The Role Of The Religious Dimension
In International Relations

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Abstract

The link between religion and politics is a historical relationship that has many sides ranging from influence and effectiveness to decline and marginalization. However, history has no civilization without religion, values, and traditions. The relationship between religion and international relations is one of the main topics raised in the intellectual and cultural scene. It is clear now that religion has moved from being absent and neglected to being a key player in interpreting current international relations. The current paper focuses on the religious dimension and its expected active role in current international relations, which are considered effective and impartial mediators to bring peace to the various conflict areas around the world. Moreover, the research sheds light on the attempt of the religious dimension to resolve current conflicts and existing crises between states and conflicting parties, leading to a peaceful political settlement, trying to defuse crises before they occur and prevent the causes of future conflicts, which will be reflected in global security, peace, and stability.

Keywords: Islam; International relations; Islamic policies.

A. Introduction

Several reasons are among the research justifications that led to choosing this topic. These reasons include the return of religion to the international scene as an active element in politics, international forums, perceptions, and international relations. Other reasons include the need for an honest mediator between the warring and conflicting parties in regional and international conflicts to defuse crises, mitigate their effects and repercussions, and prevent future occurrences. The emergence of refugees and displacement problems led to the spread of camps as a transcontinental phenomenon that

covered the world, so it does not find a place without refugees, displaced people, or their equivalents. They all need radical solutions that contribute to their return to their home in a safe and orderly manner to ensure international security and stability.

The importance of the research lies in its treatment of some of the current issues raised in the debate and dialogue scenes. The most important questions are: Can the religious dimension effectively affect regional and international changes? What bases should the religious dimension use to contribute to resolving conflicts between Muslims and others and try to resolve crises and encircle conflicts and areas of tension in the world to support global peace and stability? What makes the current paper important is that it also contains substantial information about basic definitions and concepts about religion, the state, international relations, and the role of the religious dimension in international relations at the time of the Islam message, all related to the research subject.

The research objectives are summarized as follows:

•   Introducing important concepts and terms such as religion, Islamic religion, the state, international relations, international relations in Islam, treaties, and others.

•   Answering the research questions: What is the role of the religious dimension in international relations? What is the role of the religious dimension in the current international relations between Muslims and others? What is the possibility of the religious dimension currently playing the role required to resolve conflicts and crises and encircle conflicts and areas of tension in the world to support global peace and stability?

•   To highlight the uniqueness of Islamic civilization in integrating its material, moral and human advancement and its inclusion of sophistication and balance in all fields of life. It is no wonder because the Islamic civilization, which is out of one who is wise and well-knowing, includes noble principles that call for reconciliation and peace. The Islamic civilization did not know any reprehensible fanaticism that led to people drawn into hostility, hatred, division, and conflict, so the non-Muslims lived under the banner of Islam in the shadows of justice, tolerance, righteousness, fairness, security, and safety.

For the literature and previous studies, the research materials, including books, papers, articles, chapters, lectures, seminars, meetings, and forums, are present in the Islamic library and on the Internet.

The author relied on the case study approach in his research, which combines descriptive, inductive, and deductive approaches. These approaches were necessary for the research. The author reviewed several books, articles, sayings, and opinions quoted in the main research subject, the role of the religious dimension in international relations, to reach comprehensive answers to the research questions.

The current paper is divided into three chapters, a conclusion, and a list of sources and references. The first chapter is entitled: Definitions and Concepts. It is divided into two parts: the concept of religion and the concept of the state. The second chapter, entitled: International Relations, deals with international relations linguistically and idiomatically and then international relations in Islam. The second chapter is divided into four issues: the characteristics of international relations in Islam, the foundations on which international relations are based in Islam, the objectives of international relations between Muslims and others, and peace in international relations in Islam. The third chapter, The Role of the Religious Dimension in International Relations, deals with the role of the religious dimension in the early days of Islam. Then, the conclusion includes a summary of the research and a reference to the role of the religious dimension in current international relations. Finally, the most important results and recommendations, then the references.

B. Definitions and Concepts

1. The concept of religion
Religiosity is an embedded tendency in the depths of the human soul. The religious instinct is common among human races, and the aspiration beyond nature is one of the eternal global human tendencies. There have been human groups without sciences, arts, and civilizations, but we hardly find a human group without religion. Religion is a general and comprehensive phenomenon inherent to humans wherever they are found, and it has been acknowledged by temples, pyramids, and sacred houses of worship, and the prehistoric remnants of the inscriptions, symbols, and monuments of a religious nature witnessed it. Religion is the set of beliefs and ideas accepted by a person that answer the various important questions that have been around since time immemorial and still haunt a large group of people today. Religion explains the purpose of human existence on this earth,

as it is about the idea of the deity and deals largely with morals, and it sets the frameworks that regulate a few, or all, aspects of life[1]

1.1. Religion in the language:

Religion in Arabic: Addyn (Arabic: الدين, English: Religion) is derived from the three-letter root verb dana (Arabic: دان). This verb is sometimes transitive by itself, sometimes by the letter lām (Arabic: ل), and sometimes by the letter bāʾ (Arabic: ب), and the meaning varies according to what it is transitive with. If the verb is transitive by itself, it is danaho (Arabic: دانه) meaning possess it, rule it, anguish it, and hold it accountable. If the verb dana is transitive by the letter lam, it is dana laho (Arabic: دان له) meaning he submits to him and obeys him. If the verb dana is transitive by the letter baa, then it is dana bihi (Arabic: دان به), meaning took it as a religion and a sect, got used to it, accustomed to it, and believed in it[2]. Ibn Faris said: "The three letters that mean religion in Arabic are dāl, yāʾ, and nūn (Arabic: د, ي andن), and they are one root to which all its branches are due. It is a kind of submission and humiliation. Religion is obedience. It is said: dana laho(Arabic: دان له) means owes a debt to him[3], therefore, subordinates and obeys. Additionally, it is said in Arabic: قومٌ دِينٌ (qauom daien) means religious people that are obedient and submissive[4]. As in the hadith of Ali ibn Abi Talib: the Messenger of Allah PBUH said to him: [I want from them (from Quraysh) a word that all Arabs owe to them][5] meaning they obey them and are subject to them[6]. However, in custom, not all submission and subjugation are called religiosity. For instance, the submissiveness of the slave to his master, the obedience of the son to his father, and the servant's deference to his master do not embody the kind of religion we mean.

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[1] Al-Madinah International University. 2019. Religions and Sects, Master's Degree Curricula. Al-Madinah International University.

[2] Ibn Manzoor, Abi al-Fadl Jamal al-Din Muhammad ibn Makram. 1997. Lisan al-Arab. Dar Sader, Beirut, sixth edition.

[3] Ibn Faris, and Hussein Ahmed bin Faris bin Zakari. 1999. Dictionary of Language Measures. Investigation: Abd al-Salam Muhammad Harun Dar al-Jeel Beirut Lebanon Edition: Second

[4] See Ibn Faris, the previous reference.

[5] Al-Tirmidhi. 1998. Al-jamih Alkabeer of Al-Hafiz Al-Tirmidhi. Investigated by Dr. Bashar Aw-wad Maarouf, Dar al-Gharb al-Islami, Beirut, second edition, 1419 AH - 1998 AD. And the second version was achieved by Ibrahim Awad / Al- Babi Al-Halabi Library, Cairo, first edition, 1382 AH 1962 AD.

[6] See Manzoor, page 5.

Furthermore, not every trend or doctrine is called a religion. The language dictionaries reported several meanings of religion, including:

1.   Rewarding, as in kama tadin tudan (Arabic: كَمَا تَدِينُ تُدان), meaning what goes around comes around, or as you condemn, you will be condemned. It means also you will be recompensed for your work and according to what you have done. Additionally, yawm addyn (Arabic: يوم الدّين, English: The Day of Judgment) is the day of recompense.

2.   Obedience: addyn comes in the sense of obedience, submission, and humiliation, and it also means habit. Ibn Faris said that their saying that a habit is called religion is true because if the soul becomes accustomed to something, it passes with it and submits to it.

3.   Monotheism: addyn comes with the meaning of monotheism. Allah the Almighty said: [The religion in the sight of Allah is Islam] (Al-Imran: 19).

4.   Reckoning: As Allah, the Almighty said: [Those who rejected the Day of Judgment] (Al-Mutaffifīn: 11).

5.   Ruling: as Allah, the Almighty said: [Thus did We plan for Joseph. He could not have taken his brother within the religion of the king] (Yusuf: 76).

6.   It comes with the meaning of the sect (Arabic: الملّة, romanized: almilla), Allah the Almighty said: [It is He who sent His Messenger with guidance and the religion of truth] (At-Tawba: 33). Finally, there are other meanings mentioned in the dictionaries[7].

1.2. Religion as a term

The definition of religion idiomatically differed widely, as each one defined it according to their persuasions and what they see as the most important characteristics of religion. Some defined it as the divine law received through revelation, which is the most common definition among Muslims[8]. It is noted in this definition that religion is restricted to the revealed religion only. However, it is true that everything that people adopt and worship, whether it is true or false, can be called a religion. The evidence is Allah the Almighty's saying: [He who chooses a religion other than Islam, it will not be accepted by him, and in the Everlasting Life, he will be among the losers.] (Al Imran: 85). Another piece of evidence is Allah the Almighty's saying: [You have your religion, and I have mine.] (Al-Kafirun: 6), so Allah called the

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[7] See Ibn Faris, page 5.

[8] Al-Durar al-Saniyyah, a group of researchers under the supervision of Sheikh Alawi bin Abdul Qadir al-Saqqaf. Encyclopedia of Religions and Religions. The Comprehensive Endowment Library.

paganism of the Arab polytheists a religion. The scholar Al-Sherwani[9], May Allah the Almighty have mercy on him, defined religion and said[10]: "Religion is a divine posit driving men of understanding by their commendable choice to the good in itself." It was said before that religion is a belief in the holiness of an essence and behavior that indicates submission to that essence in humiliation, love, desire, and dread[11]. Al-Jurjani made it clear that the difference between religion and faith is that they are united to him in essence but different in consideration. The Sharia, in terms of being obeyed, is called a religion, and insofar as it is combined, it is called a sect, and insofar as it is referred to, it is called a madhhab. It was said that the difference between religion, the sect, and madhhab is that religion is attributed to Allah the Almighty, the sect is attributed to the Messenger prayer and peace be upon him (PBUH), and madhhab is attributed to the interpreter (mujtahid)[12].

1.3. The difference between religion and Islamic ideology

Islamic ideology is not the Islamic religion, rather, it is what the Islamic mentality has created in its attempt to bring Islam as a religion to reality and its application, so it is governed by temporal and spatial frameworks. Islamic ideology is mental diligence in understanding religious texts that may be right or wrong, as it is not infallible in all of that. The difference between Islam and Islamic ideology is the difference between what is attributed to Allah and what is attributed to humans. The most famous definition of religion

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[9] Abd al-Hamid al-Shirwani, by tracing his words in the masterpiece, it appears that he is one of the students of Sheikh Ibrahim al-Bijuri. He was one of those who descended from Makkah al-Mukarramah, and died in Makkah in the year 1301 AH and was mentioned by Dr. Reda al-Senussi, among the sheikhs of the scholar Abdullah bin Hassan bin Zainal Bella, the Indonesian Makkah al-Shafi'i. See The Role of the Kingdom's Scholars in Serving the Sunnah and the Prophet's Biography (p. 40), author: A. Dr. Saleh bin Ghanem bin Abdullah bin Suleiman bin Ali Al-Sadlan. Publisher: King Fahd Complex for the Printing of the Noble Qur'an.

[10] See Al-Shirwani, Abd Al-Hamid, Footnotes to Al-Shirwani on Tuhfat Al-Muhtaj Bi Sharh Al-Minhaj, Dar Al-Fikr - Beirut, 1/ 2021. And see: Al-Ramli, Abu Al-Abbas Ahmad Al-Ramli Al-Ansari (deceased: 1004 AH), Al-Ramli's footnote on Asna Al-Mattalib, Sharh Rawd Al-Talib, Dar Al-Kitab Al-Islami illustrated on the edition of Al-Maimani Press, Cairo, 1313 AH, 1/4.
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[11] Al-Aql and Al-Qafari, Nasser, and Nasser, The Summary of Contemporary Religions and Doctrines, Dar Al-Sami'i, Riyadh, first edition, 1413 AH - 1992 AD, p. 10.

[12] Al-Jurjani, Sharif Ali bin Muhammad. 2007. The first edition of the Definitions, Investigated by Adel Anwar Khader, Dar al-Maarifa Beirut.

in Islamic ideology and the most widely used one is what has been attributed to Al-Thanawi in his saying: "It is a divine posit that guides the humans of understanding by choosing it to righteousness in the situation and success in the end, and this includes beliefs and actions, and it is called the sect of every prophet, and it may be specific to Islam as in the Almighty's saying: [Indeed, the religion in the sight of Allah is Islam] (Al-Imran: 19), and it is connected to Allah Glory be to Him for its revelation from Him, and to the Prophet for its appearance from Him, and the Ummah for their condemnation of it and their submission to it".

1.4. The concept of religion in Islam

Religion is the way or system that governs the movement of the universe, humans, and life and governs the relationships and connections between their parts in integration and consistency. Allah the Almighty said: [For each of you, We have made a law and a way] (Al-Maida: 48). Accordingly, we should teach our children, in homes and schools, that religion is a system for directing human activity in the life of this world, and for rewarding a person for his work in the afterlife, and every religion is a way of life, and every way of life is a religion. Religious education, natural science, and human science curricula must confirm this conception of religion and its relationship to the universe, humans, and life[13].

2. The concept of state

The term state has been used since ancient times, as Greek philosophers included it in their writings. For example, Aristotle addressed the concept of the state as meeting various individual needs such as economics and security. The state is defined simply as an area of land that has been internationally recognized and is inhibited by a group of residents who are regulated by the social, political, and economic authorities. The definition of state and society is closely related, so it is difficult to perceive one in isolation from the other, and it is impossible to follow their development through history separately. The state is a living entity that has its nature, governed by the law of causation, and it is a natural and necessary human

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[13] Madkour Ali Ahmed. 2001. Education Curricula: Its Foundations and Applications. Dar Al-Fikr Al-Arabi.

institution, and it is also a political and social unit with which civilization can only be established[14].

2.1. The state in Arabic

The state in Arabic has different linguistic connotations from the other languages. The linguistic roots of the word "state" can be found in the old Latin expression "status," which is a neutral word that means the way of living or its condition, so it is closely related to the meanings of constancy and stability. Therefore, there are numerous definitions, including:

1. The word aldawla (Arabic: الدولة, English: state) is derived from the Arabic letters: dāl, wāw, and lām (Arabic: د, و, and ل), and it is a single root, indicating the transformation of something from a place. Both words aldawla and alawla (Arabic: الدولة and الأولة) have the same meaning. Aldawla is used to denote the seizure, reversal of time, and the thing in circulation. It also means domination. For example, Arabs say, أديل لنا على أعدائنا meaning we are overtaken by our enemies (we defeated them)[15].

2. Aldawla (English: state) is not a mere act or transition but rather the reversal of time and eternity from one state to another (Al-Fayrouzabadi, 2005).

3. Aldawla means moving from one state to another, and the Arabic verb dawla (Arabic: داول) means making it sometimes for these and sometimes for those. Allah the Almighty says [And such days are We alternate between people] (Al-Imran: 140).

2.2. The meaning of state in Western culture:

The linguistic meaning of the word "state" in Arabic dictionaries differs from its meaning in Western ones. The state for Westerners did not find an expression to indicate its meaning more than the word Status in Latin, Stato in Italian, Etat in French, and State in English, to indicate that the command and the ruling do not change, and it should not be changed, but rather it is permanent and established and stable. The traditional meaning of the state for Westerners reflects a philosophy that does not hide its social and economic dimensions. Its main objective is to support and glorify the state and to exclude the possibility of changing it, while it does not have that sacred characteristic for most Arabs and Muslims[16].

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[14] Ibn Khaldun, Abd al-Rahman bin Muhammad al-Hadrami. 2004. The History of Ibn Khaldun. Dar al-Qalam, Beirut.

[15] See Manzoor, Page 5.

[16] Haidar, Mahmoud.2019. The State, Its Philosophy and History from the Greeks to Postmodernism. Link: https://www.icss.iq/?id=3266.

2.3. The state as a term

The modern concept of the state becomes clear in that it is the complexity of contemporary social and political structures, so the relationship between the loyalty of the citizens to the ruler and their ownership and authority over the lands. It gave the ruler's authority a regional dimension within his territory[17]. There are many definitions of the concept of state, including:

1.   The state is a permanent legal unit, which includes a social body that has the right to exercise certain legal powers on a stable nation on a specific territory, and the state exercises the rights of sovereignty by its own will using force that it monopolizes.

2.   A state is a group of people who reside permanently in a specific region, and it has its legal personality, system, rulers, and political independence.

3.   The state is a group of individuals (the people) who live on a specific territory (the land), and subject to a ruling political authority (the government), and enjoy international recognition as a condition for the possession of international status[18].

4.   The state is that legal person who represents a nation (inhabiting a specific land) and in whose hand is the public authority, or as they call it, sovereignty[19].

Some define the state as an organized political entity represented by a group of individuals who reside on a specific land and are subject to a specific political, legal, and social organization imposed by a higher authority[20]. Based on the foregoing, the state can be defined idiomatically as a group of people residing on a specific territory and governed by one authority.

2.4. State components

The establishment of the state has several pillars and elements that are required to be available and exist, and they are represented by the following:

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[17]   Watts,   Arthur.   2017.   State/Nation-State.   Encyclopaedia Princetoniensis. Princeton, Princeton University Press. Available from: https://pesd. Princeton. Edu.

[18] Heywood, Andrew. Key concepts in politics and international relations. Bloomsbury Publishing, 2015.

[19] Metwally, Dr. Abdel Hamid. 1979. Constitutional Law, and Political Systems. Mansha'at al-Maaref, Alexandria.

[20] Barakat, N. Al-Rawaf, O and Al-Hilweh, M. 1989. Principles of Political Science. Dar Al-Karmel for Publishing and Distribution, 3rd Edition, Riyadh.

1.   An area includes the land as well as the airspace above the land of the state and its territorial waters, if any. Territorial waters are defined as the strip of the ocean or the seawater adjacent to the state, and it is under its sovereignty, and this strip usually extends for five to twenty kilometers in width.

2.   A group of residents inhibiting it and holding its nationality.

3.   A governing political authority, which is represented by the presence of the government that deals with a specific internal policy with its people, and this authority is responsible for the optimal exploitation of the state's resources. The government also must provide security for the state from any external aggressions or internal disorders and a foreign policy to deal with other countries[21].

2.5. The state and the government

The two concepts are often used interchangeably as synonyms, though a distinction should be made between state and government. The government is part of the state, which is the political framework and the executive arm that governs state institutions. The state is a political grouping that establishes an entity with sovereign jurisdiction within a specific regional scale and exercises authority through a system of permanent institutions. The government is the political system through which the country or the society is managed and organized, or it is a form of exercising successive power in societies.

 2.6. The concept of the modern state

The concept of the modern state emerged in Europe during the sixteenth and seventeenth centuries after the papal authority was destroyed and the collapse of feudalism, which was based on combining land ownership and other privileges such as commanding the army or collecting taxes without the king having real authority except on the land that he carved out. The assembly of the fiefs' residents led to the so-called nation, such as the Italian nation and the French nation, and then was born what is known as the state with the presence of political power[22]. Political power is the modern form of a political group. The idea of the international family was defined during

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[21] Hussein, Batoul2011. The concept of the state and its pillars in contemporary Islamic thought. The University of Baghdad, College of Political Science, Baghdad
[22] Al-Zuhaili, Wahba. 1997. Islamic jurisprudence and its evidence. Dar Al-Fikr, Damascus, third edition.

the Westphalian Conference in 1648 AD and was initially limited to Western European countries, then joined by other non-European Christian countries, then expanded in 1856 AD to include Turkey and other non-Christian countries such as Japan and China[23].

C. International relations
1. Relations in Arabic

Alealaqat and alealayiq (Arabic: العلاقات and العلائق), meaning relations and relationships, is a plural of the word alaqa (Arabic: علاقة, English: relation). It is derived from the letters ʿayn, lām, and qāf (Arabic: ع, لand ق), and it is a broad and sound origin that goes back to one meaning, which is that a thing is entrusted with a higher thing, or it entangled in it and clings to it. For example, علق فلانٌ بفلانٍ meaning someone quarreled with someone; and علق القاضي الحكم meaning the judge suspended the verdict; علق على كلام غيره meaning he commented on the words of others or followed it with criticism. Alalaqa (Arabic: العَلاقة), which is written with a short slanting line (or fat-ha) over the letter ʿayn, is used in intelligible and mental matters, such as love and rivalry. If the noun alalaqa is written with a short slanting line (or kas-ra) under the letter ʿayn, it is used in the senses and external material matters[24]. Abu Al-Baqa Al-Kafwi said: alalaqa is a connection between the real and the figurative meaning, and this is considered according to the strength of the connection.

The word aldwalia (Arabic: الدولية, English: international) is a synthetic origin for the word aldawla (English: state), which is derived from the word dwal (Arabic: دول, English: states), and it is a single origin that indicates the transformation of something from one place to another[25].

2. International relations as a term

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[23] Al-Tirmidhi. 1998. Al-jamih Alkabeer of Al-Hafiz Al-Tirmidhi. Investigated by Dr. Bashar Aw-wad Maarouf, Dar al-Gharb al-Islami, Beirut, second edition, 1419 AH - 1998 AD. And the second version was achieved by Ibrahim Awad / Al- Babi Al-Halabi Library, Cairo, first edition, 1382 AH 1962 AD.

[24] Al-Thanawi, Muhammad bin Ali Ibn Al-Qadi Al-Farouqi Al-Hanafi (deceased: 1158 AH), Encyclopedia of Scouting the Conventions of Arts and Sciences, presented, supervised and reviewed by: Dr. Rafik Al-Ajam, investigation: Dr. Ali Dahrouj, the transfer of the Persian text to Arabic: d. Abdullah Al-Khalidi, foreign translation: d. George Zenani, Library of Lebanon Publishers, Beirut, Edition: First, 1996 AD, 1/814

[25] See Ibn Faris, page 5.

The term international relations consider the nature of the international community and the logic of transactions and relationships that take place within the framework of international law[26].

International law is concerned with regulating relations between states or international bodies through the overlapping exchanges that take place across national borders through social entities or public and private groups. International relations can be comprehensively defined as all kinds of ties and exchanges that take place outside the borders of one country. International relations often mean relations between states because they make decisions affecting war and peace, and their governments have the power to regulate business, trade, travel, resources management, use political ideas, justice, nationality, communications, armed forces, and practice other matters related to international affairs[27].

3. International Relations in Islam

Since its inception, Islam has faced extremely complex political and economic conditions and succeeded in dealing with them with a distinct approach that differs from the methods of previous countries. Islam made treaties, received trustees, helped the weak, corresponded with kings, sent delegations, allied with tribes, and negotiated and established foreign relations. All that was based on an Islamic conception derived from the Book of Allah (The Quran) and the Sunnah of His Prophet, Muhammad PBUH. Muslims of every age and time must commit to that productive and disciplined activity under the guidance of the Messenger PBUH.

4. The origin of international relations between Muslims and others

The relationship between Muslims with other nations is not, in reality, a relationship of peace or war, regardless of their different colors, languages, and religions. It is a relationship of da'wah (English: call to Islam). The Muslim nation is a nation of global da'wah that exceeds in faith, transcendence, and spontaneity all the geographical, political, ethnic, or linguistic borders and barriers that lead to it or at which other principles collapse. Thus, it opens the gates of heaven's mercy

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26 Metwally, Dr. Abd Al-Hamid. 1979. Constitutional Law, and Political Systems. Mansha'at al-Maaref, Alexandria.
27 Khayat, Abdulaziz. 1991. Treaties and Agreements. Journal of the Islamic Fiqh Academy No. 7 – Part 4.

to all the people of the earth[28]. The basis of the relationship of Muslims with other nations does not differ from what scholars of international law have decided as a basis for the relations of the present countries that Islam tends to peace and not to war. Islam does not allow killing a soul simply because they believe in something other than Islam. Islam does not allow Muslims to fight their opponents for violating their religion but rather authorizes them and makes it obligatory to fight them if they attack Muslims or stand in the way of the Islamic call. Islam has decided equality between the Muslims and the dhimmis (English: Jews and Christians living under early Muslim rule), so they have the same rights and duties as Muslims. Islam guaranteed the dhimmis their freedom, so it commanded the Muslims to leave them and what they worship and not to expose them to what they believed. Based on this equality, they have the right to deal with Muslims in all permissible transactions. So, Islam allows Muslims to be neighbors with the dhimmis, to eat their food, and to intermarriage and marriage with them. Allah the Almighty said: [The food of those to whom the Book was given is lawful to you, and your food is lawful to them. Lawful to you (in marriage) are the free believing women and the free women from among those who were given the Book before you] (Al-Maida: 5). A non-Muslim wife has the same rights over her husband as a Muslim wife. In the light of these tolerant rules, justice, and equality provisions, non-Muslims have lived with Muslims in the lands of Islam throughout the years, neither complaining of injustice nor underestimating a right. Islam has organized the dealings of Muslims with non-Muslims by the systems of treaties and guaranteed them by concluding contracts and signing treaties with the command to fulfill and adhere to the principles of justice, piety, non-aggression, and benevolence in Islam's dealings even with the enemy.

5. Characteristics of international relations in Islam

1.   The Islamic system of international relations is characterized by the stability of the sources (The Quran and the Sunnah) and the non-subordination of its origins to changes and events. At the same time, it is also characterized by flexibility, according to the jurisprudence of jurists and scholars, in responding to the variables of the means and tools of the situation, time, and place.

2.   International relations are part of Islamic jurisprudence which is based on the Sharia, represented by The Quran and Sunnah,

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[28] Al-Ahmad, Ahmed Mahmoud. 1998. "What is the relationship of the Muslim nation with other nations?" Islamic Printing and Publishing Office.

which is based on divine revelation. This revelation is found in the Quran and the Sunnah of His great Messenger, who does not speak out of his desire. The provisions of international relations in Islam are restricted by Sharia, and Islamic Sharia or religion has a clear and solemn position in the interpretation of its concept and dimensions. Sharia is the motive that drives the goals of international relations, so it is impossible to separate religion from international relations, as happens in other religions. This confers perfection in Sharia, gives her confidence and respect, and guarantees her commitment and compliance.[29]

3.   International relations in Islam are not emotional or put interests ahead of principles, but rather start from the values of justice, equality, peace, tolerance, freedom, preserving human dignity, helping the oppressed, fulfilling covenants, and other values, morals, principles, and virtues that the noble Sharia advocated and urged their consolidation and application at all levels. This connection between morals and legislation gave prestige and respect to the ruling in the minds of those addressed by the legislation and inherited dominion over the souls. Islamic jurisprudence had both civil law and a moral imperative at the same time[30].

4.   The concept of international relations in Islam is broad, comprehensive, and not limited to states. Rather, it includes the nation with all its institutions, sectors, and individuals, as any individual can give safety to another. International law is the law of states only. It does not directly entail international rights or duties for the individual. For Islam, it recognizes the international legal personality without distinction between men and women and without discrimination based on gender, language, or region[31].

5.   International relations in Islam are built on self-discipline. The Islamic system is based on self-adherence to the rules of international relations because it is part of its internal law1. This means that even without a treaty or international custom, and regardless of the state's power and sovereignty, Islamic international law is based on the will of the state. It is a self-commitment caused by the legal mandate, given that the provisions of Islamic Sharia are a binding discourse for the individual, the group, and the nation alike.

[29] Domairiah, Othman. 1999. The Origins of International Relations in the Jurisprudence of Imam Al-Shaiban. Dar Al-Ma'ali.
[30] Zarqa, Mustafa Ahmed. 2004. The General Jurisprudential Introduction. Dar Al-Qalam, Damascus, second edition.
[31] Ghunaimi, Muhammad Talaat. 2007. The Law of Peace in Islam: A Comparative Study. Mansha'at Al-Maaref, Alexandria

For international law, various schools have emerged to explain the nature of international law, its sources, and the basis for binding its rules[32].

6. The foundations of international relations in Islam:

Islam, the final divine message, is a religion revealed to all humankind. Its universality is evident in its ability to coexist with all groups, sects, and human entities, according to known regulations and specific rules, the most important of which are:

• Freedom of belief: recognizing that the difference between humankind in religion is the will of Allah the Almighty; Allah has given humans the freedom to choose, think, believe, and choose. This freedom means the freedom of the individual from restrictions and his ability to act voluntarily; The free, then, is the one who owns himself and is not subject to slavery or captivity, and it converges in existence with the free human being in whom the high human value is manifested. The free man is the one who has sovereignty over himself, and if this is achieved for him, he is free.

• Human cooperation: Civility forces people to meet, cooperate and exchange interests. A person cannot fulfill their needs alone, and that applies to nations as needs and interests push them to get acquainted, cooperate and complement each other in harmony with human nature, so life is not upright without it[33]. Inclusion and isolation paralyze society[34]. Humanitarian cooperation is considered one of the foundations for building and reconstructing the land to exploit the elements of human well-being and extract the resources of the earth[35]. The Holy Prophet, Muhammad PBUH, witnessed and praised Hilf al-Fudul (Arabic: حلف الفضول, English: al-Fudul alliance, which is a confederacy created by the Meccans in the year 590 AD) in the house of Abdullah bin Judaan and said: "what I like is that I have the red camels with it, and if I were called upon it in Islam, I would have answered." [36] In this alliance, Quraysh had agreed that if they

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[32] Hisham. Investigation: Omar Abd alSalam Al-Salami. House of Revival of Arab Heritage, Beirut, first edition.

[33] Al-Bahi, Muhammad. 1982. Islamic Thought and Contemporary Society, Lebanese Book House and School Library, Beirut.

[34] Abu Lail, Mahmoud Ahmed, Foundations of International Relations in Islam, Ph.D. thesis. 1978 AD. Al-Azhar University

[35] Al Bahaji, E. and Al-Masry, Y. 2013. International Systems between Sharia and Law, The National Center for Legal Publications, Cairo, first edition.

[36] Ibn Hisham, Abu Muhammad Abd Al-Malik ibn Hisham ibn Ayoub al-Humairi al-Ma'afri. 1955. The biography of Ibn Hisham.

found oppressed people in Makkah or not in Makkah, they would rise with him until their injustice was repelled, and that is why it is called al-fudul (meaning virtue). Islam also emphasizes good neighborliness (Al-Mawardi) and details with utmost precision the rights and duties resulting from this rule, and in that Allah, the Almighty says: [The neighbor of (your) kin and the alien neighbor] (Al-Nisaa: 36). The Prophet PBUH affirms the right of the neighbor in hadiths and several occasions the need to respect the mutual neighborhood, not only among individuals but also between nations, states, and peoples. International covenants, in the second paragraph of Article 1 of the Charter of the United Nations, emphasize the development of friendly relations between states based on equal rights among peoples and that each of them has the right to take appropriate measures to promote world peace, cooperation, and good-neighborliness, and this requires no threatening or use of armed forces.

• Justice: Islam is very keen on justice. Because of its honorable and lofty status, it is the basis on which nations depend for their progress and survival, and then it is commanded in various ways in the Holy Quran to uphold the values of justice and demonstrate the importance of adhering to it. Allah the Almighty says: [O you who believe! Stand firmly for justice, and witness for Allah, even if against yourselves, your parents, or your relatives. Whether one is rich or poor, Allah takes care of both. So do not follow your desires, lest you swerve] (Al-Nisaa: 135). Allah the Almighty says: (stand firmly) is hyperbole and means to do justice again, which is justice in your testimony against yourselves, and a person's testimony against himself is their acknowledgment of rights over him. Then Allah mentioned the parents for the necessity of honoring them and exalting their esteem, then praised the relatives, as they are the position of affection and tribalism (sense of belonging). The foreigner among the people was more likely to establish justice for themselves, so the words in the surah came in the protection of the rights of people in money[37]. Justice is a right for enemies as it is a right for friends, and the Holy Quran states that it is not correct to prescribe enmity to injustice, for justice with enemies is closer to piety. Allah the Almighty says: [And let not hatred of any people prevent you from

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[37] Al-Qurtubi, Muhammad bin Ahmed bin Abi Bakr. 1964. The Compilation of the Rulings of the Noble Qur'an and the Explanation of its Contents from the Sunnah and the Qur'anic Interpretation (Interpretation of Al-Qurtubi). Achieved by Ahmed Al-Baradouni and Ibrahim Atfayesh, Dar Al-Kutub Al-Masryah, Cairo, second edition.

acting justly. Adhere to justice, for that is nearer to piety] (Al-Maida: 8). Sharia is Allah's justice among His servants, His mercy among His creatures, His shadow on His earth, and the wisdom that indicates Him and indicates the sincerity of His Messenger PBUH.

• Fulfilling the covenant: Fulfilling the covenant is a noble manner, and it is considered one of the prophets' manners. Allah the Almighty says [Also mentioned in the Book Ismail: He was (strictly) true to what he promised, and he was an apostle (and) a prophet] (Maryam: 54). Moreover, Allah the Almighty says [And keep your promise. Surely, the promise will be questioned] (Al-Israa: 34). This means that one must fulfill the contracts with people, individuals, and nations, for Allah, may His Glory be exalted, questions who violate the covenant by breaking it. Allah commands people not to break the permissible covenants between you and whom you have covenanted, so you will not betray and be treacherous to whom you have promised[38]. Hence, Islam has made fulfilling the covenant an important foundation of human, social, and international relations, and the Almighty says: [O you who believe, fulfill the contracts] (Al-Maida: 1). Some say that this sura was descended in the people of the Book (Christians and Jews), as Almighty says [Allah received a pledge from those who were given the Scripture: "You shall proclaim it to the people, and not conceal it."] (Al-Imran: 187). Al-Qurtubi said: It is general, and it is correct[39].

The Unity of Human Origin and Human Dignity: Based on Allah the Almighty saying [O, people! We created you from a male and a female, and We made you races and tribes so that you may come to know one another. The best among you before Allah is the most righteous. Allah is Knowing and Aware] (Al-Hujurat:13). Islam demolished the foundation of the caste system. From the Islamic point of view, people are equal and do not differ except in piety and righteous deeds. Allah the Almighty says [O, people! Be conscious of your Lord, who created you from a single soul, and created its mate from it] (Al-Nisaa: 1). This refers to the unity of origin, which requires no differentiation by gender or class. Moreover, Islam calls for providing a dignified life to all human beings and the achievement of well-being and advancement in an atmosphere of love and peace as a

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[38] Al-Tabari, Abu Jaafar Muhammad bin Jarir. 2000. Jami` al-Bayan fi Interpretation of the Qur'an. Al- Resalah Foundation, first edition.
[39] See Al Qurtubi page 20.

real result of the message of Islam[40]. Islam aimed to raise the dignity of man as a human being. Therefore, Islam glorifies human values and prefers human beings over many other creatures and in this, Allah says [We have honored the Children of Adam, and We carried them on land and sea, and We provided them with good things, and We greatly favored them over many of those We created] (Al-Israa: 70). The first honor was by commanding the angels to prostrate to Adam, for that was a tribute to human creation from the beginning. Then, Allah created man in the best stature. Then it was from His honor that Allah the Almighty gave humans the discerning mind, gave them a will by which they choose good and evil, so they rise above the angels if he chooses well. Allah overcomes all the difficulties that stand in humans' way and made the heavens, the earth, the stars, and every in existence subservient to man, as the Almighty said [And He placed at your service whatever is in the heavens and whatever is on earth—all is from Him. Surely in this are signs for a people who think] (Al-Jathiya: 13)[41]

Acquaintance and coexistence: For Allah saying, Glory be to Him: [O, people! We created you from a male and a female, and We made you races and tribes so that you may come to know one another. The best among you before Allah is the most righteous] (Al-Hujurat: 13). As mentioned in the hadith, the Prophet, Muhammad PBUH, used to say at the end of every prayer: "I am a witness that all Allah's servants are brothers." This great foundation is one of the origins of Islam, and the need for it increased with the beginning of the third millennium as new facts emerged for international changes. These changes led to increased risks because of the negative repercussions of the globalization phenomenon as the greatest threat to nations and people, which affects the cultural, personal, and civilizational identity as well as the historical personality of human societies to the core. Furthermore, it is not possible to imagine any cooperation without recognizing the principle of cultural diversity, through which all civilizations share the belief in the values of brotherhood, justice, and tolerance. The history of Muslims is full of images of upscale dealings with non-Muslims. Allah the Almighty has defined the basis for this

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[40] Samiran, Al-Rawahneh, Al-Amoush, and Al-Hajjah. 2010. Islamic Systems. Al al-Bayt University, Jordan, third edition p. 165.

[41] Abu Zahra, Muhammad bin Ahmed bin Mustafa bin Ahmed, known as Abu Zahra (died: 1394 AH), Zahrat al-Tafsir, Arab Thought House.

coexistence by saying [As for those who did not fight you because of your faith, nor expelled you from your homes: Allah does not prohibit you from dealing kindly and equitably with them. Allah loves the equitable] (Al-Mumtahana: 8).

7. The goals of the common international relations between Muslims and others

The formulation of international relations objectives must be carried out in light of the Islamic approach to foreign relations defined by the legal rulings. Countries should not set their objectives for foreign relations in the absence of Islam. Moreover, many general issues (ethical values, humanitarian principles, women's issues, security, and others) form common concerns between Muslims and others. The threats that threaten them together are a lot. These shared concerns may form a basis for coexistence and cooperation in consolidating the goals of sound and balanced international relations between Muslims and others, the most important of which are:

1.   Protecting the homeland: currently known as national security. It requires the state sovereignty over its territory, the protection of its geographical borders, and avoiding the interference of other countries, militarily or politically.

2.   Mutual interests: every country seeks to provide self-resources that will make it independent from any external need, but this is, in fact, difficult to achieve. Therefore, countries resort to supplementing their deficiency through their external relations and exchanging benefits with other countries.

3.   Security pact: Security is one of the necessities of every political system that seeks stability. If internal security is a specific matter to each country, there is common external security among the countries of the world governed by agreements that guarantee non-aggression by one country against another, and certain countries may ally themselves and agree to confront any aggression that threatens a country in the alliance.

4.   World peace: The conflicts between countries threaten the security of the world. Therefore, the interest required that a global system be established to foster world peace, prevent disputes between countries, and provide a mechanism for resolving disputes between them to preserve global peace and security. Currently, the United Nations and similar organizations are playing play this role.

Hereafter, the research will focus on the importance of the last-mentioned goal due to its significant impact on international relations between Muslims and other nations.

8. Peace in International Relations in Islam

The historical reality testifies that Islamic ideology approved the rules of brotherhood and equality between people and legislated the just judgments that regulate the relationships between these entities. It was an example of humanity establishing justice that leads to peace[42].

As recognized by many Western thinkers, Muslims have established humanitarian rules for war and were prominent in regulating external relations with other countries in peacetime[43]. This is clear in Allah the Almighty's saying: [Perhaps Allah will plant affection between you and those of them you consider enemies. Allah is Capable. Allah is Forgiving and Merciful. As for those who did not fight you because of your faith nor expelled you from your homes: Allah does not prohibit you from dealing kindly and equitably with them. Allah loves the equitable] (Al-Mumtahana: 7-8).

These verses indicate that Allah the Almighty allowed Muslims to keep a good relationship with those who did not make conflicts with the believers and did not fight them[44]. This shows the permissibility of establishing relations with countries that were not hostile to Muslims, just as that ruling was against the polytheists before the conquest. For the dhimmis, the ruling remained in force against them, and this is a clear indication of the universality of the great Islamic legislation. Islam aims for peace around the individual, family, and society to achieve the desired peace with other nations and countries, as Muslims are one nation, and humanity is one family. Therefore, Muslims are assigned humanitarian consequences towards this humanity because they are the good middle nation that was brought out for the good of humanity. Allah the Almighty says [O you who believe! Enter submission wholeheartedly] (Al-Baqarah: 208). The sura indicates that the word Islam has the same meaning as peace, as Islam is known for its tolerance. Moreover, this sura gives a clear direction to be as a unit without division and dispersal[45]. It also required Muslims to say what they say of those who are keen on peace and that they work for the safety of the dear peace, not the cheap

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[42] See Abu Lail, page 18.
[43] Afifi, Muhammad Sadiq. 2008. Islam and International Relations.
[44] See Al Qurtubi page 20.
[45] See Al Qurtubi page 20

peace[46]. Allah the Almighty says [And if any of the associators seek asylum with you, give him asylum, so that he may hear the Word of Allah; then escort him to his place of safety. That is because they are a people who do not know] (At-Tawba: 6). In this sura, the Almighty addressed His Prophet, Muhammad PBUH, if one of these polytheists has entrusted you and asked for safety, let them hear the Noble Quran first, and be aware of its rules, commands, and prohibitions, and know more about your massage to monotheism, so give them the security they need to hear the words of Allah the Almighty carefully[47]. Islamic Sharia has applied special treatment to non-Muslim peaceful foreigners. The high moral level of this treatment can only be realized when it is compared to how various systems that preceded or coexisted, or came after Islam treated foreigners. Peace is inherent in the truth of Islam and strongly linked to the belief in Allah the Almighty[48].

D. The role of the religious dimension in international relations

Religion has played a significant role in the history of international relations since ancient times, which is indicated by major historical events. The relationship between religion and politics in the world is a historical relationship that has many facets. Sometimes this relationship could be a reason for establishing peace, and at other times, it may lead to an explosion of conflicts due to the relative weight of religion in fueling conflicts compared to other political and economic factors[49]. The topic of the relationship between religion and international relations is one of the most critical issues raised in the intellectual and cultural scene. Moreover, by tracking the presence of religion in international relations, it becomes clear that there is no civilization in history without religion, values, and traditions, and it is also clear that religion has changed from being absent and neglected

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[46] Bahi, Muhammad, Islam in the life of a Muslim. 1977. House of Islamic Thought in Hadith.

[47] See Al-Tabari page 20

[48] Sultan, Hamed. 1965. Public International Law in Peacetime. Cairo, second edition; Al-Qaisi, Abu Muhammad Makki bin Abi Talib Hamoush bin Mukhtar. 2008. Al-Hidaya Reaching the End. Investigation: A group of university theses at the College of Graduate Studies and Scientific Research - University of Sharjah, under the supervision of Al-Shahid Al-Bushikhi, Quran and Sunnah Research Group, College of Sharia and Islamic Studies, University of Sharjah; See Abu Lail, page 18.

[49] Al-Sijini, Nabil Hassan Raouf, The Role of Religion in International-African Relations, summary of an unpublished master's thesis, Iraqi-African Center for Strategic Studies, 2021 AD, http://ciaes.net/.

in the theories of international relations to become a major variable in the interpretation of international relation. If we go back to the harbingers of the Renaissance in Europe and the need, at that time, to put an end to the interference of the clergy in science, inventions, and discoveries, the Peace of Westphalia treaties in 1648 put an end to the religious conflict and put a cornerstone to establish the nation-state on secular foundations, and the exclusion of religion from government. Several publications have emerged glorifying the nation-state, emphasizing religion's separation from international affairs and the exclusion of wars for religious motives. Alberico Gentili points out that every society has its religion, and it is impossible to decide which of these religions is the best. Hence, igniting war for religious reasons will make the prospect of peace invisible, and the clergy must therefore commit themselves not to engage in matters outside their circle.

The most important characteristic of this period is the emergence of several thinkers and philosophers who heralded the end of religion, such as Hegel, Feuerbach, Karl Marx, Auguste Comte, Nietzsche, Freud, and in a later period Habermas[50]. However, the religious aspect gradually began to return to the scene in the second half of the twentieth century, and the collapse of the Soviet Union led to radical transformations in all political, economic, military, and value levels globally. The decline of the ideological factor revived national and ethnic identities and gave a new breath to ethnic and religious conflict in many regions of the world. For example, Yugoslavia was disintegrated into new states based on religion and ethnicity. The French writer André Frossard reported that the twenty-first century would be a religious century par excellence. The international relations circles and several strategists agree that the religious factor is one of the strongest motivating influences on people and conflicts, especially in geostrategic sensitive areas (the Middle East, Balkans, Central Asia, and Northern and Southern Mediterranean). The German philosopher Jürgen Habermas believes that the predictions of the end of religion and its demise are now in need of a deep critical rearview cause religion has known a strong return in the field of public life, and in his view, there are signs of a new global emergence of

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[50] Abd Al-Hai, Walid. 1994. Transformation of Muslim Women in International Relations Theories: "Future Studies," Al-Shorouk Publishing Corporation, Algeria, AD.

religion in the world[51]. Bertrand Badie, in his book Le retournement du monde, referred to the return of the term sacred to the international relations scene because religion is a distinct phenomenon for all past, present, and subsequent human societies. According to Alvin and Heidi Toffler, the increasing influence of world religions from Islam to Russian Orthodoxy, passing through the rapidly multiplying new era sets, does not need to be documented, as everyone will be a key player in the global system of the twenty-first century twenty. Huntington believes that a person can be half French and half Algerian, but it is very difficult to be half Muslim and half Christian. He also believes that civilization has a substantive and objective nature as the highest form of expression of identity, and each civilization entity has intrinsic and fixed characteristics that make it distinct from other cultural entities.

Religion constitutes a central force that moves and mobilizes people, so it can largely be defined by religion which is the hallmark of distinction between civilizations[52]. Accordingly, the world is divided into eight civilizational groups: Western civilization, Latin American, Islamic, Chinese Confucian, Japanese, Indian, Slavic Orthodox, and perhaps African. Among Islamic civilizations, it can distinguish between a group of sub-civilizations: Arab, Turkish, Persian, and Malaysian.

1. The role of the religious dimension in international relations in the early days of Islam

The origin of international relations in Islam goes back to the civil period of the mission of the Messenger, Muhammad PBUH. By looking at the prophetic biography of the master of creation, we find that Muslims succeeded in organizing their relations with the external environment with great success, whether with the Arab princes or with the surrounding countries such as the Persians and the Romans. Muslims built Strong relations with Abyssinia, and this is evidenced by the letters and embassies that the Messenger sent after the Treaty of Hudaybiyyah to Caesar and Khosrow, Heraclius the Great of Rome, the Coptic Muqawqis and al-Mundhir king of the Ghassanids, and to most

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[51] Boudon, Raymond, and François Bourricaud. 1989. A critical dictionary of sociology. University of Chicago Press.
[52] Huntington, Samuel P., Robert Jervis. 1997. The clash of civilizations and the remaking of world order. Finance and Development-English Edition 34.2: 51-51.

of the kings of the Arabian Peninsula and its surroundings[53]. The content of those embassies referred to the civilized nature of the Islamic prophetic message and this is embodied through what was given to Muhammad PBUH from the pithiness of speech with the phrase: Aslim Taslam (Arabic: أسلم تسلم) is a phrase meaning "submit (to God, i.e., by accepting Islam) and you will get salvation." Studies and research agree that the principles of international relations began to be embodied and developed in the era of the Rashidun Caliphate and later in the Umayyad era. Although wars continued between them and the Romans, there were treaties between them, such as the treaty between Mu'awiya ibn Abī Sufyān, may Allah be pleased with him, with the Roman emperor, and the treaty between Saleh Abdul Malik bin Marwan and Al-Jarajmah over a thousand dinars every Friday[54]. Likewise, in the time of the Abbasid state, treaties with the surrounding countries and the world were documented in a special court, based on justice, good neighborliness, and harmony, according to a flexible approach that expresses the advancement of Islamic civilization and culture and establishes the principles of truth and justice on earth[55]. The Islamic approach to international relations was continuous even in the harshest stages that Muslims went through. In the era of the Crusades, the treaty of Jaffa (Treaty of Ramla) between Saladin (Yusuf ibn Ayyub ibn Shadi) and Richard the Lionheart, and the Muslims were distinguished for looking after the sanctity of the Messengers, unlike others, so Islam forbade killing them or transgressing against them[56]

2. International Relations during the Prophet's Era

After the Prophet PBUH migrated to Medina and after the Great Battle of Badr, and when Allah the Almighty destined victory for his Prophet and revealed his religion over all religions, Islam stabilized on earth. Muslims have thereafter a state, with its capital in Medina, which includes all believers in Allah, who are monotheists to Him, and the banner of monotheism flies over it, and the Islamic state establishes truth and justice among people and calls for noble morals. The first political action that the Messenger took after his arrival in Medina was to ally with the Jews based on cooperation in righteousness,

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[53] Al-Zuhaili, Wahba. 2000. International Relations in Islam. Dar Al-Maktabi, Damascus, first edition.
[54] Al-Balazri, Ahmed bin Yahya bin Jaber. 1988. Fotouh Al-Buldan. Dar Al-Hilal, Beirut
[55] See Abu Lail, page 18.
[56] See Al-Zuhaili, page 27.

protection of virtue, and prevention of harm. This alliance was called: Al-Sahifa, (Arabic: الصحيفة), meaning the newspaper, which included many rulings that showed how to achieve cooperation between Muslims and Jews. The Prophet PBUH also made treaties with the Arab tribes based on tolerance and mercy, including the Treaty of Hudaybiyah. He concluded international cooperation in the field of agriculture with the Jews of Khaibar, where the Messenger of Allah approved them on their land, and they have half of the fruits or crops that come out of it. Evidence for this is what was narrated by Ibn Umar: [(Allah's Messenger had agreed with the people of Khaibar to give (to the Muslim authority) half what it produced of fruits or crops)] that is: from the land of fruits or crops, and in another narration: (The Messenger of Allah gave Khaibar to the Jews on condition that they work and cultivate it, and they have half of what comes out of it).

When the Prophet came to Medina and made a covenant with the Jews, he left them the freedom of belief so that no one was forced to adhere to any of the religions, and that meant the peak of religious tolerance that Islam approved and called for. Muslims applied that in the first constitution proclaimed by Islam in Medina: "The Jews have their religion, and the Muslims have theirs, their loyal and themselves." As for individual crimes, only the one who committed them should be taken into account, without transgressing the whole group, "except for those who are unjust and sinful, for he does not commit sins except for himself and his family." It is clear from the foregoing that the administration of the Messenger in Medina was aimed at forming a coherent nation in which individuals have the freedom to work and express their opinion, and the central authority has the right to administer security, justice, war, and peace if piety and virtuous morals are the basis of their actions and behavior.

4. Public Relations Management (Islamic Diplomacy)

The word "embassy" was known in Mecca before Islam, and this function was for Bani Uday, and Omar Ibn Al-Khattab took over from them (23 AH),[57] but the word "diplomatic" was not known in early Islam, and it seems that it entered the language dictionaries later. In the era of the message, certain words were used, such as embassy, messenger, and post. The established relationships by the Messenger were limited to personal conversations, sending books, and sending

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[57] Ibn al-Jawzi, Abu al-Faraj Abd AAl-Rahman ibn Ali al-Jazi al-Qurashi al-Baghdadi. 1984. Biography and virtues of Omar ibn Abd l-Aziz, the ascetic Caliph. Dar al-Kutub al -Ilmiyya.

missions to tribes and kings to introduce Islam and call to it. Hence, the postal function (embassy) was one of the important administrative functions that received great attention from the state. The Prophet sent more than two hundred books, charters, and treaties, and the sources have mentioned the names of the messengers he sent to the kings inviting them to Islam[58]. The greatest gain that the Prophet achieved from his correspondence was that it came as an international media campaign to show that Islam is for all people[59].

5. Examples of a few treaties that took place during the era of prophecy

Linguistically, almueahada (Arabic: المعاهدة, English: treaty) is derived from the Arabic letters ع, هـ, and د (Romanized: ayn, haa, and dal), which form an origin that indicates the preservation of something and the creation of the covenant with it. Aleahd (Arabic: العهد, English: covenant) also means the preservation and observance of the thing now and then. It is also: a contract, a pact, an oath, a will, and an advance to a person with a thing or an order, and its plural is treaties. Almueahada and altaeahud (English: treaty and pledge) have the same meaning: contracting and alliance. Arab says taeahad alqawm (Arabic: تعاهد القوم), meaning the people covenanted; that is: they allied themselves. Al-mueahada is on the verb form Mufaala, indicating participation. It must be between two parties, and means a treaty is a covenant between two or more groups[60].

The treaty, according to the fuqahā (Islamic jurists): makes peace between Muslims and polytheists for specified years, or it is: leaving the fighting temporarily[61]. The legitimacy of these treaties is evidenced by Allah the Almighty saying: [But if they incline towards peace, then incline towards it, and put your trust in Allah. He is the Hearer, the Knower] (Al-Anfal: 61). In the noble sura, there is an indication of the legitimacy of reconciliation and making peace if the polytheists demand it and are inclined to it. If there is an interest in peace, then there is nothing wrong with Muslims starting with it if they need it. [Allah] the Almighty says: [If he belonged to a people with whom you have a treaty] (Al-Nisaa: 92). This noble sura was revealed to

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[58] Karmi, Ahmed Ajaj. 2006. Management in the Era of the Prophet, PBUH. Dar es Salaam: Cairo, first edition, 1427 AH.

[59] Khalil, Imad. 1983. A Study in the Biography. Al-Zahraa Modern Press, Mosul, seventh edition.

[60] See Khalil, Imad. 1983. The previous reference.

[61] Sarakhsi, Muhammad bin Ahmed bin Abi Sahl Shams Al-Imaam. 1971. Explaining the great seer. Eastern Advertising Company.

explain the consequences of killing a man of the infidels with whom we have a covenant. It contains evidence of the legality of entering the covenant or treaty that Allah the Almighty called in this sura a covenant because it is a covenant and a certain contract. The conclusion is that in the safety and nonaggression treaties, there is a way to stabilize security and peace and that treaties do not derive their strength from their texts but rather from the resolve of their contracting parties to fulfill them. Therefore, the Quran urges fulfillment and considers fulfilling the covenant and the covenant strength, and violating it is taking the causes of weakness.

The agreements and covenants made by the Prophet, whether with existing political entities or Arab tribes, demonstrated the intelligence of Islamic diplomacy in dealing with events. This diplomacy was based on the interest of Islam and Muslims and considered the elements and requirements of reality[62]. In the Treaty of Hudaybiyyah (6 AH)[63], with its well-known conditions, the features of this diplomacy appeared in the movement to link the different regions with covenants, treaties, and safety books to impose isolation on Mecca, spread Islam among the tribes, and unilaterally with Khaibar, to prevent its alliance with the Quraish so that there would not be a force that supports the opposition tribes in the north. This is evident from the words of Al-Balazri (279 AH): "The interest resulting from the completion of the Treaty of Hudaybiyah is what appeared from its brilliant results, and its apparent benefits, which were the consequences of the conquest of Mecca, the conversion of all its people to Islam, and the entry of people into the religion of Allah in droves." The sources mentioned to us a wide range of contracts and treaties, including treaties with the delegations of Arab tribes from Hamadan, AnNakha, Kalb, Thaqif, Udhrah, Al-Jarba, and others. The content of these treaties was close, as it was mentioned in the book of the Prophet to Jarbaa and Udhrah tribes, "that they are safe in the security of Allah and the security of Muhammad, and that they owe

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[62] See Karmi, page 31.

[63] The conditions of the peace stipulated the following: "They agreed to put the war on behalf of the people for ten years... Whoever came to Muhammad from the Quraysh without the permission of his guardian, he returned him to them, and whoever came from those who were with Muhammad did not return him to him ... and that he who loved to enter into Muhammad's contract and covenant He entered, and whoever wanted to enter into the Quraish contract and their covenant entered it. See: Ibn Hisham, page 19; Al-Balazri, Ahmed bin Yahya, A. 1996. Camel from the Ansab al-Ashraf, achieved by: Suhail Zakkar and Riyad Zarkali, Dar Al-Fikr, Beirut, Edition: First.

one hundred dinars every Rajab (the seventh month of the Islamic calendar), and that Allah will guarantee them blessings and goodness to those Muslims who seek refuge in them" [64] So, the rest of the treaties were only in some details that pertain to each nation and not others[65].

This is the covenant of Khalid ibn al-Walid to the people of al-Hira during the era of Abu Bakr al-Siddiq and the covenant of Abu Ubaidah ibn al-Jarrah to the people of al-Sham during the era of Umar ibn al-Khattab. These treaties had their impact throughout the Persian Empire and the Roman Empire because of their loyalty and good treatment until non-Muslims found what they did not see from those who believed in their religion.

From the foregoing peaceful rulings that Islam legislated for the treatment of non-Muslims and from the texts of the covenants that the leaders made in their reconciliation, it is clear that Islam does not refuse the peace of those who do not believe in it as long as they are not aggressors. Moreover, Islam has no objection to preventing any Islamic state from exchanging, with a non-Islamic state, commercial relations, ambassadors to look into interests, and treaties to guarantee the rights of the individuals of each of the two countries and to conduct justice between them. Furthermore, Islam doesn't object to the good cohabitation of Muslims with non-Muslims, equality between them in rights and freedoms, and the exchange of needs, righteousness, and justice.

E. Conclusion

Religion has become a pivotal position in most of the conflicts and wars in the last decade of the twentieth century and the first years of the twenty-first century. Returning to religion has become a social, political, and security phenomenon. The contemporary world is witnessing a religious revival that affects various aspects of life and reshapes States and societies, and religious movements in most parts of the world are presenting a new sense of identity and belonging. Globalization and communication technologies have added new opportunities and challenges as countries have begun to give up many of their functions and sovereignty for the benefit of many other parties, internally and externally. The influence of religion increased after The September 11 attacks in the United States, and foreign policies with more influential religious considerations were followed. The citizens of the United States of America began to press directly for

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[64] See Ibn Hisham, page 19.
[65] See Karmi, page 31.

the introduction of religion in international relations immediately after these events. Thus, the influence of religion in international relations has become clearer. Given that the world's greatest country has become a religion, it plays a pivotal role in influencing its policies.

Based on all the above, the religious dimension must have an active role in current international relations. This is reflected in bringing peace to the various conflict areas around the world. Moreover, trying to resolve the current conflicts between states and conflicting parties, playing an effective role in mediation aimed at a peaceful political settlement, and trying to defuse crises before they occur. Furthermore, to prevent the causes of future conflicts and wars, which spoils global stability and peace, and the destruction and devastation that they leave behind at all levels, and what results from those conflicts in terms of mass displacement, humanitarian asylum, and forced displacement of some groups, sects, and peoples, which eliminates all forms of peace, prosperity, and well-being of conflict areas and their surroundings.

It is well known that in wars conflicts, and conflicts, especially in societies that are characterized by religious, ethnic, and sectarian diversity, often the element of religion is a cause or influence in the conflict. Religious or sectarian affiliation is often used as one of the conflict elements, so there is a discussion about how to activate the role of clerics and religious institutions in the post-conflict or conflict stage in contributing to achieving social cohesion and promoting reconciliation and stability. The role of the religious dimension of international relations in Islam, in the management of relations with the outside world in the current circumstances, must be based on the rules whose principles are laid down by Sharia. These principles are based on the foundations of wisdom, mediation, moderation, and effective intervention for mediation or reconciliation between the conflicting parties under the slogan of Sharia launched by the Holy Quran [for reconciliation is best] (Al-Nisaa: 128). Additionally, doing all means to end strife and stop conflicts and wars, whether these conflicts are regional or international, while adhering to the Charter of the United Nations, respecting international charters and laws, and establishing relations with all countries of the world based on mutual respect and non-interference in the internal affairs of others. Furthermore, adopting a moderation approach in resolving international disputes through dialogue and peaceful means. The Security Council must play the primary role in doing what is necessary and appropriate to support and complement the efforts made by the

Member States in this context. Increase the involvement of regional organizations in solutions and compromises for durable political solutions, ensuring that all parties to the conflict are involved in good faith so that no one seeks to undermine the measures or exploit them for their political ends.

F. The most important search results

To highlight the uniqueness of Islamic civilization in the integration of its material, moral and human advancement and its inclusion of sophistication and balance in all fields of life. It is no wonder because the Islamic civilization, which is out of One who is wise and well-knowing, includes noble principles that call for reconciliation and peace. The Islamic civilization did not know any kind of reprehensible fanaticism that led to people drawn into hostility, hatred, division, and conflict, so the non-Muslims lived under the banner of Islam in the shadows of justice, tolerance, righteousness, fairness, security, and safety.

Emphasizing the important role played by clerics, Islamic and legal organizations, and bodies in the field of reconciliation, arbitration, dispute resolution, and defusing crises regionally and internationally through:

• Supporting reconciliation between the warring parties: The support of religious clerics to prepare for reconciliation and to support the achievement of reconciliation is crucially important. The participation of the clergy and religious leaders in the community reconciliation process helps a lot in achieving stability quickly and in balance. To support reconciliation, the clergy and preachers and their followers can be invited to support the reconciliation or to support the process as a process that achieves security and stability, and it is an issue that religions call on and work for to achieve physical, psychological, and spiritual stability.

The pursuit of justice between the conflicting parties. It is known that after the occurrence of any conflict, it requires the beginning of the process of achieving justice in the origins and causes of the conflict. This requires the support of various institutions, organizations, and sectors, including religious ones, because it requires adopting new legislation. The clergy must have a positive role in issuing new legislation related to achieving justice because it is the most important point in the process of reconciliation proceeding safely.

Advocating the necessity of social cohesion: After people displacement and asylum occur due to conflicts and wars, the support of the clergy for social cohesion programs is important and necessary because it helps to rebuild trust between citizens and conflicting parties in general. It also contributes to increasing effective communication and supporting cooperation programs between those affected by the conflict (the displaced, refugees, or followers of different religious components), which means building a base for stability and civil peace.

Confronting hate speech based on affiliations: with the outbreak and end of any conflict and its impact declining, the impact of hate speech, violence, and extremism is present for the post-conflict phase, so activating the role of clerics and religious scholars in confronting hate speech based on affiliations or based on religious and ethnic identities is important. So, the religious discourse tends to promote communication and acceptance of others who are different religiously, ethnically, or sectarian in the process of achieving peace and achieving and developing stability in post-conflict societies.

The following are the most important recommendations reached by the research:

Strengthening the role of Islamic bodies and organizations that have taken upon themselves the task of spreading the culture of peace and security advocated by Islam among peoples and supporting all efforts aimed in this framework.

Spreading the human rights culture and the dangers of conflicts on individuals, states, and nations, and its effective impact on mitigating conflicts and maintaining peace, especially when it is based on the local history and context and addresses the root causes of conflict.

•ocus religious discourse on defusing hate speech between different sects, races, colors, and ethnicities in all forums and occasions and official, popular, and international circles.

Demanding reform of the laws and regulations of the Security Council and the United Nations and proposing the formation of an international force emanating from the Security Council that intervenes to resolve any dispute between states away from interests, axes, and partisanships, following what Allah has asked the believers to reform among themselves by saying: [And if two groups of believers fight each other, reconcile between them. But if one group aggresses against the other, fight the aggressing group until it complies with Allah's rule. Once it has complied, reconcile between them with

justice, and be equitable. Allah loves the equitable] (Al-Hujurat: 9). Al-Qurtubi said: The order to reform is addressed to all people, male and female, free or slave[66].

Communicate with international organizations and bodies to search for the causes of old and recent regional and international conflicts and crises, to work on stopping their fueling, prevent their recurrence, and monitor their effects.

Encouraging research, conferences, and symposia that discuss conflict resolution and suppression of conflict hotspots while expanding participation as much as possible and hosting experts from all disciplines.

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[66] See Al Qurtubi page 20

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