

Concept of Peace in Islam Rules and Laws

¹Dr. Amerah Abdulwhab Ali

Abstract

The research is based on studying the concept of peace in Islam by studying the legal rulings related to the concept of peace between Muslims and non-Muslims, and the opinions of jurists in this, in addition to the most important jurisprudence rules related to the concept. About peace. And I reached simple conclusions: The basis of the relationship between Muslims and non-Muslims is the relationship of advocacy and guidance, and that the Islamic call is a universal call, not a regional or racial call.

Keywords: *concept of peace, Islam Rules and Laws*

I. Introduction

The concern for and pursuit of peace has always been a human quest, and the concepts related to peace and war are as old as the human being himself. Peace has been and still is a dream for mankind since many eras, where mankind has suffered so much from the scourge of wars, conflicts, violence and terrorism to the extent that peace is almost an exception in the face of conflict and the rule of war, especially at the present time and we are in the third millennium where we are witnessing a remarkable increase in the rates of conflict and violence in all its forms despite the development of awareness of the unity of human destiny and the importance of peace as imperative development and prosperity. The lessons of history alert us that there has always been - and still is - that of war and peace. Opinions and attitudes differed in defining the concept of peace, as well as in clarifying and monitoring the reasons for its replacement and collapse, which is like any concept whose definitions have multiplied by the multiplicity of its uses and purposes, in addition to the fact that the concept is usually associated with a specific intellectual and cultural framework that has a great influence on its definition and determination of its nature.

The first requirement

First: Peace is the language

In most of its chapters, Lam and Mim view health and wellness, and innocence from evil and harm. Security is for a person to be free from disability and harm and to come to the meaning of Islam: for a person to be safe from parents and abstinence. God Almighty said: (O you who believe, you will enter into all peace) (1)(It comes in the meaning of peace: the predecessor is like money, is more secure and did not refrain from giving, and peace is known, and it is safety also because descending upon it satisfies safety And Bab al-Salam: A judge, according to what he said: (And if they lean toward peace, they tend to) (2) (3)(Idiomatically: It is, in fact, legitimate, not far from the language of the Qawith. The Almighty said: He is the ruler other than war (4) The Almighty said (even if they tend to peace, inclination and trust in God) (5)

¹College of Education for Girls, Iraqi University, Iraq

Second: words with relevant

1. Hudna: Peaceful, and it is called Maqdah or Treaty. Means to leave the fight for a certain period. (6)
2. Safety or security: not expecting something bad next time. (7)
3. Disclosure: covenant and safety, and when scholars commit to non-Muslims, protect and defend them. (8)
4. Language treaty: the covenant, the origin of the preservation of something, and the events of the covenant on it. The treaty and the alliance of Al-Ma'idah that the pact and safety in one sense, and the conclusion of the treaty mean agreement and signing it (1) idiomatically: it is the alliance of obstruction that the treaty was between you and him, Ibn al-Atheer said he is. He called on the dhimmis, and called on others in case they were reformed to leave the war for what. (2) Any pact so that each of them does not invade his owner (3)
5. Mutualism: reconciliation and peace, leaving war and harm (4).

The second requirement, legal evidence for the concept of peace

First: The Noble Qur'an : The word "peace" has been used with many derivations in several areas of the Noble Qur'an, and I will mention some of them

1. God's words And if they turn to peace, prevail in it, and rely on God, and then he is the All-Hearing, the All-Knowing. ((1) Face inference: In the verse from God Almighty to His Prophet. By responding to the warrior infidels if they called for peace and leaving the fighting, and they intended to do so, and not for another purpose, because they may show inclination to peace a lot, so if they can. There is no answer and there is evidence of the desire for peace and peace and the pursuit of achieving that if the interest of Muslims so requires.
2. The Almighty said: (Do not say to the one who brought you peace, you are not a believer and seek to expose the world.) (3) Face inference: that if war breaks out from a natural origin in relations that have peace and the economy, then resorting to war is to resort to war unless Muslims are forced to do so in self-defense.
3. He says: (He did not fight you to exclude you, and gave peace to you. God made you a path) (4) the meaning of the inference: The verse indicates that the warriors are among the infidels if they retire from fighting the Muslims and establish peace). Then peace does not allow Muslims to fight them, and this is evidence of the intercourse of the people of war and the people of Islam if the intercourse was in the interest of Muslims (5).
4. The words of the Almighty (O you who believe, enter in peace, all of them and follow the steps of Satan, who is a clear enemy) (6) Facial inference: - Islam calls all people to enter into Islam, peace, peace and non-war (7)
5. God Almighty said: "God calls the House of Peace and guides whomever He wills to the straight path." (8) The significance: What is meant by the House of Peace is the abode of security, stability and tranquility. (9)

Second: The Prophetic Sunnah

1. His saying, (Do not wish to meet the enemy, and ask God for good, and if you meet them then be patient) (1) the significance of the inference: The Messenger forbade his desire to confront the enemy and the desire to do so. He fights and fights and is convinced of that, which indicates that fighting means and that war is an emergency and not a rule in the Muslim's relationship with others. Therefore, it is not prescribed for a Muslim to want that unless his reasons are presented and his motives are found. (2)

2. Rather, the scientific biography of the Prophet estimates that all the wars of the Messenger that fought the infidels and the unbelievers are the aggressors or instigators for direct or indirect reasons, and this confirms that the principle with the infidels is: peace not war, and if the Prophet Abdullah's war was original with them, from him No fighting began. This was confirmed in the messages of the Messenger that were sent to kings and the great and called them entering into Islam. Therefore, a clear indication of the origin is peace, and the original war was based on what sent messages to them, but they sent their armies to fight them and eliminate them. (3)

Third:the consensus

The Muslims' agreement, according to the general principle, stipulates that it is not permissible to kill women, children, the elderly, monks, the blind, their captives, wage earners and those working in their plowing, unless they fought or participated in an opinion or show. He said: If the principle with the infidels was a war to exclude the Sharia, then we excluded them from the argument for fighting, except for those who fight in defense of aggression (4)

Fourth :Reasonable

The means of oppression and suppression can never succeed in imposing religion on hearts and souls, because religion was based on conviction, and this is something purely my heart, his inner faith, and it was not the same as the method of argument and conviction and not coercion and force. The Almighty said: (And if your Lord wills, he believes from the earth, all of them can hate people until they believe). (5)

The first requirement: a statement of the meaning of the ruling in the language and idiomatically

Ruling: in the language: - prohibition, and from it it is called animal wisdom, which is the iron in the bridle. Because it prevents the animal from violating the intention of its owner, and the judgment is issued in the sense of the judgment. And the meaning of prevention, because the judge prevents the loss of rights. (1) In the terminology of the majority of fundamentalists: The word of God is related to the actions of those charged with necessity, choice, or status. According to the scholars: It is the true word of God in charged actions and the like, or the meaning of God's words etc ... (2).

The second requirement

Provisions on the concept of peace among Muslims

I mentioned the concept of peace or peace in the Noble Qur'an in the verses of pluralism, all of which are an explicit call to establish a system of peaceful coexistence among Muslims, all through restoring security, achieving peace and spreading the characteristics of brotherhood. And Islam does not stop at the limits of regulating procedures to ensure security - only - as is well known. In modest modern organizations, but alongside them, spirits maintain good intentions, charitable motives, a perpetual and voluntary inclination for security and peace, and solidify the foundations of intimacy and tranquility. The Almighty said: (O those who believe, enter in peace, all of them and follow the steps of Satan who

made you an enemy) (3) because it is a call from God Almighty for the believers to enter in peace. Everything and warn them. Do not follow the steps of Satan because there is no such thing as two directions: Either you enter peace in everything, or you either follow Satan's steps. Noting that pursuing the invitation to enter peacefully means preventing what is about to follow the steps of Satan means that war is the opposite of peace, which is Satan's command. And that God Almighty said: (O people, we created you from a male and a female, and we made you peoples and tribes, so that you know each other, that the sight of God is with God, expert and learned).(4) This is evidence from God Almighty on the necessity of acquaintance and harmony between man and his brother, and the definition of cooperation, coexistence and exchange of services between groups of human society, and it prompts the spread of an atmosphere of security, peace and understanding. . And dialogue and avoiding the colors of rivalries, disputes and stirring up strife. (1) Because these phenomena weaken society and threaten entities to harm everyone, and instill in its ranks division, handcuffs and hatred, which makes the nation defeat the weak and righteous forces over its enemies. And he, may God's prayers and peace be upon him, said: "None of you believes until he loves for his brother what he loves for himself." (3) That the principle of brotherhood requires affection and benevolence for others and preserving them from delusion and delusion. Perversion, the desire to love the will of good and religious benefit, does not love humanity and takes it to public brotherhood (4). Professor Wahba Al-Zuhaili (5) says: The matter is to create a strong and solid society at the forefront, and the internal side is safe from the enemies of the external front, and the strength of this community requires things, which are:

Tolerance and coexistence requirements

1. Feeling that all people are of God's creation, His Sunnah, and His satiety, to Ogdam, so that he would not be killed or subject to annihilation and destruction.

2. Achieving the principle of symbiosis between the ummah and society, because it is a translation or a manifestation of brotherhood. This principle was achieved in the state of Islam, and it included all subjects.

3. Feeling responsible towards others in their call for good and believing in God, his angels, His books, and His messengers, and the Last Day, according to the duty of reporting from God Almighty.

4. Starting from the principle of equality between people in rights and duties, Imam Ali (may God be pleased with him) said (People of two types: Either you have a brother in religion or suit you in creation) and this. The equality stipulated by the Holy Qur'an on the most comprehensive at the beginning of Surah The Woman that showed human unity in the Almighty's saying (O people, fear your Lord who created you from one self) (6(

5. The freedom inherent in establishing the principle of equality. All people are free in their religious and other choices, and they have no account in the hereafter, but on the basis of this freedom there is no justice at all. For what the man hates

The third requirement

Provisions on the concept of peace between Muslims and non-Muslims

This issue is one of the issues that a lot of controversy and debate about it in the past and the present, but between ancient jurists and researchers from contemporary jurists, and between the contemporary jurist and Heba Al-Zuhaili, the influence of the old. The majority of jurists. . With the real reality that the relationship of Muslims with others went through in the era of jurisprudence in the second century AH, the euphoria of the victories and conquests of Islamism, and the fulfillment of the duty to deliver the Islamic call to and from the world. The tendency to global Islam, so they decided that the basic principle in the external relationship with non-Muslims is war and not peace, unless something happens that leads to peace of faith and security. Jihad is a permanent duty, and it is not permissible to leave it

in safety or obedience except for the purpose of preparation, as in the case of the weakness of Muslims and the strength of their enemy. The call to Islam has two calls: a call by the tongue. 2- Invitation to the teeth. Whoever learned the call of Islam and did not answer his call with the edge of the sword and fought against it (1). This was said by a few modern researchers. (2) A group of Mujtahid scholars such as Imam Sufyan al-Thawri and al-Awza'i believe that the origin of the relationship between Muslims and others is related to peace and cooperation, and that war and fighting is an urgent matter that can only be used for defense. Among Muslims, if there is an assault, harm, injustice or sedition against them against their religion, and when the infidels are advocates of peace, he leaves the call of Islam, and their jihad is not permissible simply by insulting the religion. . Or prevail. Jihad began to protect Muslims, their homes, and their vocation, but peace is the origin of relationships between people and the concept of the spirit of legislation and noble purposes (3). And in this verse: (God does not forbid those who have no religion and does not expel you from your homes with justice and justice with them, for God loves those who condemn, but God forbade him to kill you in religion and expel you from your homes and your prosperity to help you and wither them and prolong them who are wrongdoers (1) (2) The ninth verse of Surat Al-Muhtahin came to read the eighth verse to limit the prohibition of loyalty. For those who fought Muslims or expelled them. From their homes or seem to be throwing them out. Buying shares intentionally in persecution does not differ from act to persecution, and even in the case of unjustly opposed Muslims, this should not be a permanent condition, as he has replaced it with tenderness, as God Almighty said between you and those with whom you are. (3) It is noticeable that the verse did not restrict her affection with faith, but rather divorced her. This may be by reversing their position on enmity of life or victory, even if they are not Muslims. Sheikh Muhammad Shaltout says: Peace is the relationship of origin between people in Islam, and this builds on the reform of Islam's policy among Muslims, some of them, and among them and others from different nations. Thus, peace is the case, the principle that provides cooperation, networking and spreading good among people in general, and this principle is not required for non-Muslims, but rather to stop their evil from calling him and his family and not. To stir up strife and problems on them, and the parents' refusal to all use coercion as a means of calling him and spreading his teachings, God Almighty said (Do you hate people so that they are believers) (4). If non-Muslims maintain a state of peace and understanding for Muslims in the view of Islam, then the brothers in humanity cooperate in the Sunnah of Goodness, and every religion calls it wisdom and good grace without harming anyone and does not diminish one truth (5) Sayyid Wahbi Al-Zuhaili (6) The motive for fighting is In Islamic jurisprudence, in the opinion of most scholars, it is not disbelief or offense in religion, and that I am aggression and thievery or pushing aggression and working to empower humanity. To exercise the freedom their leaders and rulers confiscate. The manifestations of aggression were different in the era of Al-Manhajis or two forms: One of them: Attacking the hostile group of Muslims, an attack and suppression must be thwarted. The aggression against the Messenger was fought Twenty-seven battles of the infidels, including the Romans and Persians, the aggressors are the patience of the Messenger and his companions, by the order of God Almajj, about fifteen Years (thirteen years in Mecca and about two years in Medina) for harming enemies and committed to the phenomenon of pardon and pardon, and the effect of peace with them. Until the Muslims were permitted to fight, according to the Almighty saying: (Permission is given to those who fight, they have been wronged, and God is able to visit them with the Almighty) (1). The second: for Muslims to be tempted by their religion, meaning that they are trying to distance them from the religion, so the Prophet and his companions had to prevent this attack on freedom of thought and belief. (2) In this way, the call to Islam is first by argument and proof and not by sword and teeth, because Islam always prefers peace and not war, and this is what the jurists of international law decide, where they say: - The natural state between countries is a state of peace and war is a temporary and temporary emergency, whatever it is. Reason. (3) Establishing the relationship between Muslims and

others on the basis of the da'wah and ends with the end of the matter either by accepting the invitation and entering Islam, or paying the tribute and accepting entry into the rule of Islam or fighting for. Those who rejected options and chose to stand up to Islam which often ends with treaties of peace, safety and reflection. In every previous case, he sees that Islam is keen to establish security and peace and save lives. (4) (Based on the foregoing, peace is a civilized necessity that Islam presented many centuries ago as a necessity for all aspects of human life, starting with the individual and ending with the world in which society is based and imagined. It is time for us to stand on the doorstep of the international community, lead our generations to the language of dialogue, and cry out loudly: No to war, no to terrorism, no to murder, no to destruction or violence (5).

The third topic

The first requirement: a statement of the meaning of the jurisprudential rules of the rule in the language:

The foundations and the complexes on the rules, which are the foundations and origins of a thing, whether material or intangible. (1) As for the rule in reform: - Its definition varies according to the knowledge added to it. It differs according to the logic of the jurists, as it differs from what it is among the fundamentalists. For the fundamentalists: - A case that fully applies to all its parts. This definition is the same as the definition of the region, except that they distinguished it by saying that the subject, the fundamentalist base, is the guide and not anything else. (3) As for the terminology of the jurists: - It is defined by al-Hamwi: it is an incomplete majority rule and applies to most of its parts to know its rulings (4). Professor Mustafa Al-Zarqa describes it as: - The collection of doctrinal principles in brief constitutional texts that include general provisions in the facts that are included in their subject matter. (5) The meaning of jurisprudence in language: it is derived from jurisprudence and it is an absolute understanding, and it is an understanding of the speaker's presentation of his words (6) idiomatically: from scientific jurisprudence, which is the knowledge of legal rulings derived from detailed evidence. (7)

The second requirement: the jurisprudential rules related to the concept of peace

In the Noble Qur'an and the Noble Prophet's Sunnah there are several rules and rulings on which the concept of peace is based. I dealt with a part of what constitutes an international law for Muslims to follow, and these laws and conditions that must be fulfilled in order to achieve peace and show equality between peoples for each other, as well as self-preservation and prevention. Aggression and peace on war of peace except for necessity, liquidation of sedition and other basic rules for achieving peace between peoples, peoples and societies. Islam always seeks to stabilize the Islamic Ummah, as it seeks to stabilize Muslims' relations with other nations, and this is evident in promoting peaceful coexistence, spreading compassion among people, rejecting violence and extremism in all its forms and manifestations, as well as spreading the language of meaningful dialogue between followers of religions and cultures, and facing problems, And achieving peace between the components of human societies, and strengthening the efforts of religious and cultural institutions in them. (10) Peace is a civilized necessity that Islam presented several centuries ago as a necessity for all aspects of human life, starting from the individual and ending with the world in which society is established and developed. It is time for us to stand at the doorstep of the international community and lead our generations to the language of dialogue. (2) I have dealt with some of the jurisprudential rules related to the concept of peace, namely: -

1. The rule of no harm or harm
2. The rule of preserving souls is a duty as much as possible
3. The rule of calm is necessary in Sharia

4. The rule of principle in peace relations
5. The principle rule in continuity treaties

First: the base of damaged or reciprocating harm

Al Qaeda Evidence

First: - From the Noble Qur'an, the Almighty's saying: (So take them good, or let them go well, and do not spoil them and transgress.) (4) Facial inference: In the verse forbade. For the sake of controlling the wives' husbands with their damages and ordering them to hold the authority to enjoin good and forbid evil, which does not harm him in this evidence that the Sharia is keen to prevent harm and lift it if it occurs to achieve family peace (5)

Second: From the Sunnah of the Prophet: The hadith of Ubadah ibn Al-Samit that the Messenger of God, may God's prayers and peace be upon him, ruled (no harm or harm). (1) In the narration of Abu Sa'id that the Messenger of God, may God bless him and grant him peace, said (There is no harm or harm to God, and it will be difficult for him to conquer) (2) (Inference Point - :In the hadith, the denial of harming oneself or others unlawfully, this indicates the prohibition of harm and harm, because if he denies himself, it indicates that it is forbidden. (3) Third: Unanimously, Ibn al-Arabi said: There is no harm in intercourse, and the text: (No harm or harm) (4) Peace in judgment: This rule is one of the pillars and principles of the law, and it is the basis of peaceful coexistence in one society through the prevention of harmful action, whether public or private, and it has consequences in terms of financial compensation and punishment as it supports the principle of reclamation in evoking interests and the shield of evil and a number of scholars and their mission and balance in determining the legal rulings For accidents related to the rules of preventing harm to people by spreading peace and pushing harm in all its forms and types to the individual and society and the harm: Harm absolutely spoils others. And harm likewise: meeting the harm and harm that some of them interpreted that no one harms his brother and the man from the penalty (5)

Second: The preservation of souls is a duty as possible

A Dallah Al - Qaeda

First : From the Holy Qur'an: The Almighty's saying: (O you, who believe, do not unjustly eat money among you, but rather to be a trade with your consent. Do not kill yourselves, for God is merciful) (1) The point of inference: the verse that discourages killing a soul, or committing something that leads to death, whether it is a soul The same man or a person other than people, the verse said: Gather the people of interpretation that this verse wants, it is forbidden to kill some. Some of the people then utter the deals of killing the man himself with the intent to kill him with care on the world and ask for money to carry him the deception that leads to harm, and it is likely that he will say and do. Do not kill yourselves in a state of boredom or anger, all of this is included in the prohibition. (2)

Secondly: From the Prophet's Sunnah: There have been many hadiths indicating the prohibition of unlawful killing of oneself, including:

1. On the authority of Anas Bin Malik in a chain of transmission: - (The greatest sins are: sharing in God and killing the soul ...) (3)
2. On the authority of Abdullah bin Omar, on the authority of the Messenger, may God's prayers and peace be upon him, who said: "Whoever kills a treaty does not remove the scent of paradise, and its smell has been present for forty years." (4) And in some narrations: (He who kills a dead member of the dhimmah) (5).

Third :From the consensus

The agreement narrated that saving souls (not only in Islamic law, but also in all divine religions), as he is one of the scholars. (1)

The face of peace in judgment

The face of peace in this rule shows that the preservation of the human soul and the sanctity of attacking it is rooted in all divine laws because the dignity of the human being cannot exist and the safety of individuals is achieved if infallibility is higher than human disobedience. Life. Ibn al-Arabi said: - Adam and a time after him did not remain from the law, and the most important provisions of Sharia are preserving blood from aggression, protecting it with revenge as a plot and deterring wrongdoers. And oppressor. This is one of the rules that are not without laws and principles in which boredom does not differ. (2)

Third: A rule that relieves the temptation required by Sharia (3)

Evidence of al-Qaeda

First: From the Noble Qur'an: The verse

(And be afraid of temptation, do not denounce the best of the wrongdoers, and know that you and know that the people of wrongdoing know the punishment of evil, and forbid the punishment of evil.) (4) Is God the believers, sedition, prevention, prevention and swindling as much as possible until peace is achieved among the believers. According to Tahrir and Enlightenment: With regard to tribes loyalty, if they see corruption creeping in their slaves, they should initiate their pursuit of a sterile statement of distraction in their souls, and to reveal from them what he is, his love and its consequences, and to prevent them from it, give him from forbidding and authority. And the least of the spoilers for this corruption until they deterred it, they left it and were slow in it and did not adhere to the corruption that takes place in the soul. And linked that living in spite of his peace and integrity, appeared if sedition had afflicted a people that did not befall the oppressor, especially the blind and the righteous. Therefore, it must be absolutely prevented, because the harm to its solutions affects them all (5).

Second :From the Sunnah of the Prophet

On the authority of Aisha, may God be pleased with her, he said: He told me: No to the grandfather of your people of disbelief, to leave the Kaaba, to make them on the basis of Abraham. (1)

Face inference

The Prophet wanted to rebuild the Kaaba Abraham as the rules of peace, but he feared a new fitnah with the era of Islam, and he saw the truth in its entirety in order to avoid temptation and sedition. It is greater than what it opposes, which is the fear of fitnah of some who have converted to Islam soon, and that is in their view. They preferred the Kaaba and saw a great change in it and left it)2(

Third: From the effects of the predecessors

What God our master Abu Bakr (may God be pleased with him) did when he isolated himself and chose a caliph for the Muslims on the basis of shura and pledged allegiance to the Prophet Umar (may God be pleased with him) in his life and said: O God, I did not ask her except for their prayers, and I relieved them of sedition, and I worked on them

according to what she knew, and I worked hard on them according to my opinion, Foolish them for wellness and stronger for them and Mtthirhm. What is their face ... (3)

Face of Inference

And the Prophet Abu Bakr (may God be pleased with him) did this because he saw that he did it appropriate to the intended street of what follows, to bring a great benefit that represents the unity and strength of Muslims, and the payment of evil is great other than the dispersion of Muslims and their demands go away. They feared they would be different and separated after him, as if he remembers what happened between them in the shed after the death of the Messenger of God - He wanted to see them together with the caliph and one before his death. (4) Then I said to them: They commanded you to love you, you commanded in my life, and it was not worth it except that you differ after me. (5) With this matter, peace prevailed among the Muslims, and their grievances increased. Mastery of it.

The face of peace at the base

The emergence of sedition on human society leads to disrupting the provisions of law, spreading chaos, and destabilizing the peace and stability of society, and it is a method of division, disagreements and bloodshed. Of the Muslims differ from that and diverge even in. All of this is to restore peace to society, rid it of the incentives for discord, and protect the general entity of the state and its stability.

Fourth: The rule of origin in peace relations

(1) Al Qaeda Evidence

First: From the Noble Qur'an: - The Almighty said (The Aztlazl did not fight you, and God did not make you a path for them) (2) Face Inference: He showed the stones of the verse to the warriors of the infidels who separated between you. And he fought the Muslims and took the initiative to reconcile and peace if that was in the interests of Muslims. (3)

Second: From the Sunnah of the Prophet: -Saying)for Ataاتمnoa to meet the enemy ,and ask God wellness ,the to Qeetmohm Vasberoa)⁴ .(

Face of Inference

The Messenger of God forbade his desire to meet the enemy, the desire for war and fighting, and the request for safety from him, which indicates that fighting is not intended for him and that war is an emergency and is not a rule in the Muslim relationship. (5)

Third: unanimously

The Muslims agreed on the general principle that it is not permissible to kill women, children, the elderly, monks, the blind, wage earners, and peasants in their plowing, unless they fought or participated in an opinion or show. Fighting to pay their aggression. (1) The

The face of peace at the base

Establishing international relations between the Muslim and non-Muslim community with peace, calling to God Almighty, adopting world peace, enhancing security and safety for the entire world population, and contributing to global development, progress and prosperity. All peoples of the world, where the importance of peace is reflected in imposing order, security and stability, and ensuring civil and political rights for states and peoples through enjoying the exercise of

democracy, achieving sovereignty, and consolidating the principle. Mutual respect and non-interference in the internal affairs of states and renouncing wars and armed conflicts between them.

Fifth: The Rule of Origin in Treaties Continuation

Al Qaeda evidence

First : From the Holy Quran

The contract that al-Hanti concludes is what he does, or others hold on to his action in the face of the obligation to give him, and the covenant and safety are called contracts because the bid is bound to fulfill them, as well as the faith, because the oath has sworn an oath over him and his pocket, and the company and mudarabah are called contracts as they require fulfilling each condition Whoever won it and the work of its owner and abided by it, including his status in what must be done in the future, the time for making a covenant, such as sales contracts, leases, etc. And the obligation to fulfill all that is covered by the name of the contracts, and this indicates it to fulfill all the contracts authorized by Sharia. (4)

Second: From the Sunnah of the Prophet

Did the Messenger of God make a promise when he presented to Madinah varieties of infidels, including the sons of Nadir, the sons of Kanaka, Qurayza, and the promise of the infidels' tribes (1) In the life of the Messenger the best of prayers and peace has a benefit from the people of Mecca in Al-Hudaybiyah on the status of the war between him and them for ten years so that Muslims will resemble the muwatu they were From the people of Makkah and the people of Khaybar against the Messenger. If you go to one of the two teams, the other team raids the city of Fouda, the people of Makkah, in order to save their side if he goes to Khaybar. (2) The face of peace in al-Qaeda: Treaties and charters classify that the actions of states, peoples, states, and individuals are an element of trust and confidence and work to reduce tension in the world, and to ensure to a large extent the implementation of conditions and clauses and to achieve interest in a specific time, peace with them replaces war and security replaces fear and a tool for developing international relations, coexistence and the peaceful settlement of disputes and disputes External. Therefore, Islam respects, desires and legislates covenants and treaties as a specific means of organizing foreign relations and the impact of resolving collective disputes by peaceful means, whether inside or outside the Islamic homeland, and achieving generous goals and noble humanitarian goals. . Indeed, the spread of the Islamic call does not happen Except in his shadow and in the areas of security, peace, stability and prosperity. And the texts of Islam have achieved in many of the legitimate functions on the principle of the legitimacy of treaties with the enemy, a state of peace or war, as part of the conditions agreed upon by mutual consent and choice, and the inviolability of treaties must be respected and the obligation to fulfill them.

II. Conclusion

1. That the SAS relationship between Muslims and non-Muslims is the relationship between the da'wah and guidance and the statement of tongue and evidence.
2. The Islamic vocation is a universal call to say:
3. We did not send you mercy to the world (1), because it is not a regional or racial vocation, and therefore it recognizes the rest of societies as a realistic recognition of their human nature.

4. After a modest study, it became clear that the origin of the relationship between Muslims and others is a relationship of peace and not a relationship of war, as the majority of researchers and a few applicants went to this point, and that war is an urgent matter. Thing. Accordingly, it is not permissible to initiate fighting with the infidels except in the event that they assaulted religion, in the event that they violated covenants or agreements with them.

5. The basis I adopted in this humble research is the abundance of texts of the Qur'an sermons for peace, the verse (O you who believe, enter into peace all and do not follow the steps of Satan, for that is for your sake the apparent enemy) (2) and the verse (He did not fight you, I would not leave you, and they gave peace to you, and God did not make the texts You have a way on them). Muslims attack or stand before the call, which is supported by the theories of jurists and confirmed by the respected jurisprudential rules.

6. The Noble Qur'an and the Sunnah of the Prophet, and it contains several rules and provisions based on the concept of peace. It is an international law for Muslims to follow to achieve non-peace and to show equality among peoples to save the soul and prevent aggression against it. On her, and giving preference to peace over war between peoples, peoples and societies to promote peaceful coexistence, strengthen the spirit of sympathy between people and reject violence and extremism.

References

1. The Effects of War, a Comparative Jurisprudence Study, by Professor Wahba Al-Zuhaili, Damascus, Dar Al-Fikr, 2009 AD.
2. Rulings of the Noble Qur'an, Ahmad bin Ali al-Razi al-Jassas, edited by: Muhammad Sadiq al-Qamhawi, House of Revival of Arab Heritage - Beirut, (T) year 1405 AH.
3. A semiconductor counterpart, Zain Al-Din bin Ibrahim bin Muhammad, known as IbnNajm Al-Masry (d. 970 AH), Dar Al-Kutub Al-Ilmiyya - Beirut, in 2010 AD.
4. AsulSarkhasi, Muhammad bin Ahmed bin Abi Al-Sarkhasi (d. 483 AH), Dar Al-Marifa, Beirut - Lebanon.
5. -5The fundamentals of international relations in the jurisprudence of Imam Muhammad bin Al-Hassan Al-Shaibani, d. Jumah Othman Dumairi, A Comparative Study, 1st Edition, Dar Al-Fakhama, 1419 AD, Amman - Jordan.
6. The use of non-Muslims in Islamic jurisprudence, Abdullah bin Ibrahim Al-Tariki, ed. 1, 1407 AH, Kingdom of Saudi Arabia. Islam is an obstacle and the Sharia, Muhammad Shaltout, Dar Al-Shorouk - Cairo, 16th Edition, 1410 AH - 1990 AD.
7. Mabsut, Muhammad Abu SuhailSarkhasi (d. 483 AH), by: Khalil Mohi - Din Mays, Dar Al Fikr, Beirut - Lebanon, 1st Edition, year 1421 AH - 2000 AD.
8. Editing and Enlightenment, Muhammad Al-Taher Bin Ashour, Sahnoun House for Publishing and Distribution, Tunisian Edition, Tunis, 1997.
9. Definitions, Ali bin Muhammad bin Ali (d.816 AH) Dar Al-Kutub Al-Ilmiyya - Beirut.
10. Combining the provisions of the Noble Qur'an, Muhammad bin Ahmad bin AbiBakr Abu Abdullah Qurtuba, edited by: Hisham Samir al-Bukhari, The Alam al-Kutub House, Riyadh - Kingdom of Saudi Arabia in 1423 AH, 2003 CE.

11. Jihad and Fighting in Legal Politics, Muhammad Afzal Bena, Small Madbouly Library, Cairo, 4th Edition, 1996 AD.
12. Majmoo 'Taqi al-Din Abu al-Abbas, Ahmad bin Abd al-Halim, known as IbnTaymiyyah (d. 728 AH), Dar al-Wafaa edition, year 2003 CE.
13. Al-Rawd al-Anf in Explaining the Biography of the Prophet by IbnHishamAbd al-Rahman al-Sahli, HajjajAbd al-Salam Library in the year 1391 AH - 1971 CE.
14. Al-Mustaffi, Abu Hamid Muhammad bin Muhammad bin Muhammad Al-Ghazali, (d. 505 AH), Dar Al-Fikr, Beirut.
15. Saraya and Barghouti, the Messenger from Medina and Makkah, Omar Brabik bin Muhammad Abu Malah, edited by: AkramDia - Al-Omari, Dar Ibn Al-Jawzi, 1st Edition, year 1417 AH 1996 AD.
16. The Sharia Policy in Reforming the Parish, IbnTaymiyyah, House of Knowledge.
17. Biography of the Prophet, Abu Muhammad Abd al-Malik IbnHisham, Dar al-Kutub al-Ilmiyya, Beirut.
18. Explanation of Azim, Abu Barakat Ahmad bin Muhammad Adawiyat al-Dardir, Dar al-Fikr, (dt, dt)
19. The interests sent and their impact on the flexibility of Islamic jurisprudence, Muhammad Barakat, House of Islamic Research Studies and Heritage Revival, Beirut - Lebanon, 1st Edition, year 1422 AH 2002 - AD.
20. Specialization chapters, Muhammad IbnSaad Al-Zahri, edited by: Ali Muhammad, Al-Khanji Library, 1st floor, year 1421 AH 2001 AD.
21. Al-Waseet's Dictionary, Ibrahim Mustafa, and others, to investigate: The Composite Arabic Language, edited by: Abd al-Salam Harun, Dar al-Fikr, year 1399 AH 1979 - AD.
22. International Relations in Islam, Muhammad Abu Zahra, House of Arab Thought, Cairo - Egypt, (T) in the year 1415 AH 1995 - AD.
23. International Relations in Islam compared to the International Law of Hadith, and Al-Hiba Al-Zuhaili 1 Edition, 1400 AH 1981AD, Foundation Mission, Beirut - Lebanon.
24. The Singer. Muwaffaq al-Din Abdullah bin Ahmed bin Muhammad bin Qudamah al-Maqdisi (d. 260 AH)
25. Scientific Books House and Beirut 1st Edition, 1410 A.H.
26. Sunni jokes and benefits about the problem of the editor, by Virtue of Religion IbnTaymiyyah, Knowledge Library, Riyadh, 2nd Edition, 1404 AH.
27. The methodology of SharhSahih Muslim Ibn Al-Hajjaj, Yahya Bin Sharaf Bin Mari Al-Nawawi, Dar Al-Mankasar Al-Arabi Heritage, Beirut, 2nd Edition, 1392 AH.
28. Al-Muhadhab Abu Ishaq Ibrahim bin Ali bin Yusef Al-Shirazi (d. 476 AH), Dar Al-Kutub Al-Ilmiyya - Beirut.
29. Badaa` Al-Sina`a in Arrangement of Shari`a, Dar Ala Al-Din Al-Kasani for Scientific and Scientific Books, 2nd Edition, 1406 AH, 1982 AD.
30. Opposite to the facility, Obaidullah Omar bin Isa al-Dabbousi, Al-Azhar Library, 2015 AD.
31. Al-Tafrahi Al-Tabari, Abu Jaafar Muhammad Bin Jarir Al-Tabari (d. 310 AH), Dar Al-Hajar for Printing and Publishing, year 2001 AD.