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## Peace and Peaceful Coexistence: the Basis of International Relations in the Holy Qurān

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### ABSTRACT

The purpose of this article is to show «the place of peace in the international relations of the Islamic State». The most logical method is to refer to the Quran. According to the Qur'an, the basis of international relations is peace and peaceful coexistence. The reason is verses of the Quran. Not only from the verses of peace but also from the verses of Jihad. these interpretations and readings are supposed to be inferred. The provisions of the peace verses are: «the necessity of peaceful relations with nonviolent states», «the right to have good and fair relations with non-hostile states», «the prohibition of friendly relations with hostile states» and «the prohibition of aggression to neutral governments and allies in the conflict between Islamic State and hostile states». The verses of jihad are also used in such a way that one cannot fight a government or a group without reason or permission. The reason for the war can be some events like «invading Islamic lands» or «persecuting Muslims and conspiring against their religion and beliefs» or «persecuting and abusing their followers» or «killing and corruption on the earth» by a hostile group or an aggressive government.

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## Introduction

The issue of the relationship between an Islamic state and non-Muslims in Islamic thought has been more or less discussed. However, this issue has received less attention in *Imamiyah* or Twelver-Shi'a legal thought and Fiqh (Islamic Jurisprudence), especially in the intellectual and cultural atmosphere outside Shi'ite communities. This article is responsible for raising this issue from the perspective of Shi'ite thought and concerning the interpretation of Imami thinkers from the Quranic verses in this regard: verses of peace and verses of jihad.

Peace in the literal sense means «amity and friendship» against war and enmity. «The elimination of hatred and enmity among the people» and «group agreement or concord with each other» are also called peace<sup>1</sup> (Ibn Manzūr, 1987, vol. 7: 374; Al-Raghib, n.d.: 284). Peace, in Fiqh, i.e. Islamic jurisprudential terms, is a contract under which a dispute between two parties is settled (Al-Najafi, n.d., vol. 26: 211). Of course, peace is not necessarily in the situation of post-conflict and dispute resolution; rather, it can be a pre-conflict situation and a kind of conflict prevention state (Al-Najafi, n.d., vol. 26: 211). Peace in the foreign relations of the Islamic state is sometimes used in the sense of a «ceasefire agreement» that is usually concluded after war and conflict (Hudna in Arabic language). Sometimes in the sense of «friendly and cordial relations» («Wilayat» in Arabic: guardianship in English), and sometimes in the sense of «peaceful coexistence». In Shi'ite legal thought, all three types of peaceful relations are recognized.

The first type is followed by a hostile relationship and the willingness of the parties to end this type of relationship and it's usually temporary. The author of *Jawāhir al-kalām* deliberates it «the contract of the parties to leave the war for a certain period». (Al-Najafi, n.d., vol. 21: 292).

The second type is based on the unity of Muslims with each other as a single body called the Islamic Ummah, i.e. the collective community of Islamic people. Although there are many Muslim countries, but they are all adherents of the same religion and parts of a whole. In Islamic thought, the relationship between Muslims and Islamic states with each other is a friendly and cordial one known as the «Velayi» relationship: this kind of relationship stems from their spiritual and emotional interest in each other as members of a large family, which is much deeper than the good neighborliness relationship between the two governments. Muslims are forbidden to have such a relationship with non-Muslims: «*Let not believers take disbelievers as allies rather than believers*» (Qur'an 3:28). This is a special relationship between Muslims with each other.

The third type is between an Islamic state and the states that have no enmity with Muslims and seek peace and peaceful coexistence; a relationship based on mutual respect and good neighborliness. In Shi'ite legal thought, having «good and peaceful relations» with non-hostile states is not only unobstructed but also is recommended (Qur'an 60:8: «*Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly*»). The subject of this article is the study of this type of relationship between Islamic states and non-Islamic states in Shia Imamiyya legal thought and Fiqh (Islamic Jurisprudence). Examining the first and second types of relationships requires another opportunity.

## Review of the reasons and documents

There are several reasons that can be cited for the authenticity of peace and peaceful coexistence.

### 1. The superiority of peace over war

In the situation of family disputes, the Qur'an considers peace to be better than wrath and reconciliation and states that «*settlement is best*» (Quran 4:128). But according to some thinkers, because «al» in the Arabic word *Solh* (peace) is a type of immersion or genus, this means that peace and reconciliation are better than conflict and it is not dedicated to peace in family disputes (Fadl al-Tabrisi, 1982, vol. 7: 137; Fadl al-Tabrisi, 1989, vol. 1: 291; Al-Zamakhshari, 1994, vol. 1: 291). Jihad in Islamic culture, in its position, is a great worship and one of the necessities of Islam. However, in the logic of the Qur'an, peace and peaceful coexistence with non-Muslims who are not at odds with

1. Ibn Manzūr, 1987, ((Arabic: ابن منظور) was a Maghrebi Arab lexicographer of the Arabic language and author of a large dictionary called *Lisān al-'Arab* (The tongue of the Arabs)).

Islam and Muslims and are not an obstacle to the spread of Islamic teachings is superior to war and jihad.

## 2. «Peace and tranquility» the bedrock of «human guidance»

One of the Islamic ideals is «guiding mankind to monotheism and theism». The guidance of human beings in peace and coexistence is better than war and conflict. In other words, one of the goals of the Islamic State, which is to invite others to monotheism and human and divine values, is better achieved through peace. War and jihad in Islam have never been legislated and prescribed for the guidance of mankind, because it is not possible to lead anyone by war and coercion. Qur'an clearly states: «*There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong*». (Qur'an 2:256) Rather, it is possible with wisdom, preaching, and good argument: «*Invite to the way of your Lord with wisdom and good instruction and argue with them in a way that is best*» (Qur'an 16:125). Shaykh Tusi, a well-known Shiite thinker, considers the spread of Islam and its overcoming of other religions in the Quran, *Surat At-Taubah, Ayat 33*: where it says: «*and the religion of truth to manifest it over all religion*» in the light of reason and argument, not war and jihad (Shaykh Tusi, 2001, vol. 2: 548).

Qur'an warns its prophets about this in various situations: God said unto Moses and Aaron: «*And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]*» (Qur'an 20:44). They resorted to miracles and threats, not to believe in him, after despairing of his guidance and to save the children of Israel from his tyranny and oppression. The Messenger of God (Peace Be upon Him) is also reminded: «*So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you*» (Qur'an 3:159). The message of the verse is that kindness and compassion for people attract their attention and guidance, and harshness and violence with people cause them to disperse. Human conscience and historical experience also testify that in times of peace and reconciliation and with gentleness and good manners and friendly behavior people can be better guided and conducted.

The experience of peace with the pagans, known in history as the «Treaty of Hudaibiyyah», is the best example of this fact. Although the treaty of Hudaibiyyah was of the second type, namely cease-fire and non-aggression pact or neutrality pact, however, the Prophet took the opportunity a few years after this agreement and, by promulgating the religion, provided the ground for the guidance and faith of the people and the spread of Islam. According to historians, the number of converts to Islam during the two years of the «conditions of peace in Hudaibiyyah until the conquest of Mecca» was several times more than that of those who converted to Islam from the time of the Prophet's revelation until the peace of Hudaibiyyah over twenty years (Ayati, 2007: 422). Perhaps this is why the Qur'an, despite the repeated victories of Muslims in wars, mentions only the peace of Hudaibiyyah, the «clear conquest» and reveals a surah of the same name: «*Indeed, We have given you, [O Muhammad], a clear conquest*» (Quran 48:1).

Imam Ali (AS), who was protested by some soldiers in the war against the Shamians<sup>1</sup> due to his policy of patience and waiting to start a conflict, said: «*By God, I did not delay the war except that I hoped that a group of these people would join me. And let them be guided by me and enjoy the light of my guidance. This is more pleasing to me than to fight the Shamians while they are astray*». (Nahj al-Balagha, 2004: Sermon 55). The concern of the religious leaders was the guidance and contentment of the people. If they gave in to war and conflict, it was inevitable and nothing more. In their view, achieving the lofty goals of religion was possible through peace, softness, and peaceful conditions.

## 3. Achieving «the goals of government» in the light of «peace and security»

The philosophy of government in Islam is to «establish justice» to provide a suitable environment for human growth and perfection. Achieving this goal requires «peace and security». Peace and security in which people can grow scientifically, morally, and socially. One of the important factors in instituting peace and security is the establishment of foreign relations based on peace and peaceful coexistence with other governments; the relationships that relieve the government and the nation from foreign

1. Rebel groups that had come from Syria.

aggression and help the growth and development of the country and the establishment of justice, and as a result to address the spiritual and basic needs.

In the Qur'an, God Almighty has advised Muslims to treat those who do not have enmity with you and behave with justice. (Allah does not forbid you from dealing with kindness and justice with those [polytheists] who did not make war against you on account of religion and did not expel you from your homes. Indeed Allah loves the just.) (Qur'an 60:8) the regulation of foreign relations between Muslims and non-Muslims based on good behavior combined with justice provides favorable conditions for reforming social relations. On the one hand, it leads and attracts them to Islam, and on the other hand, it provides grounds for establishing justice with fellow believers.

Imam Ali (AS) in a letter written to Malik al-Ashtar an-Nakha'i, who had been appointed as the Governor of Egypt and the surrounding areas; in the field of foreign relations, he ordered: «If your enemy calls you to peace and there is divine pleasure in it, do not reject the request for peace; because in the shadow of peace and peaceful coexistence with the enemy, your troops will be at peace. And they are relieved of the grief of war and conflict, and the cities attain security». (Nahj al-Balagha, 2004: Letter 53).

Imam Ali (AS) enumerated the effects and blessings of peace with the enemy so that his agents would not think that they should constantly fight the enemy. When such a strategy is recommended in regulating the relationship with the «enemy», a fortiori, the strategy of peace is preferable for those who have no enmity with the Islamic State and Muslims and are busy with their work and life. If security and tranquility is an essential needs of the Islamic society so that the government and the nation can do more important things and a peaceful relationship can provide that, therefore, it is necessary to establish foreign relations even with the enemies on this basis, of course, a peace that is based on the interests of the Islamic society, and with respect for independence, dignity, and nobility.

#### **4. Restrictions on war and jihad**

An examination of the verses of peace and verses of jihad in the Qur'an shows that peace and peaceful coexistence do not need cause/s. Rather, war and jihad need cause/s. The Qur'an lists certain causes for jihad, which are:

##### **4.1. Bellicosity**

One of the causes of war and jihad against the enemies is the beginning of the war by the enemy: «Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors» (Quran 2:190). In this verse, the order to fight the transgressors is issued (Tabataba'i, 1991, vol. 2: 61; Makarem Shirazi, 1996, vol. 2: 18; Fadl Allah, 1978, vol. 4: 75; Ma'rifat, 1999, vol. 5: 92 and vol. 6: 277; Hashemi Rafsanjani, 1997, vol. 1: 479). However, the Qur'an warns believers against exaggeration, aggression, and violence in war. Asbāb al-nuzūl or occasions or circumstances of revelation also testifies to this meaning; because it is about the pagans of Mecca who have been persecuting Muslims for many years and they drove them out of their city and country and confiscated their property. They were constantly seeking conflict with Muslims and uprooting the new religion of Islam.

##### **4.2. Perfidy and betrayal**

Another case in which the Qur'an has issued war authorizations is the breach of bilateral agreements. If a government breaks the non-aggression pact with an Islamic state and establishes the foundation of relationships on betrayal, strife, and enmity, the Islamic state will also have no obligation to the non-aggression pact. After the peace of Hudaibiyyah, the polytheists of Mecca broke the covenant with the Messenger of God, and contrary to the provisions of the treaty, they attacked the tribes of the Muslim Alliance, the Qur'an instructed the Prophet to disavow the polytheists and considered his contract with the breakers of the contract concluded and notify them of the time of non-commitment to the breached contract. The first verses of Surah at-Tawbah are dedicated to this subject (Qur'an 9:1-4).

In these verses, the polytheists who remained in their covenant with the Muslims are excluded. Muslims are obliged to be faithful to the polytheists until the end of their covenant and avoid violating the treaty. This breach of the Meccan polytheism paved the way for Muslims to move to Mecca and conquer the city. Muslims were able to conquer Mecca despite being in a position of power, but they

still respected their covenant with the polytheists who were faithful to their covenant and were warned not to violate the treaty. Fidelity to the covenant, even in times of power, is a sign that in Islamic thought, especially in Shi'ite thought, breaking a covenant is forbidden; there is only one license to break the treaty and that is a violation of the treaty by the other party. In principle, in the logic of Islam, fidelity to the agreement is equal to religiosity. And he/she who does not respect the covenant has no religion (Majlesi, 1982, vol. 72: 97). *Allama Tabatabai*, a Shiite scholar, believes that the Qur'an emphasizes faithfulness to covenants and agreements in all cases. It insists on it and strongly blames the breach of contract. It threatens the violators of the covenant with severe punishments, just as it praises the faithful to the covenant (Tabataba'I, 1991, vol. 5: 159).

God commands the Prophet that: «And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah. Then deliver him to his place of safety. That is because they are a people who do not know» (Qur'an 9:6). If at the height of the war and conflict, one of the enemy's troops asked the Prophet to hear the message of his religion, he was obliged to give him a chance. And if for any reason he heard the message and did not accept it, the Prophet had no right to violate him, in a way that attacks suddenly him and deliberately betrays and kills him, instead, he was tasked with returning him to his haven and shelter. Commitment to the covenant, especially in the international arena, is a fundamental principle in the foreign relations of the Islamic State.

Imam Ali (pbuh) ordered Malik Ashtar, his governor in Egypt: «If you make a pact with your enemy, keep your promise and respect your obligations and make your life a shield for your obligations». (Nahj al-Balagha, 2004: Letter 53).

#### 4.3. Conspiracy and sedition

One of the polytheists' behaviors against Muslims was conspiracy and sedition: designing various plans to strike at Islam and Muslims; sedition and weakening the morale of Muslims and scattering them around the Prophet with all kinds of wiles and guiles. Qur'an also ordered jihad with this group of polytheists until they stopped sedition and conspiracy against Muslims. (Qur'an 2:193). This verse depicts two purposes for war: «the end of the sedition» and «the supremacy of God's religion».

But according to Shiite commentators, the end of war and jihad is the «end of sedition» (Tabataba'I, 1991, vol. 9: 75; Javadi Amoli, 2014, vol. 9: 624). Another goal, «the supremacy of God's religion», cannot be achieved by war. Rather, it is achieved by reason and argument. Sheikh Tusi does not accept «dismantling disbelief» as «the end of war and jihad» in that verse. And it raises the question that if the purpose of the war was the supremacy of God's religion, it would mean the abolition of disbelief and polytheism on earth, why didn't he say: «*In order not to be unbeliever?*» Then he answers: «*The weak and humble polytheists cannot call the people to themselves, but the powerful infidels have such power*» (Shaykh Tusi, n.d., vol. 5: 125). That is, the existence of infidels on earth who do not believe and have no political power is not in conflict with the supremacy of God's religion. In his interpretation of verse 33 of the Surah at-tawbah, he considers the possibility of the predominance of Islam over religions with «possible reasons and arguments», not war and jihad. The way to convert infidels and polytheists to Islam is not war and jihad, «*but daavat (a call to Islam) with wisdom and good instruction, and argue with them in a way that is best*» (Qur'an 16:125).

#### 4.4. Oppression and tyranny

In one of the verses, which is about the Muslims who have been oppressed by the oppressors and have been attacked for believing in the oneness of God and were driven out of their city and country, He spoke of their «right to defend their beliefs» and legitimized war and jihad (Qur'an 22:39). In the next verse, expresses the philosophy of the right for legitimate defense that if this right was not recognized for human beings, the shrines of the followers of religions and sects have been destroyed throughout history (Qur'an 22:40).

The right of «Self-defense» is an instinctual thing that exists in all beings and one of its ways, as the last way, is war and jihad. The right of self-defense and its related virtues such as belief and faith, homeland and territory, wife and child, property, and wealth are not exclusive to Islamic states and Muslims. The same was true in earlier religions. The Qur'an confirms the existence of such a right. Accordingly, Muslims were encouraged to Jihad against authoritarian oppressors to defend the right to

life and the right to self-determination of the people who have been oppressed by the oppressors and are subjected to the most severe harassment, torture, and deprivation. The oppressed people cry out for help and ask God Almighty for their salvation.

This verse (Qur'an 4:75) states that Muslims must fight and jihad, if necessary, to save the oppressed who have been persecuted by the tyrants and oppressors and raise their cry for help (Mostafavi, 1981, vol. 7: 31; Tabataba'I, 1991, vol. 2: 419). In today's political literature, the world refers to it as the War of Liberation. It is obvious that according to this verse, the Islamic State can help the oppressed and beset nations that are under subjugation and tyranny, if they ask for help it can fight the oppressors if necessary. Some Shiite commentators have attributed such a duty to the forbidding evil and the principle of «Hesbeh»<sup>1</sup> (Al-Miqdad, 1998, vol. 1: 345). It should be noted that such a duty would be obligatory if the conditions for forbidding evil were met.

Nevertheless, the task of saving the oppressed from the oppression of tyrants is not dedicate to the religion of Islam and Muslims and it has a history in past religions. Prophet Moses (Peace Be upon Him) was also obliged to save the Israelites from the oppression of Pharaoh because of Pharaoh's oppression. Qur'an has spoken of this event in several verses: from the Pharaoh's quest for supremacy and undermining the people by force, murdering of the children and Quran desecration and desecrating the honor of the people and sending Moses and his brother Aaron to save people from the arrogance and oppression of Pharaoh and his agents. (Qur'an 28:4) and (Qur'an 23:44)

Therefore, it can be concluded that the principle in the relations of the Islamic state with other states is «peace and peaceful coexistence» unless «the non-Islamic state is at odds with the Islamic state» or «conspiring and sedition against Muslims» or «deteriorating group of atheists». In such a situation, the «right to a legitimate defense» of life, property, land, and opinion, the «right to retaliate», and the «right to defend the oppressed» against tyrants and oppressors is established. According to another verse of the Qur'an, killing a person requires permission in principle. Otherwise, killing one person for no reason is the same as killing all people. (Qur'an 5:32)

In this verse, killing a person without trying to kill someone or committing corruption on the ground is like killing everyone; and it doesn't matter who the killer or the victim is, Muslim or non-Muslim, (Whoever kills a *Nafs*). From the two expressions (whoever) and (*Nafs*), it is inferred that anyone kills another without cause (murder or corruption on earth); it is as if he has killed all the people. This verse is based on the basic premise that killing humans requires permission. Of course, this verse refers to murder as punishment for the murderer, but a general rule is obtained, and that is «unauthorized homicide».<sup>2</sup>

## 5. Verses of peace

Several verses in the Qur'an indicate that war and in some cases Jihad are not permissible and that there is a need for peace and peaceful coexistence with groups of polytheists.

### 5.1. Peacemakers

One of the verses that considers the type of relationship between Muslims and others arising from the type of their interaction with Muslims is the verse that commands the establishment of peace with the peacemakers. (Qur'an 8:61). This verse and the previous verses have been revealed about the Jews of «Bani Qurayzah» who broke their covenant with the Messenger of God several times. The Qur'an first ordered war with the infidels who violated the peace treaty: (Qur'an 8:59), God then ordered military readiness: (Qur'an 8:60). But in the end, He ordered the Messenger of God that if the enemy wanted peace and reconciliation; you should accept peace and trust in God. In the next verse, God promises the Prophet that if the enemy intends to deceive, God will suffice you to help and confirm you and the believers: (Qur'an 8:61).

1. Hisba or Hesbeh is a regulatory regime in Islamic law which could be a base for Islamic economic regulation.

2. That is why some scholars have written: «Jihad, as a just war because of religion, is different from criminal killing, and this difference is carefully stated in the Qur'an». For example, Qur'an 4:94. (See: F. E. Peter, 2005, vol. 2: 515).

Inspired by *Allameh Helli* (1998, vol. 9: 14-15), some contemporary jurists consider four stages for the revelation of the verses of Jihad: the stage of patience and perseverance and the prohibition of Jihad, even defensive Jihad; the stage of defensive Jihad and the permission of defense; the stage of permitting Jihad and peace and finally, the stage of the Jihad and the impermissibility of peace.

He considered the verse in question to be related to the third stage and the operation is completed by the third step (Al-Asefi, 2000: 18-20). But this theory also has its drawbacks. It seems that there are some points from the above verse:

First, if it is possible to make a pact with the enemy, who has had many breaches of the covenant with the Muslims in his record, if he asks for peace and reconciliation, in the first place, one can make peace with an enemy that has no such background. The appearance of the verse: *«And if they incline to peace, then incline to it [also] and rely upon Allah. Indeed, it is He who is the Hearing, the Knowing»* is that if the enemy demands peace, his request must be answered positively; unless peace in that case is to the detriment of Muslims and does not serve their interests. Certainly, the holy verse does not include peace that does not benefit the interests of the Islamic society (Ravandi, 1984, vol. 1: 354). So, in principle, the criterion of war and Jihad against the enemy is not «infidelity», but their «Belligerence»; so that if they are inclined to peace and peaceful coexistence, they can make peace with them.

Second, the revelation of the verse is about the Jews who breach the covenant and cannot assign the order in the verse to the Jews or the People of the Book; because the case in the verse is not the «Mokhasses ul-Umum»<sup>1</sup> of that case. Third, although the addressee of the verse is the Prophet, the legal personality of him the head of the Islamic state and the Imam of the society is considered (Al-Miqdad, 1998, vol. 1: 380; Javad bin Said, 1996, vol. 2: 365).

Therefore, making peace is one of the affairs of the Islamic state.

Fourth, the enemy's call for peace is irrelevant. If there is peace and reconciliation for the benefit of Muslims and their interests, the Islamic State can take the initiative in this regard. Unless the initial act of peace is carried out on the weakness and humiliation of Muslims, then it is forbidden. In the logic of Islam, the ideal peace is to be dignified and to serve the interests of Muslims.

Fifth, the order of peace in this verse and the order of military readiness in the previous verse (Qur'an 8:60) indicate that military readiness is not necessarily for war and Jihad; rather, it is for defense and has a deterrent aspect to the enemy<sup>2</sup>. Accepting the enemy's call for peace, despite military readiness, makes peace from a position of strength, not weakness. Such a peace, will meet the interests of Muslims.

## **5.2. Non-hostile governments**

The Holy Qur'an regulates the relations of Muslims with others according to the type of their treatment of Muslims (Qur'an 60:8). In this verse, «goodness and fair relations» with those who did not fight the Muslims for their religion and did not expel them from their land are considered unimpeded and emphasized that those who have made justice their priority are «beloved of God». The fact that God did not forbid such a relationship means «its legitimacy». But from the fact that it is considered beloved by God, it is inferred that God likes such a relationship. And this concept goes beyond «permission and legitimacy», which in Islamic jurisprudential terms can be obligatory or *Mustahab*: («duties recommended, but not essential; fulfillment of which is rewarded, though they may be neglected without punishment») in different situations. Another point is that the only characteristic of this group is that they «do not fight with you over your religion and do not drive you out of the city and your homeland». That is, those who are not hostile to Muslims; far or near Islamic lands; whether they are allies of Muslims or not, they are powerful and organized or not. In scientific terms, the application of the verse negates any constraint. Hence, those who have commissioned goodness and just relations in the verse to those who have no power and political organization, arguing that infidels

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1. It is a reason that excludes the general and limits the scope of its influence and excludes a number of general people from its judgment.

2. *«And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged».*

lacking political power are unable to fight Muslims, and since they are not able to, it is recommended that you have a good and fair relationship with them (Al-Asefi, 2000: 44-52) it is incorrect. Because the above verse considers the only criterion of war and jihad to be the «hostility and enmity with the Islamic state and Muslims», and nothing else; neither political power has the criterion of «war and Jihad», nor the lack of political power the criterion of «peace and reconciliation». If one considers the fundamental principle of international relations to be «war and Jihad» in advance, he/she considers the establishment of relations based on peace and peaceful coexistence in the above verse to be «temporary» or for those who lack political and military power. However, we should seek to discover the fundamental principle of international relations from the verses of the Qur'an without any presuppositions. This verse states that Muslims are not only at war with those who are not at enmity with them. Rather, they treat them well and want a just relationship. Following this, in the next verse, establishing a friendly relationship with those who have quarreled with Muslims and expelled them from their city and country is forbidden (Qur'an 60:9). God's order for the proscription to perform an act is a sign of prohibition. The use of the word «إِنَّمَا», which is used exclusively in Arabic, indicates that it is strictly forbidden to have a friendly relationship with this group. However, it is not forbidden to have friendly relations with non-hostile groups mentioned in the previous verse. From the conflict between the two verses between «the goodness of establishing a good and just relationship with non-hostile states» and the «prohibition of establishing a friendly relationship with hostile states,» it is clear that the same relationship that is prescribed with the first group, that is, «good, fair, and peaceful coexistence», is prohibited with the second group. As a result, the fundamental principle in the Islamic State's relations with any other state is «peace and peaceful coexistence and a good and just relationship». Unless one state is at war with the Muslims, invades the Islamic lands, and expels the Muslims from their lands; In that case, peace and coexistence with such a government is forbidden.

### **Conclusion**

The result is that the basis of the Islamic State's relations with other states is a function of their behavior; such as «wanting peace and peaceful coexistence and good neighborliness based on mutual respect» or «to have a treaty of mutual friendship and cooperation with the Islamic state and to adhere to it». The Islamic State is also obliged to establish peace and peaceful coexistence based on mutual respect; but if a foreign state seeks to «encroach on and invade the Islamic lands», or «puts the conspiracy against Islam and Muslims on the agenda», or «violates its agreement with the Islamic state and pursues a policy of conflict» or «makes tyranny and oppression of the oppressed nations of the world its basic policy»; according to accepted international principles, the «principle of legitimate defense», the «principle of retaliation», and the «principle of protection of the oppressed people» who have asked the Islamic state for support, helping them is the human and religious duty of the Islamic state and all Muslims.



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