes of Thʿalaba would have the same rights as the Thʿalaba themselves.

(36) The following tribes would have the same rights as they enjoy themselves.

(37) And none of these would declare war or proceed on a military campaign save only with the permission of Muhammad.

(38) No obstacle or impediment would be placed in the way of anybody who had received a bruise or minor injury, should he wish to retaliate. Whosoever causes bloodshed shall be held responsible himself and his tribe with him, otherwise it would be an act of tyranny. Allāh’s will is with those who obey the injunctions of the mandate most scrupulously.

(39) And the Jews will be responsible for their own expenses and the Muslims for theirs.

(40) Whosoever wages war against the people of this covenant will be unanimously resisted by them (the Jews and the Muslims). There shall be mutual love and concord amongst them.

(41) There shall be fidelity of faithlessness and the oppression will be helped in every case.

(42) And the Jews shall share the expenses with the Muslims so long as they fight shoulder to shoulder with them.
(43) The valley of Yathrib will be taken for a sanctuary by these covenanters.

(44) The same treatment will be meted out to the refugee as to the one who has offered him refuge. Neither will any harm accrue to him nor will he break his covenants.

(45) No refuge will be offered except with the permission of the people of that place, i.e., the refugees will have no right to offer refuge to others.

(46) If there takes place any dispute or murder amongst the people of the covenant, and further mischief is feared, then guidance will be sought from Allah or His Apostle. Allah’s will is with that person who obeys the injunctions of the mandate with the best of intentions and fidelity.

(47) The Quraish will not be offered any refuge, nor their abettors.

(48) These Jews and Muslims will mutually help each other if somebody contemplates an invasion of Madinah.

(49) If the Muslims are invited to make peace, the Jews shall also accept the same terms and stick to them. And if the Jews invite the Muslims for a similar purpose, it will be incumbent on the Muslim to behave similarly. The only exception will be in the case of a religious war.

(50) Every group would be responsible for defense against flank which falls right opposite to it.

(51) The Jews of the ‘Awf tribe will enjoy the same rights as the people of the covenant. They should offer fidelity not faithlessness. Everyone will receive the fruits of his personal acts.

(52) Allah is with him who offers himself in all sincerity and fidelity when acting upon the various clauses of this treaty.
And this treaty will offer no protection to a tyrant or to one who commits a breach of contract or promise. Those on this front along with those in Madīnah should aim at establishing peace, otherwise they will be dubbed tyrants and breakers of the covenant. May Allāh protect him who carefully and faithfully observes his promise and Muhammad will also be pleased with such a person. 

The above treaty determined the rights and duties of Muslims and the Jewish tribes. It became as a conciliatory mechanism with the Jews of Madīnah. Further, it determined the political status of the prophet and that of all the communities living by this treaty. Besides, it made a strong Madinān defense alliance against any outside attack especially by Quraish. Since, this treaty regulated the socio-economic and political life of the Muslims and their non-Muslim tribes in Madinah, it is referred as Sahīfah al-Madīnah or the Charter/Constitution of Madinah in history.

Treaty of Hudhaibiyah: In 2 A.H (Rajab), Qibla was changed from Jerusalem to Ka'bah. It increased the sentimental attachment of the Muslims particularly the Muhājirūn who were expelled by the Makkans. Prophet was closely attached with Ka'bah, the first house of Allāh, in whose reconstruction he had taken part before prophethood. Prophet and Muhājirūn were keen to pay pilgrimage to Ka'bah and perform its circumambulation as per earlier routine. But because of the tense relation between Madinah and Makkah, the battle of Badr and the battle of Ditch, they could not do so. In 6 A.H (March 628 A.C) prophet told his followers about 'Umrah to Ka'bah for which 1400 Muslims gathered and proceeded to Makkah. Makkans denied permission for which prophet sent emissaries to Quraish explaining that he and his followers have come for 'Umrah in sacred months with sacrifice camels and swords sheathen. But Quraish rejected and later under pressure sent their plenipotentiary Suhail ibn-'Amr towards Hudhaibiyah who concluded a treaty with prophet. The clauses of the treaty are as under:
(1) All hostilities should cease for ten years. During this period people were to enjoy peace.

(2) That Muslims should retrace their steps on this occasion. Next year they will come having their scimitars in sheaths. They will put on no weapon. They will stay for three days in the holy city (haram).

(3) And that the animals of sacrifice brought will be slaughtered in Humdaibiyah. They shall not be allowed to be slaughtered in Makkah.

(4) The rights and duties shall be equal and reciprocal between the Muslims and the Quraish.

(5) Whosoever of the companions of Muhammad comes to Makkah for pilgrimage, 'Umrah or trade will be in the quarter of the Quraish. And whosoever of the Quraish passes through Medina enroute to Egypt or Syria for trade, his person and property shall have the protection.

(6) If any person of the Quraish comes to Medina without the permission of his warden, Muhammad will be responsible for his extradition. But if any of the companions of Muhammad escapes to Makkah, he will not be extradited to Medina.

(7) And that between us is a tied-up breast (i.e. bound to fulfil the terms), and that there shall be no secret help violating neutrality, and no acting unfaithfully.

(8) And that whosoever likes to enter the league of Muhammad and his alliance may enter into it, and whosoever likes to enter the league of Quraish and their alliance, may enter it.


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Ibn S’ad reports that two copies were prepared, one kept by prophet and the other handed over to Suhail ibn ‘Amr. After the treaty Muslims slaughtered their sacrifice camels, shaved their heads and returned back to Madinah. The stipulations of this treaty were insulting for the Muslims. The companions of the prophet were reluctant to this treaty. ‘Umar expressed his grief and asked the prophet “Are you not a prophet” and “Are we not on true path” but it was the sagacity of prophet to make such a one-sided treaty. His first and foremost objective of this treaty was adjournment of war and prevalence of peace. From Diplomatic point of view he made Quraish to recognize Muslims as a political entity and a power, and to admit their right to visit Ka’bah. From strategic point of view Quraish got neutralized and the possible threat of Quraish-Jew nexus against Madinah went off. Islam gained ground in the region after this treaty. Two prominent Generals of Quraish, Khalid ibn Wulid and ‘Amr Ibn al-’As embraced Islam. Rate of conversion increased through the pacific relations between Muslims and Makkans. The whole of the Arabian Peninsula yielded to Islam only in the three years and the Islamic state spread over three continents in next fifteen years. It is in this context that the Qur’an says about this treaty “Verily We have granted you a manifest victory (fath i-Mubīn)”.

Treaty of Najrān: In 10 A.H prophet wrote to the people of Najrān as under;

“With the name of God of Ibrāhīm, Ishāq and Y’aqūb. After salutations! I invite you to worship Allāh instead of men. If you seduce then you will have to pay Jizyah, I will declare war against you If you refuse so. And peace be upon you.”
In response to this document a delegation came from Najrānian Christians who concluded the following treaty with the prophet.

"In the name of Allāh, the most compassionate and merciful. This is the document written by Muhammad, the apostle of Allāh, for the people of Najrān. Although he had the power to take his share from their fruit, gold, silver, iron (arms) and the slaves, yet he left all these things for them provided they pay two thousand garments of stipulated value every year—one thousand in Rajab and the other one thousand in Safar. Each garment will be equal to one Auqia. More or less than this will be calculated. The armours, horses or carriages offered will be calculated too. It will be the duty of the people of Najrān to manage the boarding and lodging for my messengers. No messenger will be detained for more than one month. If there is some disorder in Yemen, the people of Najrān will have to lend thirty armours, thirty horses and thirty camels. In case some casualty occurs or something is destroyed, the people of Najrān will be compensated for it.

To the Christians of Najrān and the neighbouring territories. The security of Allāh and pledge of His Prophet are extended for their lives, their religion, and their property—to the present as well as the absent and others besides; there shall be no interference with the practice of their faith or their observance; nor any change in their rights or privileges; no bishop shall be removed from his bishopric; nor any monk from his monastery, nor any priest from his priesthood, and they shall continue to enjoy everything great and small as heretofore; no image or cross
shall be destroyed; they shall not oppress or be oppressed; they shall not practise the rights of blood-vengeance as in the days of ignorance—the era before the advent of Islam; no tithes shall be levied from them nor shall they be required to furnish provisions for the troops.

If anyone demands his right from you, justice will be maintained between you. Neither you will be oppressed nor you will be allowed to oppress others. Whosoever from amongst you will take usury after this, is excluded from my security. No one will be held responsible for others crime. Whatever is mentioned in this statement is the quarter of Allah, and Muhammad is responsible for that until Allah sends a new command if they are loyal and perform their obligations well, not being burned by wrong”.

Witness and signed by: Abū-Sufyān, Gilān ibn ‘Amr, Mālik ibn ‘Awf, Aqra ibn Hābis and Mughairah ibn Shu‘aba.64

The treaty was written by ‘Abdullāh ibn Abū Bakr. This treaty carries a remarkable position in Muslim history. It conferred religious and administrative autonomy on the non-Muslim citizens of Islamic state. After careful analysis of this treaty the following duties of the Najrānian Christians are envisaged.

(1) They will contribute two thousand garments of stipulated value in two instalments each year.

(2) In case of any state emergency in Najrān they will contribute thirty horses, thirty camels and thirty armours. In case of any loss to these, state will compensate for it.

(3) The Tehsildars or collectors of Kharāj shall be hosted by them.

(4) Kharāj shall be contributed and paid within one month of the stipulated time.

(5) They will not deal in the usury transactions.

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Their rights in the Islamic State as per treaty are:

(1) Najrān and its neighbouring territories are under the security of Allāh and pledge of His prophet for their lives, property and religion.

(2) There shall be no change in their religious matters viz. religion including personal law.

(3) There shall be no interference in their religious system, institutions and symbols.

(4) They shall be not tried for any allegation or blood-vengeance committed before.

(5) They shall contribute Kharāj at their respective places of their living.

(6) No toll or other tax shall be demanded from them.

(7) They shall be defended against any foreign attack.

(8) Their disputes shall be judged between them justly.

(9) No one shall be held responsible for others crime.

This treaty was concluded when Muslims were a regional power. But, owing to the spirit of peace and welfare of mankind, prophet concluded the treaty envisaging all the fundamental rights and freedoms of the Christians of Najrān. This treaty has furnished the guiding principle to all Muslim rulers in their mode of living and dealing with their non-Muslim subjects. If any ruler has departed from this prophetic way of living and dealing with non-Muslims any instance, the cause is to be found in the character of the particular ruler and not in Islam.

Rectification of Treaties: Islamic framework encourages treaties and agreements on the basis of mutual consent of the parties. Muslims or their rulers are allowed to conclude all treaties except those which are unjust and coerce the rights of any party or which may supercede the basic Islamic injunctions by which a permissible (halāl) thing may become impermissible (harām) and vice-versa.
Termination of Treaties: Islam teaches to observe treaties in true letter and spirit. However, under following circumstances it permits to terminate treaties.

(i). Firstly, when other party is committed of a continued or grave disrespect to the treaty. In such case, Muslims must inform other party about termination of the treaty. 65

(ii). Secondly, when the treaty has become insignificant in new circumstances of relations Muslims are bound to inform the party about termination of the treaty. Prophet said; “When a nation has a pledge with other, they must not break it till the time (fixed) lapses or the pledge be returned so that both become equal”. 66

International Justice in Islam

Since, Justice is one of the basic and principle teachings in Islam, this religion extends responsibility and commitment for fairness and justice in all external relationships of Muslims. Justice and fairness are enjoined on Muslims in all external dealings, even with their enemy nations. The Qur’an says to the believers;

“O you who believe! Be steadfast witness for Allāh in equity, and let not hatred of any people seduce you that you deal not justly. Deal justly, that is nearer to your duty. Observe your duty to Allāh. Lo! Allāh is informed of what you do.”67

Muslims should stand out firmly as Just witnesses over other nations. They should not be carried away by hatred for some people and avoid observing justice with them. Rather, they should be just with everyone, because observing justice is near to taqwā or God consciousness. It has to be observed not for the sake of people or for fame but in truth for the sake of Allāh.
Muslim jurists have pointed out two pillars of an equitable and righteous working system among the nations (i) *Amanah* or Trust and (ii) *Adālah* or Justice.

*Amanah* or Trust means the proper fulfilling of one's obligations as there is strict command of Allāh “O believers, do not be unfaithful to Allāh and the messenger, nor be unfaithful to your trust, while you know” so those who fail to deliver their trusts will face shame and disgrace on the day of judgement. These obligations include (i) Service to the religion of people and (ii) service to their affairs of the world. As such one concept of *Amanah* is spiritual and moral elevation of the people and the other include the fulfillment of the material and economic needs for welfare and upliftment of the people.

*Adālah* or Justice is a universally accepted sentiment and it is innate in the consciousness of man. Moreover, justice on account of universal consciousness must triumph in the end. The spirit of justice is so high in the Islamic creed that it is said that Allāh helps a just state even if it is infidel, and does not help a tyrannical state, even if it be a Muslim.

Delay in administering, rendering and observance of the rights or trusts is a key problem in developing anarchy and hatred among the nations thereby destabilizing world peace. The strong and powerful nations who are Incharge of Justice are seen by the week as unjust, who care little for their (week’s) rights leading first to a psychological confrontation which turns to a violent confrontation at a later stage. Islam does not allow trusts to be delayed to any nation or community. Rights of people are above all interests, personal and national in Islam. So, an early dispensation of the people’s rights is an essential element of Justice in Islam. Caliph ‘Umar was used to attend assemblies during *Hajj* periods and proclaim that if any nation or community had suffered injustice at the hands of their respective Muslim rulers. Once an Egyptian complained to ‘Umar about the ill treatment from the rule of ‘Amr ibn al-‘Ās, Governor of Egypt, whose officer had beaten him with a hundred stripes. ‘Umar decided in the assembly that the complainant should arrange himself there. ‘Amr ibn al-‘Ās protested to ‘Umar with the suggestion that the officers working under him in Egypt shall lose heart in case of
avenge and that too during the Hajj period. But `Umar persisted and asked the complainant to take the revenge. `Amr ibn al-`Ās last paid the complainant two hundred dinārs and dissuaded him from inflicting the punishment on the officer concerned.\(^70\)

In Islamic International law justice is a happy synthesis of law and morality. It seeks to provide a reconciling mechanism between the individual nation and the international community. The individual nation is allowed to develop with the proviso that it should not come into conflict with the rights of some other nation or the common interests of the international community. What constitutes justice in any specific matter, how to arrive at that judgement and how to contribute and influence the world's international system justly are the matters to be decided from within the available system and by mutual agreement of the nations concerned.

The basic norm of the system of International relations in Islam in the words of the jurists is that "the Muslims and non-Muslims are equal (Sawā) in respect of the sufferings of this world" and that the faiths should be permitted to follow their own ways of life on the condition that there shall be no persecution. Islam visualizes the possibility of different social, economic and religious orders living in peaceful relations with one another. No religion or a power has a right to compel others at the point of the bayonet. Liberty is the basis for all real values, material, intellectual, moral and spiritual in Islam.

Mostly, Equity becomes the alternate of justice in the international life. As such Justice for a peaceful international order demands equity amongst all the units of international society. Islam seeks to form a world community with equality among peoples, nations without discrimination on the basis of race, region and religion. Prophet Muhammad (SAW) in his Hajj sermon is reported to have said to people:

"You all are from Ādam, and Ādam is from clay. An Arab is no superior to a non-Arab and no non-Arab is superior to Arab, And no white-complexioned is superior to a black and no black-complexioned is superior to a white except by virtue of righteousness ". \(^71\)
So, all the human components of international life are equal. No discrimination is permitted on the basis of Arab and non-Arab, Asian and European, Black and White, Muslim and non-Muslim. Every nation of the system is equal. In any collective form for decision making nations should be given due weightage without discrimination.

As a matter of philosophy, equality of nation-states with regard to their size, population, material resources, and prosperity and power is not possible. But as a matter of law, equality of states could be achieved in the matters concerning human security and development. What modern International law has at the most envisaged is the equality of nation-states in respect of their right to manage their own affairs rather equality in the matters concerning world peace and security. World peace and the decisions related hitherto are the subject matter of the “Big Powers” to be implemented at their will. The unanimous decision of these “Big Powers” can be implemented even without considering the interests of other huge number of member states in the U.N.

In Islam, the distributive and procedural forms of Justice fulfill the psychological and collective urges of the peoples concerned. Corrective form of Justice is purely to limit the human instinctive desires from transgression and corruption. Semitic or Retributive Justice (Qasās) in Islam is expressive of the value of human equality in it, besides limiting the desires of man. In case of aggression, Islam permits a full-fledged war against an aggressor till aggression ends and the rights of the weak restored. As such, in the Sharīah of Islam, Justice normally is a psychological and social tool to guide nations towards the human values—that all men and nations are equal—before law also—thereby creating a harmonious and a balanced relationship amongst them.

A significant aspect of international peace in Islam is its uncompromising attitude toward the observance and deliverance of justice to all nations-friends and enemies-of the world. Muslims are bound to deal justly with all the parties of the system and justice cannot be put to stake for reasons of law and order or other reason whatsoever. Muslims and their leadership may opt for an unjust peace for themselves but not for other parties of the
system. Just as in Hudhaibiyah (6 A.H), Prophet opted for peace without justice for Muslims. The Hudhaibiyah treaty with Quraish included Clause(6) which was totally unfavourable to Muslims. This clause was apparently defeating and even humiliating and revealed political insignificance of the prophet and his followers. Even, all-through his prophetic career Prophet never tried to baffle, defeat or humiliate other parties of the system.

Mutual Support and Cooperation

The Qur’ān says that the sustenance of all beings is from Allāh Almighty;

“There is no moving creature on earth but its sustenance depends on Allāh: He knows its resting place and its temporary deposit: All is in a clear Record”. 72

Allāh Almighty, who is the Creator and Master of man is also his Sustainer. He has created the means and resources for his sustenance. These means and resources of the earth, from within and outside, are provided to man just to test him.

“It is We who have placed you with authority on earth, and provided you therein with means for the fulfillment of your life: Small are the thanks that you give”. 73

These means include all the resources necessary to sustain, beautify, and develop life, as well as these powers, faculties and opportunities which are instrumental in bringing up life to a higher plane and preparing man for his high destiny i.e. welfare in this world and in the Hereafter.

Allāh has entrusted some with more than others. “Say (O Prophet): “Verily my Lord enlarges and restricts the provision to whom He pleases, but most men know not”, 74 says the Qur’ān. The distinction of the provisions and resources is in accordance with the universal plan and purpose which is all-wise and all-good, but ignorant people cannot understand it. It means
that the abundant resources provided to a nation doesn’t necessarily mean that it has received all favour from Almighty, nor less resources to another can be construed as a withdrawal of His favour. It is Allah who has distributed the resources among the nations, “It is We who have distributed between them their livelihood in the life of this world: and we raise some of them above others in ranks, so that they command work from others”. The Qur’an also says, “It is He who has made you the inheritors of the earth. He has raised you in ranks, some above others: that He may try you in the gifts He has given you: For your Lord is quick in punishment: Yet He is indeed oft-forgiving, Most merciful”. While explaining the wisdom underlying this uneven distribution of the resources Prophet Muhammad (SAW) once remarked that the men and nations are helped and provided (different means and resources) by the Almighty because of the weak and poor ones among them. This remark of the Prophet uncovers the divine wisdom and plan of providing uneven resources to the nations which is to fulfil the purpose of human cooperation and support in the world. Besides, it is a test for both rich and poor nations. For riches in the manner they spend and donate in the elimination of human sufferings, poverty, and disease and for the poor that they should stick to the ideals of truthfulness and sincere struggle for their development.

Islam does not allow the human and material resources to get accumulated in one nation or country; rather it wants their free mobilization for general benefit of the peoples. Prophet Muhammad (SAW) has cursed such accumulators of wealth, knowledge and skill who stop and block their transfer to other places of need. These cursed people cause intellectual and material deprivation to others for their own commercial and/or political benefit.

Islam believes in a world of interdependence of nations. It gives due consideration to the spirit of mutual support and cooperation among the nations. The Qur’an teaches Muslims to help you one another in righteousness and piety for common good and well-being of the people of
all the nations. However, at the same time prohibits believers not to help one another in sin (wrong) and rancour (aggression) to avoid destruction of nations and civilizations.

The following Qur’anic verse lays foundation of financial, economic, intellectual aid to non-Muslim nations external to Muslim state, particularly at the times of their hardship and in the fields of human development that have remained backward, for one or the other reason.

"It is not for you to guide them to right path, but Allah guides to the right path whom He pleases, whatever of good you give benefits you own souls and you shall only do so seeking the face of Allah, whatever good you give shall be rendered back to you and you shall not be dealt with unjustly." 77

History has recorded a number of nations who ventured in the human welfare and development of other nations while many others have to their credit the destruction of the weak ones and plunder of their resources. The Qur’an teaches to be like the former and not the later. Especially, at the time of hazards, natural calamities, etc. Muslims are bound to aid and support the effected nations, even their arch enemies. Around 6 A.H when Makkah suffered a famine, a man from Najd, Thumamah ibn Uthal embraced Islam. On his arrival to Najd from Madinah, he declared that a single grain from the grainaries of Najd would not be sold to the people of Makkah. This blockade by Najdis led to a serious famine in Makkah. On a message from one Makkan chief Abū-Sufyān, Prophet Muhammad (SAW) wrote a letter to Thumamah ibn Uthal to end the blockade, and helped to relieve the Makkans. Also, Prophet collected the fund and food stuffs in Madinah and sent to his harsh rivals in Makkah. 79

Islam encourages support and cooperation among the nations in the field of arts, science and technology for the general welfare of mankind. Unity of mankind is its essential declaration and welfare of mankind -both in this world and in the Hereafter- is its target. Hence every venture for the welfare of humanity is encouraged and recommended.
International Trade and Commerce

Islam is a system of religion, which stresses both worldly and heavenly values. Believers are encouraged to seek worldly as well as heavenly pursuits. Trade and Commerce is one of the professions to be practised within the moral and legal bounds of Islam and to seek worldly recompense without compromising religious norms. The Qur'an says;

"It is not your wealth nor your sons, that will bring you nearer to us (Allāh) in degree; but only those who believe and work righteousness are the ones for whom there is multiplied reward for their deeds."

Prophet of Islam was himself a trader in Makkah. Before prophethood he travelled Syria, etc. with the merchandise of Khadijah and proved a good trader. Trade and Commerce was encouraged by prophet and trade relations were maintained all along, even with whom Prophet was in highly incompatible relation. He threw open the doors of his territory to all for trade purposes. Later, trade and commerce with non-Muslims greatly influenced the expansion of Islam along trade routes across Central Asia, India, Southeast Asia, as well as East and Equatorial Africa. Islam spread by commercial and cultural contacts far beyond its political frontiers during the medieval period.

Muslim contribution to the development of the techniques of International banking is a hallmark in history. It was through Muslim bankers of West-Asia that Cheques were used and letters of credit and bills of exchange were popularized in Europe and Africa.

International trade and Commerce is to be pursued with certain limitations. These limitations include non-indulgence in such service and the business of commodities, which are not permissible (harām) e.g. in International banking usury (Ribā') is not permitted. Similarly, production of filthy items like wine, narcotics and their sale is prohibited. Also, the services of immodesty like brothels and prostitute working is prohibited.

Free trade and commerce among nations is permissible and recommended barring those economic activities involving usury, dealing of unlawful items like wine, pork, immodest commodities etc. and all those which limit or strings the thorough mobilization of resources among the
nations. We may say, that Islam believes in a free-Market economy where
besides usury, unlawful products (harām items) and unlawful services,
everything is permitted. However, in the garb of mobilizing resources it does
not allow transactions involving unlawful activities, products and services.

Ribā' is not permitted in the international trade and commerce because
of its ill-effects on human relations. It breeds greed and miserliness at all
levels which inturn kills the spirit of human brotherhood. To have a proper
understanding of this issue let's discuss Ribā' thoroughly.

Ribā': It literally means an excess or addition. It signifies an addition over
and above the principal sum that is lent and includes usury as well as interest.
In the Qur'ān, Ribā' is discussed immediately after Zakāh and Sadaqah which
implies that both these things stand in striking contrast to each other. Zakāh
and Sadaqah form broad basis of human sympathy and brotherhood while
usury annihilates all such feelings and leads to the extreme of miserliness.
Prophet(SAW) has observed;

"Avoid the seven noxious things: associating partner with
Allāh, Magic, Killing of One whom Allāh has declared
inviolate without a just cause, consuming the property of
an orphan, and consuming of usury(Ribā')." 

There are some ingredients of the usurious transactions;

(i) The two things of exchange between the two parties must be
homogeneous or of the same character, but differing in size, quality, or
measurement, for example if gold is exchanged for gold of the same
weight, and quality in hand to hand transaction, it is not interest. If
unequal, the excess is interest.

(ii) In case, there is a stipulation or demand for the excess over and
above the principal sum to be paid at a future date, the excess is
considered as interest. Prophet Muhammad(SAW) cursed all those
engaged in any interest oriented transaction-be the one who accepts
interest, the one who paid-the one who records and the one who witness to such transaction. 

Islam stresses risk sharing in all the transactions, individual and institutional, irrespective of the outcome as it believes in equality and unity of mankind and closes doors for categorizations or classification of men on the basis of their economy. *Ribā'* kills the spirit of human equality and unity by extracting one-sided benefit least caring for the actual position of the business of the lender. Besides, it mostly broadens the gap between the rich and poor, thereby goes against the policy of social justice envisaged in Islam. More the gap between the developed riches and the third world poor, more will grow anarchy and chaos. Though a grave sin, there is no *Hadd* or legal punishment to *Ribā’,* but is left to be judged in the Hereafter by Almighty Himself.
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