

INTERNATIONAL POLITICAL RELATIONS IN THE ERA OF ISLAM

العلاقات السياسية الدولية في عصر الإسلام

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أبو الفردوس بينات باشا البجالي

مؤخرة. أستاذ قسم علوم القرآن والتفسير كلية العلوم الإسلامية الجامعة الإسلامية العالمية للدراسات الشرعية والإنسانية

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Abstract

This research, which I called (International Political Relations in the Age of Islam (Analytical study), by which various scientific problems are studied using several methods such as synthesis, evaluation and disassembly.

It has been divided into two sections:

The first topic: dealt with international political relations in the era of Islam.

The second topic: Clarifying the relationship between religion and politics. It also dealt with diplomacy.

The characteristics of the current international economic relations. In order to achieve this approach, there was a study of the conditions in which the conditions of international relations were mentioned and to identify its elements and components, and then to clarify the teachings that guide it. The problem of this research is to clarify the points of agreement and differences between the theory of balance of power and collective security in politics and Islam. Its importance depends on the fact that Islam is a religion of peace, freedom, fraternity and equality. This is why Islam advocated the international idea and the basis upon which international law is based.

Its goal is that relations are based on peace, and that Islam used the means of persuasion, not coercion. I made a conclusion to the research, including the recommendations and the most important results that I reached. It is the essence of a tough, dry, tangled material.

Finally, I say that this work can only be a modest attempt to introduce these topics to students of political sciences in particular.

Keywords: relations, political, international, era, peace, religion.

ملخص البحث

إن هذا البحث الذي سمّيته (العلاقات السياسية الدولية في عصر الإسلام) (دراسة تحليلية) ، وهو الذي يتم بواسطته دراسة الإشكالات العلمية المختلفة من عدة طرق كالتركيب والتقييم والتفكيك. وقد قسمته إلى مبحثين:

المبحث الأول: تناولت فيه العلاقات السياسية الدولية في عصر الإسلام.

المبحث الثاني: ، توضيح العلاقة بين الدين والسياسة. كما تناولت الدبلوماسية وخصائص العلاقات الاقتصادية الدولية الراهنة

وفي سبيل تحقيق هذا المنهج كانت هناك دراسة للأحوال التي ورد فيها أحوال العلاقات الدولية والتعرف على عناصرها ومكوناتها، ومن ثم بيان ما ترشد إليه من تعاليم. فإشكالية هذا البحث توضيح أوجه الاتفاق والاختلاف بين نظرية توازن القوى والأمن الجماعي في السياسة والإسلام. ويتوقف أهميتها في أن الإسلام دين سلام وحرية وإخاء ومساواة. لهذا نادى الإسلام بالفكرة الدولية والأساس الذي يقوم عليه القانون الدولي. وهدفها أن العلاقات تقوم على السلام، وإن الإسلام استخدم وسائل الإقناع وليس الإكراه. وقد جعلت خاتمة للبحث متضمنة الوصايا وأهم النتائج التي توصلت إليها. وإنه خلاصة مادة صعبة جافة متشابكة الأطراف. وأخيرا أقول إن هذا العمل لا يمكن أن يكون إلا محاولة متواضعة لتقديم هذه الموضوعات لطلبة العلوم السياسية بشكل خاص.

The first topic: International political relations in the era of Islam preamble:

The international political relations proceed in a manner consistent with consolidating peace and strengthening the bonds of cooperation between different peoples, and since there are those who see in Islam the same meaning of democratic life and equality between small and large nations, and the freedom of each of them to express their opinion on every issue presented to international bodies and the efforts of common countries to achieve cooperation and fraternity; To consolidate peace and pay for war.

The emergence of Islam and the formation of an Islamic empire threatening Europe by wresting sovereignty from Christianity was a new event in the history of international relations, and Islamic scholars differed in the interpretation of relations between Muslims and other peoples that did not embrace Islam: Some of them said: The relations between the Islamic nation and other nations are not Islam is based only on the basis of war and fighting, and some of them said, and the researcher tends to the second opinion; Because Islam does not allow the killing of a person just because he does not believe in it, and what confirms this is the saying of God Almighty: "And fight all the polytheists as they fight you all together," and also His saying: "...whoever kills a soul without a soul, or corruption in the land, it is as if he has killed all people." And it was narrated that the Prophet, may God's prayers and peace be upon him, said: "I have been commanded to fight the people until they testify that there is no god but God".

Islam has a special viewpoint in international relations, because it was not destined to prevail and spread throughout the world. Rather, circumstances wanted it to settle in a specific geographical area, despite the extent that it reached east to India and China and west to Andalusia and Western Europe, and this resulted from this The establishment of an Islamic state depends in its composition on religious unity regardless of the difference of its members in language and gender, that unity is what is called the Islamic nation or the house of Islam.

The first requirement: the Arabs before Islam

Most of the Arabs lived before Islam in the Arabian Peninsula, a desert land with a harsh climate, and others lived in small states, on the borders of the Arabian Peninsula, as is the case in Yemen and the Levant. From that, the era in which the Arabs lived at that time was called (the pre-Islamic era), in addition to that, the Arabs were living in the form of tribes, each of which was a political unit independent of other tribes, and the sheikh of the tribe was its chief and sole ruler. And there was no unified legal system governing these tribes, but each tribe had its own system, which was inspired by its customs and traditions that are binding on all individuals belonging to it, and which may not be violated or deviated from.

As for the relationship of the Arab tribes to each other, it was distinguished by the alliances that were made between the different groups of these tribes, those alliances that were based on covenants agreed upon between them, and the contacts between these tribes were through (messengers) whom the Arabs knew among themselves on their respect. and the immunity of their persons and non-aggression against them.

This is in addition to the wars that erupted between these tribes from time to time, for various reasons that may be valid at times, and other times, such as the Al-Basous war, the Dahes and Al-Ghabra war, and others.

Accordingly, among the most important features that distinguished the relations of Arabs with others, including:

- 1The alliances that were established between different groups among the Arab tribes.
- 2The wars that broke out from time to time.
- 3The Arabs knew the regulations related to the provisions of the treatment of messengers (diplomatic missions.)
- 4Declaration of war
- 5Special treatment of the enemy in person and money.
- 6To stop fighting during the sacred months.

The second requirement: Islam and international relations

The Nation of Islam was not an innovation among these nations, as the Prophet, may God bless him and grant him peace, realized from the beginning of the call to God the importance of relations between international groups, and this matter was not purely a coincidence. Muhammad, may God's prayers and peace be upon him, and then those who believed with him to spread this call to all horizons, God Almighty says: (You were the best nation brought out for people, enjoining what is right and forbidding what is wrong, and believing in God) God Almighty did not send Muhammad, may God bless him and grant him peace, to the Arabs only, but rather sent him To all of the worlds, and in that the Almighty says: (And We have not sent you but as a mercy to the worlds) and He says: (And We have not sent you except to all people as a herald and a warner, but most people do not know) Likewise, the saying of the Prophet, may God bless him and grant him peace, in the hadith of Jabir, may God be pleased with him: Someone before me will give them: I have been helped by fear, a month's journey, and the earth has been made for me a mosque and a purification, so any man from my ummah who is overtaken by prayer, let him pray. nations, so he must contact everyone who can contact A group of people in order to convey the message of God Almighty to them, so he, peace and blessings of God be upon him, began with his closest clan secretly as his Lord Almighty commanded him when he said: (And warn your closest clan), so his wife Khadija, Ali bin Abi Talib, Zaid bin Haritha, and Abu Bakr, may God be pleased with them, believed in him. All of them." Then those who followed them followed those who believed in the

call of Muhammad, may God's prayers and peace be upon him, and after the Prophet, may God bless him and grant him peace, gathered around the Prophet, may God bless him and grant him peace, those who believed in him from among his family and his clan, and a kind of strength came to him with them, God commanded his Messenger – may God's prayers and peace be upon him – to speak out With his invitation, and to convey it to all people, by saying: (So declare what you are commanded and turn away from the polytheists) "Indeed, people began to embrace Islam in droves, and after that Quraysh began waging a harsh war against the Prophet Muhammad, peace and blessings be upon him, and those who believed with him from among the weak among his companions. And when the Prophet, may God's prayers and peace be upon him, saw that he could not offer them any protection from it, he ordered them to go out to Abyssinia, saying to them: If you go out to the land of Abyssinia, there is a king in it that no one will be unjust to, and it is a land of sincerity until God makes you relief." It appears that the Messenger of God, may God bless him and grant him peace Yahya and Salam took his first steps towards establishing foreign relations beyond the borders of the Arabian Peninsula, searching for a land in which Muslims would worship their Lord away from harming the Quraish, and this was justified by what he knew about the king of Abyssinia of justice and that no one would be wronged by him, and perhaps God after that Something happens. As for the second step in the field of international relations, it was after the death of a supporter of the Messenger of God, may God bless him and grant him peace, his uncle Abu Talib, and his wife Khadija, where he went to Thaqif in Taif, in the hope that he would find help and protection there, and that was from the severity of the abuse he faced from his people. This was a clear step in the relations of the Prophet, may God bless him and grant him peace, outside Mecca. Amer and others, and by this he was seeking to expand the circle of the call to God Almighty, as he hoped these delegations to believe in his message, and then receive it to their people, so the Prophet had ensured that the news of this call would reach the tribes of these delegations, and he is a position in Makkah, in a way that guarantees him a wider spread All this is in addition to the delegations that used to hear his call and then they came to him even from him, like the delegation of the Christians of Abyssinia who converted to Islam after they sat down to him and got to know his qualities that are found in their books." They spread this religion in their city, and then they bring it in the next Hajj season with those who are safe with them, and the number of these was twelve men." On Islam, protection and victory." This pledge of allegiance was one of the most important manifestations of foreign relations established by the Prophet in the biography of Islam and Muslims, as it paved the way for the migration of Muslims to Medina, and after them his migration that resulted in the establishment of the Islamic state with all its elements and pillars. Based on that, the Messenger of God ordered the Muslims to migrate to Medina, and then he joined them there, where he was received by those who embraced Islam from the people of Medina and those who immigrated to it in the best way.

It is well known that the first step he took, peace be upon him, was to build the center of governance in the state, which is the mosque, which will then be a center for commanding everything related to the internal and external affairs of the state. Where it is known that the state has three pillars, the nation, the authority, and the region, the region was Yathrib, which was named after the city of the Messenger of God, and the people were the Muslims from the immigrants and supporters, who lived in the city, in addition to other Muslims in other countries. The authority was the authority of the Islamic legislation, which was revealed to the Messenger of God, may God's prayers and peace be upon him, and his first steps in Medina related to the relations of Muslims with others was the establishment of a special system governing these relations, especially since Medina was a stable for the Jews and the polytheists of the Arabs who had not yet converted to Islam from the people of Medina. And the Muslims, who are a mixture of immigrants and supporters, was the so-called (Sahifa), in which the Prophet, may God bless him and grant him peace, organized the relations between all the sects in the city, with the difference between these civil, social and political relations, where he clarified the rights and duties of each of them. This step is clear and clear evidence that the Prophet, may God bless him and grant him peace, and those who believed with him have now become a force to be reckoned with, as the Jews agreed with the Prophet, may God's prayers and peace be upon him, on what is in this paper, and they are the people of strength and valor in Medina, but their truce with him indicates that They knew the extent of his power, and from here it becomes clear to us the reason for his keenness in regulating the state's foreign relations with non-Muslims.

It is worth saying that all the previous actions of the Messenger, whether they were in Mecca before the Hijrah or in Madinah after the Hijrah, were all sound international relations.

As for the aspect of war in Islamic international relations, it began in Medina, where he was authorized to fight, and he was prevented from it in Mecca, and the permission to fight came to him in the Almighty's saying: It was revealed in combat, as the commentators said, and it was the beginning of another type of foreign relations for the Islamic state, which is war with all those who seek this state and protect its egg.

And when matters settled for the Prophet in Medina, that is, when he finished organizing the relationship of its residents of different sects with each other, he took a bold step in the field of foreign relations, which was to address the kings of non-Islamic countries and invite them to Islam, as his Lord commanded him, so he sent to Caesar, the king of Rome, and Khosrow The king of Persia, the Negus king of Abyssinia, and al-Maqwas, the king of Egypt, as well as he was sent to the king of al-Yamamah and the king of Bahrain, and this step means the maturity of the Islamic state on the one hand, and on the other hand, the clarity of the importance of the external relations of the Prophet, may God bless him and grant him peace, and thus the specific strength that it enjoys This country, where addressing the countries of the world, and inviting them to the religion of Islam was not a simple matter, and finally it is worth saying that the Prophet, may God bless him and grant him peace, was not always the initiator of establishing relations with other tribes and

gatherings around him. Rather, it was noted that many of the tribes And delegations came to the Prophet, may God's prayers and peace be upon him, declaring their conversion to Islam and their accession to this nascent state, such as the delegation of Bani Tamim, the delegation of Bani Hanifa, the delegation of Kinda, and other delegations that believed that Islam is the religion of the present and the future, and that there is no choice but to embrace it and be loyal to it, especially After the conquest of Mecca The people's knowledge that the stubbornness and arrogance of the Quraish were not right, and this step also came to confirm what we said earlier, which is the emergence of the strength of the Islamic state, and the conviction of many of those around it that Its newly formed entity, and it possesses the strength and belief that makes it the state of the future.

This was a general picture of how the relations of the Islamic state with other groups and other countries emerged, and how the Prophet, may God bless him and grant him peace, was able, through these early relationships that he formed with Arab delegations during the Hajj seasons, and through his messengers to their countries, to spread the call of God Almighty, and to inform the people Islam as commanded by its Lord.

The second topic: the horizon of international relations in Islam

Under no circumstances, in ancient and modern times, can societies be isolated from one another. Because man is, of course, a civil person, and he needs cooperation with others, inside and outside his society, and because the interests of nations and peoples need exchange, cooperation and development, and as societies progress and prosper, they necessarily become on the verge of extending bridges of meeting and establishing facilitation crossings in the movements of their subjects and other subjects, to achieve multiple purposes. Political, economic, cultural, social, scientific and others, international relations are intertwined in the present era, and have developed greatly, and the ease of transportation and direct means of rapid communication have brought the distant closer, and it has actually been proven that the Earth is a small world, and a planet on which the population moves very quickly, and this entanglement in external relations has led to the need To further study, analysis, rigor and control, and to express different points of view in order to finally reach the best and fairest systems and rules, and to establish a virtuous human society.

Since the dawn of the Islamic call, Muslims have not been immune from this trend, and the development of relations with others for two reasons: war-aggressive, and peaceful civilized, and for this we will discuss "the fields of international relations in Islam" in two axes:

- A- The axis of peace, that is, related to political, economic, cultural and other relations.
- b- The axis of the war, that is, related to the relations in which the war was the cause.

The first requirement: the axis of peace

Peace and stability are the basis of all real progress and prosperity in the world. Accordingly, the good relations between the members of human society varied, and Islam is the most keen system in the world to establish solid relations based on truth and justice. The essence of Islam's general call is to take care of two basic matters: Or the progress of civilization on the one hand, and caring for the human being as the cornerstone of the great human unity on the other hand, and the interaction between the two exists; Because human relations are not established in a sound manner except in a civilized environment, the existence and value of man is appreciated, as he is a human being, who has rights over others, and duties towards others.

In order to develop human relations in the best way, Islamic teachings emphasized the elements of brotherhood, equality and mutual respect, and these teachings called for a continuous dialogue based on trust, love, cooperation, spreading goodness and happiness, and keenness to establish a general peace in which everyone enjoys the blessing of freedom, leaving people They are free to choose, but under the umbrella of justice and equity, and to fight injustice and oppression.

Prospects for peace include:

1 -The political field:

Politics are of two types: unjust and just, and unjust politics: there are no constants in it, and the end justifies the means, and expediency or interest directs it and controls its fields. As for just politics, it is governed by religious and moral principles to a large extent. of certain values, and aims to achieve lofty purposes, taking into account the interest whose failure to achieve them would result in a threat to the existence of the nation, the state or the country, or the attack on the sanctities of the Islamic call that is intended to spread in the world, or on Muslim preachers, and the Islamic policy in its various eras stems from From these principles, political relations were inherent to the existence of the Islamic state in its first era in Medina, and these relations began with great success, whether between Muslims and Arab princes in the Arabian Peninsula, or between Muslims and non-Arabs from the Persians, the Romans, and others. Relationships were active with the King of Abyssinia, Caesar, the Romans, Khosrau, the King of Persia, Aziz of Egypt, and other princes and kings in the early days of Islam.

In the six Hijri year after the Umrah of Al-Hudaybiyah, the Prophet, may God bless him and grant him peace, sent books and ambassadors at the head of political missions of a religious nature; Because the Middle Ages were characterized as the eras of religion, he sent, peace be upon him, to Caesar of Rome, another to Khosrau of Persia, a third to al-Muqawqis, the great Coptic in Egypt, a fourth to the Negus king of Abyssinia, a fifth to al-Mundhir al-

Ghasani in the Levant, and then to other kings and princes such as al-Mundhir ibn Sawi. In Bahrain, and to the kings of Yemen and Oman, the subject of these books is one that is summarized in the call to Islam.

The treaties sometimes supported the acceptance of the call of Islam, such as the pledges of Aqaba with the people of Medina, which was the nucleus of the Islamic state in the future after the migration, and these books and treaties expressed the spirit of political relations between Muslims and other than the Romans, Persians, Abyssinia, Ghassanids, the people of Bahrain, Yemen, Najran, Hadhramaut and Mahrah, and the Prophet was The Prophet, may God's prayers and peace be upon him, accepts gifts from princes or kings, such as his acceptance of the gift of al-Muqwas, the great of Egypt, and the open Islamic politics, even the lands of Islam with non-Muslims, depends on the Qur'anic principle in God Almighty's saying:

And in the Umayyad era: "Treaties and correspondences existed between Muslims and others. Interior - a truce with the Byzantine (Christian Roman) Emperor Constans II before his clash with Ali - may God be pleased with him - in the year 36 AH / 656, as did the Caliph Abd al-Malik bin Marwan with the Byzantines (the Romans) when he was busy disciplining the revolutionaries in Iraq. His first caliphate (in the year 70 AH 689 AD) with money and gifts to the King of Rome, Emperor Justinian II (665-690 AD) and Saleh al-Jarajmeh, and paid them a weekly tribute, and returned their captives to them." May God be pleased with him - to the kings of Beyond the River and the kings of Sindh inviting them to Islam, and some of them embraced Islam.

It can be said that diplomacy in the era of the Prophet, may God bless him and grant him peace, and the Rightly-Guided Caliphs and the Umayyad era was used with the intention of calling for the new religion, declaring war in defense of its sanctities and country, and enabling it to conclude treaties with representatives of the conquered cities and cities.

In the Abbasid era in the East and Andalusia: the political relations between Muslims and others were on the first Islamic approach, and these relations grew and strengthened when the Muslim caliphs entered into important political relations with the Byzantines, which began in 765 AD with the Caliph Al-Mansur, and the political envoys were in constant exchange in the Christian countries, not only for the sake of signing treaties of peace or peace, but also for the exchange of gifts and prisoners of war, and for various conciliations, or for the facilitation of commercial exchange,

And in the Crusades: "I found important political links between the East and the West, especially between Salah al-Din al-Ayyubi - may God have mercy on him — and Richard the Lion Heart. "There were treaties during the reign of Salah al-Din in the year 172 AH between Egypt and the Republic of Venice, and then between it and the Republic of Florence during the reign of Sultan Qaytbay in the year 1488 AD. The matter ended after the Crusades with the creation of consular missions to strengthen political and commercial ties between Islamic and foreign countries".

During the Ottoman era: the caliph of the Muslims, Suleiman the Magnificent, and the Catholic King of France (François I) exchanged friendship, and the alliance and treaties of alliance and friendship called the Treaty of Laforia in the year 1535 AD, and there were political and military negotiations during the period of the Ottoman caliphate between the Ottoman sultans and the western and eastern countries, especially during the reign of Sultan Abdul Hamid.

When Muslims and Arabs were afflicted with the division of the Islamic state and the demise of the Ottoman Caliphate in 1924 AD, and the domination of Western colonizers, and in order to liquidate colonialism, there were intensive diplomatic efforts and treaties that led to the demise of the hateful star of colonialism, and after the independence of Arab and Islamic countries in the twentieth century and until today, the presence of embassies led Permanent and continuous political representation to political and commercial activity, especially after the discovery of oil in the Arab region and elsewhere.

It is clear from this that Islam sees the existence of international political relations between Islamic and non-Islamic countries, and in order to achieve humanitarian, cultural and educational goals, including the establishment of Islamic centers and mosques, or economic: commercial, agricultural and industrial, or for peaceful purposes and cooperation among members of the contemporary international family. Informing the world of the good intentions of Muslims in their cooperation with others, and that they are not terrorists as they claim, as should be reciprocity, and that non-Muslim countries work sincerely to make the treatment of Muslims based on justice and truth and actually take care of human rights, and to settle problems related to them with one approach and a unified policy

2 -Economic field

The real conflicts in the perception of non-Muslims, especially in the present era, most of them arise from the struggle to achieve economic gains, accumulate wealth, control its sources and keys in the world, and achieve human ambitions, and this is clear in the dictionary of ancient and modern colonialism. It stems from a religious background or ground, which is that these situations come in the second stage or dependency to spread or communicate the call with great caution in order to preserve the strength of Muslims and their independence in their countries and their entitlement to their wealth, and there is no legal objection to entering into economic, commercial and other exchanges with non-Muslims Import and export according to necessity or need, provided that this does not affect the sensitive interests or the

original benefits of Muslims. Islam is a religion of general mercy to the worlds. The important reasons for spreading the Islamic faith.

The Islamic regimes have been very tolerant of non-Muslim merchants in their countries, but they have set natural restrictions on exports and imports, necessitated by the needs of defending the existence of Muslims, such as preventing the export of weapons and all physical means of war, or examples of them for violating the provisions of Sharia, such as the prohibition of buying and importing wine, pork and drugs, and other Evil, whether from a Muslim or a non-Muslim, and this is what the majority of Muslim jurists have decided, including the Imami and Zaydi Shiites.” Imam Malik and Ibn Hazm al-Zahiri permitted importation and war trading in Muslim countries. On trade, and their argument in that is that exporting anything to non-Muslim enemies is considered a strengthening of them against Muslims, and that a Muslim is prohibited from permanently residing in the abode of polytheism or unbelief, because the Prophet, may God bless him and grant him peace, said: “I am innocent of every Muslim who resides among the polytheists.” They said: O Messenger of God, why? He said: Do not see their fire.” As for today, when freedom of religion is guaranteed in accordance with the texts of the Charter of the United Nations, and a Muslim is able to practice his religious rituals in his place of residence, because the provisions of Islam apply to touch No where it was.” There is no objection to trade and temporary residence, and the exchange of trade, import and export, in things that are not legally prohibited. The past, due to the difficulty of transportation and the closed societies, were not active and prosperous, with evidence that there were almost no Islamic diplomacy strengthened in the third and fourth centuries, until Muslim trade took the first place in foreign or international trade

The Muslim jurists have stated what is forbidden in trading with the warriors, and they said: It is forbidden to sell, plunder, or recommend to the warriors anything that strengthens them against the Muslims’ war, such as iron.

And it is proven in the biography of the Prophet that the Messenger, may God’s prayers and peace be upon him, gave Abu Sufyan dates of Ajwa, when he was in Makkah as a warrior, and he was guided by Adam, and he sent five hundred dinars to the people of Makkah who were deprived of food, to be distributed among their poor and needy. Al-Bukhari and Muslim narrated on the authority of Asma bint Abi Bakr, may God be pleased with her: My mother came to me while she was a polytheist during the era of Quraish, when they made a covenant with the Messenger of God, may God bless him and grant him peace, on the day of Hdaybiyah and their term with her father. Some money from me - Should I take it out? He said: “Pray it.” In this hadith, it is permissible for an unbeliever to pray”.

It is well known that upholding ties of kinship is a matter that is commendable to every sane person and in every religion, and gifting to people is one of the noblest manners. The Prophet, may God’s prayers and peace be upon him, said: “I was sent to perfect the noble manners.” Just as the principle of reciprocity is a common practice in international relations, ancient and modern, and we may need To import certain needs, and to exchange certain products, it is permissible to ward off harm. If we prevent Muslim trade from exporting what we need, then harm will happen to us. All these meanings are established by the Holy Qur’an as a general principle, which is His saying, the Most High: They will expel you from your homes, that you be kind to them and be just to them. Indeed, God loves those who are equitable.(8)

Commercial ties and economic relations remain continuous between Muslims and others, even if a state of war exists between the two parties, unless dealing or exporting leads to harm to Muslims, or it is feared that the situation will narrow them down, then the Muslim ruler may prevent this, and contemporary international custom supports this trend. So, if the Islamic State sees a politician severing commercial relations with the enemy during the war, it may do so.

The second requirement: the axis of war

Talking about armed jihad or legitimate war in Islam is very long, and it needs a deep research, as I did in my research “The Effects of War in Islamic Jurisprudence - A Comparative Study.” ; Because our situation today is different, as the human element is no longer of decisive importance in modern wars, and the major countries - and this is a recognition of the truth - possess a power that is not comparable to the strength of Muslims now, compared to modern military developments, and with this, the following facts should be realized:

Today, unfortunately, the goal of declaring war or fighting has changed. It is no longer an effective kinetic method in contemporary international circumstances, due to the regional recognition of countries, and adherence to the United Nations Charter, which prohibits resorting to force, and forbids war except for self-defense or the country. The jihad required today in the sense of liberating parts of the Islamic countries from the domination of the colonialists, usurpers and occupiers, because non-Muslims occupy parts of the Muslim lands, and liberation of course takes precedence over anything else, and the motivation for fighting in Islam is not at all a violation of religion, but rather because of war and aggression.

-The hypothesis of jihad in Islam, and preparing the appropriate force and spreading the spirit of jihad in the generations is a legitimate and permanent hypothesis, because of the Almighty’s saying: “And prepare for them whatever strength and bonds of horses you are able, and it is not permissible for you to set them aside for jihad.”

Because it is the pinnacle of the hump of Islam, as the Messenger of God, may God bless him and grant him peace, said: "...and the pinnacle of its hump is jihad for the sake of God".

- تشريع الجهاد في الإسلام أمر استثنائي أو اضطراري لرد العدوان وحماية المصالح الإسلامية لقوله تعالى: كَتَبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ (216).

-Jihad is a sufficient imposition on the Islamic nation, if some of them did it, the sin is forced from the rest, because the Almighty said: And what the believers would not be forgiven, and if only we would not be repelled from each of them, then they would have been in the same way. He is able from among the Muslims, the nearest and the nearest, until it permeates the east and west, because of the Almighty's saying: Go forth, light and heavy, and strive with your wealth and your selves for the sake of God. 41

-Jihad is not legitimate in any case to compel the religion, for that is prohibited in the Almighty's saying: There is no compulsion in religion and لا وقوله: (208) ، وقوله: وَلَا يُكْرَهُ عَلَى أَحَدٍ أَنْ يَدْعُو بِعَدُوِّهِ مُبِينًا ، وقوله: وَاللَّهُ يَهْدِي الْقَوْمَ الَّتِي يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ . May God grant you a way over them, and His saying (8) God does not forbid you on behalf of those who did not fight you on account of religion and did not expel you from your homes,

Peace: peace, peace, and the religion of Islam, and the term includes all its meanings that are required by the station, and the Prophetic Sunnah supports all of these meanings, and this principle is in foreign relations, and among the evidence for that is his saying, peace be upon him: "O people, do not wish to meet the enemy, and ask God for wellness." And if you meet them, be patient, and know that Paradise is under the shadows of swords." The Messenger forbids the desire and desire for war, even with the enemy, and commands people to ask God for the blessing of peace and peace.

As for war: it is a necessity to ward off aggression, protect the call of Islam, and defend the homes of Muslims, their dignity and their sanctities, not for overpowering and subjugating and showing influence and supremacy. Among the phrases of the jurists on this occasion: In terms of blasphemy, it is not a reason to fight." Imam Malik said: "It is not appropriate for a Muslim to shed his blood except for a right, and he does not shed blood except for his right." That is, in a battle to defend himself, religion and his family, and the non-Muslims from the pagans, the Romans, and the Persians were the aggressors who took refuge. Muslims to fight.

The third requirement: Cases of the legality of jihad in Islam

Examples of the legitimacy of jihad in Islam are three cases

-1The case of aggression against Muslims, individuals and groups, ordinary people and preachers, and their countries, and their rights, because of the Almighty's saying: And fight in the cause of God those who fight you, and do not transgress that God is not explicitly opposed to some of them.

2- حالة نصرة المظلوم فردا وجماعة، لقوله الله عز وجل: وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا، وقد ناصر الرسول صلى الله عليه وسلم قبيلة خزاعة على فريش وحليقتها بني بكر بسبب former, and there was a peaceful human curiosity pact made between the Quraysh and the Arab tribes to support the oppressed and protect the weak, for the sake of the Hajj season. What I love with it is red camels, and if I were called upon by it in Islam, I would have answered".

-3The case of reversing the proper treaty, disturbing its tapes, or pitting the enemies over the Muslims, for the Almighty saying: And if they are their faiths from after their covenant, and they were stabbed in your religion, then they will be fulfilled, for the sake of God, for the sake of God. And the beginning of his preparation for war, they broke the treaty because of the Almighty's saying: "And if you fear treachery from a people, then reject them equally, for God does not like to break the covenant until the Muslims break the covenant" (58)

The reason for these humanitarian rules is that Islam is a religion and a global and realistic human system that embraces ideals, morals and higher values. In order to preserve his lofty message, whether in a state of peace or in a state of war, he does not treat the enemy reciprocally to brotherhood and love, and does not violate human virtue or morals, even if the enemy penetrates it. It respects treaties, and treats reciprocally as long as it does not conflict with morals and human morals, and is not keen on material gains and gains. In all worlds, he is distinguished in his peace and war, and his relations with non-Muslims, as a certain good for individuals and peoples in liberating them, and preserving their dignity and humanity. Peace in Islam is the primary aspiration and the basis for relations with non-Muslims, and war is only a necessity.

If the standards now in force in the international community reflect concern for material interests and economic benefits, then Islam encourages its followers to descend to this level, preserve the edifice of civilization and civilization, resort to logic and sound reason, and work to liberate man from the colors of humiliation and servitude to other than God Almighty. Spreading the call of truth and monotheism, Muslims aspire to find an ideal or virtuous society; Because their goal is to spread the heavenly Quranic teachings that seek human good and happiness in this world and the hereafter, and to develop human relations on the basis of love, honesty and constructive cooperation.

The most important results are as follows

- 1- Islam has established the foundations of the political system from its holistic view of life in which the relations of individuals with each other and with their rulers in the Muslim community.
- 2- The research highlighted the invalidity of the statement of separation between religion and politics, and counted it as a statement that is theoretically incorrect, and not realistic in practice, with the understanding of the meaning of (religion) as the ruling Sharia for people's worldly transactions.
- 3- The research indicated that the term "politics" is not mentioned in the Book of God Almighty, and that this matter does not mean that it does not include political matters, because politics, as the research has established language and terminology for it, does not depart from the meanings of righteousness, reform, command, prohibition, judgment and other meanings that are synonymous The term (politics) and you want it in the sense, not the word.

Finally:

This is what God has guided me to, so I ask God to bless him and accept him with good acceptance

Margins:

Surah At-Tawbah, verse 36.

Surah Al-Ma'idah, Verse 32.

Muhammad Nasir Al-Din Al-Albani, The Sahih Series is Abridged, Al-Maaref Library, Riyadh, vol. 1, p. 612, No. 303.

Surah Al Imran, verse 110.

Surat Al-Anbiya, Verse 107.

Surah Sheba verse 28.

Sahih Muslim, The Book of Mosques and Places of Prayer C 3/3, p. 521.

Surah poets verse 214.

Ibn Hisham: Al-Sira 1/240, 1/249.

Surat Al-Hujurat, Verse 94.

Meaning: speak out about your Bedouin and do not care about the polytheists.

Ibn Hisham: The Biography of the Prophet, 1/321.

Ibn Hisham: The Biography of the Prophet, 1/419.

Ibn Hisham: The Prophet's Biography 1/422, 427.

Previous reference 1/391

Previous reference 1/431.

Previous reference, 1/454.

Ibid. 1/501.

Surat Al-Hajj, Verse 39.

Ibn Hisham: The Biography of the Prophet, 2 / 66

Ibn Hisham: The Biography of the Prophet, 2/665 5/ 585

Al-Sira al-Halabi 3/272, 277,279, 279, 280, Tarikh al-Kubra 3/102.

Surah At-Tawbah, Verse 6.

Justinian II, nicknamed Branotmitus: He was the last Byzantine emperor of the Heraclius dynasty, reigning from 685 to 695 and from 705 to 711. See: Wikipedia Encyclopedia

Fotouh Al-Buldan by Al-Baladhuri, p. 197

Effects of War in Islamic Jurisprudence by Dr. Wahba Al-Zuhaili: p. 330.

The Islamic Embassy to Europe in the Middle Ages, previous reference, p. 217, Messengers of the Kings: pg. 139, 153,

History of Political Islam by Dr. Hassan Ibrahim 4/112.

Dr. Smouhi Extraordinary General International Law: p. 31.

Suleiman Khan I, son of Salim Khan I; The tenth of the Ottoman sultans and the caliph of the eighty Muslims, and the second to bear the title of "Commander of the Faithful" from the Othman family, birth: November 1494, Trabzon, Turkey, and death: September 1566, Siktoar, Hungary, see: Wikipedia Encyclopedia.

François I or Francis I, King of France, son of Charles of Orléans, Count of Angoulême, his mother "Louis of Savoy, born September 1494, Cognac, France, and died: March 31, 1547, Palais Rambouillet, France, see: Wikipedia Encyclopedia

The Call to Islam, Arnold, p. 450, Peace and War, Kheduri in English, p. 225 p.

Al-Raj by Abi Youssef: p. 199, Al-Mughni and Al-Shara Al-Kabeer 10/408, Miftah Al-Karama 4/35, Al-Bahr Al-Zakhkhar 3/301.

Code 10/102, Al-Muqaddimah Al-Mufadida 2/285, Al-Mahli 7/349, 9/65.

Narrated by Abu Dawood and Tirmidhi with a good chain of transmission.

Explanation of the great see 4/128.

Peace and War, Khadduri: p. 227

Messengers of kings. previous source. p.149

Surah Muhammad, verse 35.

Al-Ayni Commentary on Al-Bukhari 15/104.

Narrated by Al-Bukhari in Al-Dab Al-Mufrad, Al-Hakim and Al-Bayhaqi with the wording: "I was sent to perfect good morals." And in a novel: "Makarim al-Akhlaq".

Surat Al-Mumtahinah, verse 8.

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The Great Interpretation of Al-Razi 8/139
 Surat Al-Anfal, verse 60.
 Al-Silsilah Al-Sahihah Abbreviated, Previous, Part 3, Pg. 114, No. 1122
 Surat Al-Baqarah, Verse 216.
 Surat At-Tawbah, Verse 122.
 Surah At-Tawbah, Verse 41.
 Surah Al-Baqarah, verse 256.
 Surat Al-Anfal, Verse 61.
 Surah Al-Baqarah, verse 208.
 Surah An-Nisa, Verse 94.
 Surah An-Nisa, verse 90.
 Surah Al-Mumtahinah, Verse 8.
 Interpretation of Al-Manar by Sheikh Rashid Rida 2/256
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 Differences of jurists by Ibn Jarir al-Tabari, p. 195
 Surah Al-Baqarah, verse 190
 Surah An-Nisa, Verse 75.
 Biography of the Prophet by Ibn Hisham: 1/133 and beyond.
 Surah At-Tawbah, Verse 12.
 Surat Al-Anfal, Verse 58.

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