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The Rules of the International Law Are in the Holy Qur'an

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Abstract: *The concept of the customary rules of international law reflects the supreme legal strength of the international system of law. In reality, he is the moderator of international relations and the representative of the international order governing all sectors of the international relations of states and allies. The Quran's words are understood by all human beings. Islam has its own international legal system and the imperatives of international rule of law throughout the world. It is not possible to achieve the goals and teachings of the Quran without the establishment and consolidation of international law. These principles of international law are as follows.*

- *The principle of non-use of force or threat*
- *The principle of peaceful resolution of international disputes*
- *The principle of non-intervention in internal affairs*
- *The principle of international cooperation*
- *The principle of equality of rights and autonomy of peoples*
- *The principle of equality of government*
- *The principle of honest implementation of international obligations*

(in the Charter of the United Nations, Articles 1 and 2 of the Charter, and the Declaration of the General Assembly of the United Nations in 1970 on friendship and cooperation among States in accordance with the Charter of the United Nations)

- *Principle of territorial integrity of countries*
- *The principle of invincibility of the borders*
- *Principle of respect for human rights*

(in the document of the Helsinki Conference on Security and Cooperation in Europe of 1975).

Keywords: *Code of Conduct - International Law - Holy Qur'an.*

INTRODUCTION

Literal meaning of the right

Right is an Arabic word and its equivalent in Persian is a stable and stable, that is, whatever stability and stability it has. The word right and its derivatives in the Qur'an is used extensively, "al-haq" 194 times, "right" 33 times, "truth" 17 times, and "tricks" used three times in the Qur'an. This term, which has been used in infinitive, infamous names and adjectives in Quranic verses, has been used in many ways, some of which are: Koran (wickedness / 29), Islam (asra / 81), justice (araf / 81), monotheism (wickedness / 86), truth (Yunus / 4), debt (Bagherah / 282), reason (Hajj / 4) and. ... Some of the concepts of the right in the Qur'an are consistent with the term used by jurists and jurisprudents, such as the verses: "And in the right of Allah and Allah, and in the possession of them is a right to be forbidden and forbidden." (19) "And I have the right to know* Lassilah and al-Mahrrom; and those who are in their property are the rightful seekers for the claimant

and the deprived. "(Excerpt / 24-25)" The Lord is weak in the face of Allah, and if anyone who is right over him is weak or weak. " (Bagherah / 282), "The Flemish of Allah is against Al-Haq; and the one who has the right to spell it." (Bagherah / 282) "Fat Al-Qurqi, Hagkh al-Muskin and Ibn al-Sabil; then let the sufferers, the weak and the paths do".

(Rome / 38)

Right in the so-called jurisprudence

This term in jurisprudential books sometimes has a broad concept and includes all the provisions of the law and the obligation, formation and signature, and in some cases also the right to the verdict. The late Na'ini writes: "If a Shari'a does not seek to add itself to itself and has no domination, it is a verdict, and its naming is right, in terms of its literal meaning.

" Allame Bahrululum writes: "Right is the power of credit and contract by which a person dominates financially or personally, or both, like the same tenor, who has a tenant in relation to one of the property belonging to the landlord of the monarchy." (Ghobabi Nezhad (1998). Islamic Law System, Qom, Office of Research and Writing of the World Center of Islamic Sciences.)

Right in the so-called science of law

For the right "there are various definitions in legal sources. Among the writer of the book, The Introduction to the Science of Law, "The right is a privilege that creates legal rules for regulating the relations of individuals to the benefit of some of them against others." In the introduction to this book, we also read: "To regulate People's relations and the preservation of order and society, rights to everyone knows the privileges of others and gives them special power. This privilege is called the right, which is the sum of those rights, also called "individual rights". The right to life, property rights, the right to freedom of work and marital status are valid in the sense that it is protected as human rights. "Another lawyer writes:" The right, authority, domination, and privilege that a person or person, Valid and others are required to observe it, such as: property rights, paternity, abstract, discovery, etc. ". The author of the book " Basic Rights "defines a more detailed and clearer definition of the right. Individuals living inside the community move and act to meet their needs, thus communicating with each other, the movement and action and their relationship need to be narrowed and narrowed. The lack of boundaries, aggression, and rape are one way and the other. Throughout thousands of years, human societies have discovered that, in order to prevent chaos and abuses for the movement and action of the individual within the community, it is necessary to determine the extent to which the individual is subject and if it exceeds that limit, the representative of the agent Catch her community. These are the same as those that speak of those rights, and the singular is "right". "

The purpose of the Qur'anic law

According to the verses of the Quran, security, security, and the establishment of justice can be considered as the goals of the law in the Qur'an. In this discussion, the question is: what justice is for whom, for which security is being pursued and for which justice is established, which goal? Are the legal rules and the rights expressed in the Quran to provide security in individual rights, or these rules have been laid down for the development of the community and the Islamic society, and do not pay attention to the individual rights of individuals.

In other words, does the Qur'an endorse the principle of individuality in its legal objectives, or the school of social authenticity, or another theory? To answer this question, first, the Qur'an's appeal to the human being and society was sought, and then the purpose of the Quranic law was sought. In the Qur'an's view, a human is a two-dimensional entity, with two fields, and two fields of law. On the one hand, man has a physical dimension, material needs and rights, and, on the other hand, possesses the spirit and spiritual needs and appropriate spiritual rights. "And the evil of the people of my time, God began the creation of man from the flower" (Sajdah (7)), "My soul and my soul, so that when the body of Adam was found and completed and I breathed from my soul, . "(Hajjar / 29)" And Qana'ah or Adam scan the Anat and Zujkk al-Jnnah and Kala Menah Rhadah to Shatma; and when we said, Adam, you and your wife will be in this paradise and choose

whatever you want to eat. (Baqara / 35) In this verse, man is in need of housing and food and is entitled to it. " "We have guided him either by way of falsehood or by coercion;" ; We guide man in a proper and correct way, and he will either be grateful, or he will be blameless." (Dahr / 3) In this verse and so on, the spiritual need of man has been reminded of his guidance and power of choice. The person who introduces the Qur'an must live with others in order to satisfy their desires and needs. Living in isolation from the Quran's point of view is an innovation and not a religious guide. Choosing a spouse and forming a family creates material and moral rights.

The totality of these points of view gives humans the result that human beings are also relevant in the eyes of the revelation and that their society, its body and soul have both material rights, and both intellectual and individual rights and society must be considered together.(Qur'an, Translator - Divine Divine Qomishi, Tehran, Republic Publication – 1986)

The rules of international law in the Holy Qur'an

After the Al Manac event of September 9, 2001, the conduct of the United States and its allies in the world took on a special strain to dominate others. Violations of national sovereignty and interference in the internal affairs of other countries, such as Afghanistan, Iraq, Pakistan, etc., are as outrageous and forceful as the fight against terrorist terrorism, which makes it less likely that many of these behaviors and practices violate international law and principles. Its fundamental.

The outbreak of wars in other lands, contrary to international laws and regulations, a clear intervention in the internal affairs of others, human rights violations, including violations of international obligations regarding the rights of prisoners of war, scaring others to war and threatening by any means, playing the drum of war To suppress governments that do not listen to the wishes of the United States of America and its allies, obvious and obvious examples of these behaviors . All these moves take place under the name of self-defense, the war on terror, the defense of human rights and the spread of democracy, the prevention of civil war, and the defense of civilians in the world. But, in practice, the ten-year experience in Afghanistan, the occupation of Iraq, the armed intervention in Libya, showed that the defense of human rights is not so much a matter of expanding democracy in these countries, but of pre-empting natural resources and mastering them fully in these countries by setting up non-popular regimes And the handshake and the puppet, the creation of military bases is the main purpose of these races This item has full faith in human rights and the principles of democracy.

But he also believes that Western countries are only defending human rights and democracy, but in their economic, political and military interests they are above all values. They do not have human rights and democracy in the interests of economic and political interests. The colonial era In recent centuries, continuous attempts have been made to pro-Western dictatorships, modern wars, to dominate economic resources, and the natural mines of others, which are all set to the surface of others. The West has nothing to do with the countries that meet its interests, although its rulers are the most oppressive and the worst human rights violators.

The human rights question is when it comes to the lack of economic and political interests of the West. Democracy and human rights in the West are for their own society, not for other countries. Its proponents of democracy and respect for human rights are not lying promises, and they are resorting to war and bloodshed. Human rights and democracy can not be established by violating international law and international norms, especially the fundamental principles of international law. This essay focuses on the fundamental principles of international law, and then is based on the inspirational narratives. The fundamental principles of international law form the foundation and foundation for building international law. Without these principles, international law loses its efficiency and function in international relations. By reading these principles, it can be concluded that the conduct of the United States in Afghanistan over the past decade has not been consistent with the most basic principles of international law. While the country itself is dominated by the rule of law, democracy, and human rights advocate. Will the country follow these principles in its

strategic pact with Afghanistan in the future? It is a matter of proving speech with deeds.(Hosseini S. A. Departments: International Jihad and Law, Tehran Research Institute of Publications, Islamic Culture and Orientation)

The verbal concept

More than the basic principles of international law, we need to know what the meaning of the term is. Without mentioning, I recall that the term in this article is in line with the word "Principe". The basic text of the loan is Arabic, which is in Persian in the original and in Arabic, the principles. This term in Farsi includes the following meanings: Beykh, Bin, Root, Pey, Foundation, Bennet (Amid culture and other cultures). In the Dehkhoda phrase, the meaning of the rule is also added to the law. Then, in the explanation of Dehkhoda's verdict It means that the principles, rules, rules, rules, and laws of which science is based on them. Against the fortune Pillars and bases of everything. As Farokhi says:

I can not say yes and I can not say

This is my principle and the law

In another place, to explain the principles of the Shi'ite doctrine, Dehkhoda's phrase read: Principles, the sum of the principle in the word is the things they need, and they do not need anything other than themselves. In Shariah there are things in which other objects are based on them, and they are not based on others, and the principles are those whose sentence is proved and other things are based on them. So, the concept of principles or principles is not only the things that make up the idols, the bones and the roots of a phenomenon, but also contain the rules and norms governing a phenomenon, in which every phenomenon is not only based on sound principles. , But its future growth also depends on the firmness and integrity of Ben and its people. If you remove the root of any phenomenon, that phenomenon does not last forever and eventually collapses. Thus, the firmness of everything and every phenomenon depends on how and how it is formed. In plain language, if it does not, it will not grow up, and without root, the branch will not grow. From the solid foundation, the building will be restored and the mansion will collapse from the cement. Of course, all human sciences and technologies are based on the principles.

Like jurisprudence based on jurisprudence, geometry based on the principles of geometry, mathematics based on mathematical principles, rights based on the principles of law, etc. Legal principles are still the most authoritative and powerful legal norms. Another meaning of the principle, being and being quality is something. We use this meaning for daily and regular conversations. The principle is the quality, the real,

norm in the term

In the legal literature, the terms of the principles are applied uniformly. Such as the principles of international law. For the purposes of international law, those rules and norms that fall below the principles. The term "rules" itself is a plural of the word "rate", which has never been used singularly against the term "Norm" But it is commonly used in Afghanistan, in other words, "Mutarin". If we use the term "rate", which is a combination of these, against the term "singular" Norma, it is inaccurate and inaccurate. For example, we can not say the amount of legal rights, the amount of international law, moral standards, political levels, habits, etc. The reason for this is that the amount in Persian means the scale, amount, size, size, or instrument of the measure.

However, if we are to say that the standards of law, international law, ethical standards, standards of habit and so on are not very unpopular because our ears are accustomed to it, but the word "rate" is one expression expressive of the term " Norm ". For this reason, this font uses both the "base" and "normative" words against the word "norm" and for the expression of the subject, which is both applicable in singular and in combination. Other terms that can mean the term "Norma" are the word "regulation" and the new word "foretell". . These words can be used singularly and collectively. But the use of the term "rate" as singular for "Norm" is not accurate. It should be said that the basic rule also means the foundation, foundation, foundation and foundation.

Normative term is synonymous or meaning with the basic word and is used against the term Norma. Everyone knows that their social life is based on the rules of conduct or norms that human beings establish in their social relations on the basis of it. That is, every social relation is made in a certain way. The rule governing a particular social relation is called the rule or norm. Because every rule or norm occurs in social life, therefore, they refer to these as social norms or norms. Each norm can regulate the relationship. For example, when speaking at the time of greetings, God is one of the norms of habits and ethics at the time of farewell. The rule of law or legal norm is a requirement for the establishment of a social order and the establishment of social justice, and its implementation is guaranteed by the state. The same function is carried out by the norms of international law internationally. Legal norms that regulate relations among countries on the international scene are called the norms of international law. The norms of international law are those rules of conduct that are recognized by legal international law (governments, intergovernmental organizations, etc.) as norms of law, norms of international law are more specific. But the principles of international law, which will be dealt with in this article, are not specific and general norms that build the foundation and foundation of the international law system, and all the international relations based on it are based. These principles are crucial to international relations between countries, and their violation has the worst consequences on the global stage.

2) The concept of the principle in international documents

The term is used in many international legal and non-legal instruments. Along with that, the meaning and meaning of the term is not the same and can bring several concepts. Consequently, it is necessary to consider the meaning of the word in international documents. To this end, we will highlight the views of the International Law Institute.

While interpreting the meaning of the original word in the United Nations resolutions, the International Law Institute concluded that the term was used in various respects in resolutions.

The most important meanings derived from the term "principle" are, from the point of view of the International Law Institute:

1. Principle means a legal or non-legal principle;
2. Principle means a higher order or higher order norm;
3. Principle means the norm that generates a more specific rule;
4. Principal means a document to be received as a legal or political request;
5. Principle means the principle of guidance for interpretation

Therefore, the meaning of the principle depends on the nature and character of the international documents and it becomes a feature of the same. That is, the term is not used in one sense in international documents.

The meaning of this concept in an international document, which is a legal entity, has a legal meaning, it will now become a political concept in an international political document. Even some of the principles set forth in a legal document can have an ideal character, rather than a legal and obligatory character. Based on the above concepts, one can simply refer to two principles in international documents: ideal principles and normative principles.

A. Ideal principles and normative principles

The ideal principles are the principles that are not obligatory for states (countries) as legal norms, but the general endeavor is that they must strive to achieve them. The global community is based on these aspirations and wishes, and the behavior of governments must be in line with it. These principles can be called moral and political principles. The content of the ideal principles is very general, and it can be implemented on the basis of normative principles.

The principle of general welfare for all, the principle of humanity, the principle of democracy, the principle of social justice, the principle of good neighborliness (good neighborliness), the principle of the rule of law (lawfulness), the principle of peace and Public security (not security for a group of countries and an insecurity

for another group), and so on. In the relations between states, these principles are considered as aspirations for the global community and have high human values. But doing it is not easy. For example, the principle of social justice may be different for a state than what another government understands. Or how can you say about the principle of democracy and justice in international relations, while in the United Nations Security Council composition, which consists of two hundred and the world, only five countries with the veto power can make any fair decision that the majority vote on, To be blocked . This approach is never compatible with the principle of democracy (democracy) in international relations. Looking at it at a glance, it is possible to judge countries' conduct on the principle of universal welfare, the principle of humanity and the rule of law, public security, and so on. These principles are considered ethical and political, and they are not legally binding on the international scene. It is not easy to enforce, even though the human cause is right.

But normative principles are binding and have the highest legal strength. In his book Prof. A.Lukasush writes "The norms of international law in the international normative system," wrote that the fundamental normative principles (which they refer to as the fundamental principles of international law) have the highest political, moral and legal strengths. . That is, these principles are not only politically and morally binding, but also legally binding. The basic principles of international law are norms that have more general characteristics and superior to other norms and are more important than legal norms, and their legal strength is higher than normal norms.

B. The concept of the fundamental principles of international law

The fundamental principles of international law, as we have said, are the most general norms of international law that reflect the essence and content of international law, and have the highest legal power in the legal system of international law. The fundamental principles of international law are, in reality, the interlocutor of international relations, both representing the international order in the world and governing all sectors of international relations of states and other international law cadres. In fact, the fundamental principles of international law, which they consider to be of importance, can be called the King of Laws of International Law. The legitimacy and legitimacy of any government's conduct in its international relations can be measured and judged by comparing it to the fundamental principles of international law, not with what the media outlines in a thousand Western languages.

Islam is a religion of the world and the views of the Qur'an, it is understood by all human beings, Islamic teachings are for the guidance of the whole world. The Lord has promised the realization of the ideal society of Islam on earth, but to overcome the existing realities (geographical divisions) to the ideological system The universal mandate of the Universal Immat is also an alternative. To better understand Islam, it also has its own international system of rights and the necessities of the rule of international law in the whole world about it Particularly, there are goals and lessons in Islam that can not be realized without the establishment and consolidation of international law.

For this reason, Islam as a school of communication with others is particularly emphasized, and from the very beginning, the idea of peaceful life is formulated in the form of a Universal Declaration The Islamic government and Muslims have a duty to provide a forum for the dissemination of Islamic culture and teachings among different nations, which is why Islam exhorts the emigration to do so, and has recommended that Muslims and peoples be forgiven in this regard.

Muslims in the early days of this year Good efforts have been made from the perspective of Islam Maybe Hussein and others are honored,, and the Islamic value system is diverted on the axis of virtue.(Ebrahimi M. (1977). Islam and the General International Law, Q2, Qom)

➤ The principle of non-intervention is the rejection of internal affairs

Islam considers the existence and the independence of the personality of Islam and the Islamic community as jeopardized by the pretext and conspiracy to influence the environment of foreigners, and considers that Muslims will never allow them to commit their alliance and alliances to religious allies and groups. To lose their intellectual and ideological identity and to be united with them in order to follow the Watka's worship

and accept the dignity of foreigners. Islam struggles with such a kind of friendship and threatens to absolve Muslims from committing this type of betrayal. (Zanjani, 2004, 303/5).

In this regard, the Quran states:

A group of the people of the book wish you to go to Rug, but they will not go astray except themselves, but they do not understand. (Al Omran / 69)

Instead, he says:

If they find a way for you, they will be enemies, and they will open their voices for you, and they will disbelieve you too. (Discontinued / 2)

➤ **The principle of the peaceful resolution of international disputes**

As the war is the most pivot and most important issue of contemporary international law, in Islam, the basic underpinnings of political jurisprudence and the basic foundations of international law are explained in the general political line after the issue of sovereignty regarding these two issues, which means that Which of the two policies is the principal and the other, and which is considered to be a legitimate one.

The jurists usually firstly establish the principle of obligation in very important matters so that, if there is an exceptional case of this rule, one must necessarily prove a reason.

The design of the theory of universal government in Islam not only does not negate and not endanger the peaceful peaceful and peaceful philosophy of peace, but it regards it as a universal, non-avoidable necessity. It is true that the ultimate goal in the general policy of Islam The formation of a unit of the world would be abandoned once the Islamic ideal is put into practice. But the fact does not mean that Islam does not give credit to the legal system in international relations, and as the current trend of Europe to achieve unity Europe does not mean international law. Peace is the basis of the social life of humans and this principle is rooted in human nature. In principle, the principle of human relations in social life is also observed, and the frequent recommendations of Islam in the field of social relations based on the peace and mutual cooperation of the benefactors and the importance of neglect in the realm of national life. Venice is based on a broader international and broader range of the theory of the humanitarian community.

Explicit verse""O people, I have created you from male and female, and have made you peoples and tribes, that you may know that I will reward you with God. I have seen that God is an expert."(Cellars, 13)

In the same verse, Islam depicts the orientation of human beings, despite the manifestations and forms of manifestations of the human being, which are necessary for the number and variety, to the development of peaceful relations between different groups, and warns that the formal differences between human groups will leave them far away from peace Slowly and confronting and fighting.(Ahmadi A. Article of Justice and its Position in the Quran, Quarterly Binat 46.)

➤ **The Principle of Equality of State Governance**

Undoubtedly, as long as human attitudes do not change in this regard, the process of prevailing predominance of prejudice will continue. Islam, as a universal religion in this field, has its own vision and believes that Muslim Islam is globalized by leading Muslims to create a world order. Its purpose was to steer the rule of God on earth, and it is also conditional on obedience to divine providence. This view is fundamentally different from the theory of domination and the rule of reasoning based on race, language of the time, and so on.

Islam is not dedicated to Muslims, it is open to Muslims through the entrance to it for all who have brought Islam. In a word, the Muslim purpose is the expansion of Islamic civilization and the realization of a universal government based on the principle of equality on the basis of faith, and the establishment of a system that requires all, regardless of racial and religious criteria. And The Qur'an Majid, while condemning the superior views among the Jews, Nasrara, has emphasized the invitation of ignorance to the principle of equality of societies. Equality is one of the indisputable principles in the system of Islamic law, in the light of which All human beings from the point of view of the law in relation to their rights and freedoms without any discrimination on grounds of race, nationality, color, family or belief. Are equal. (Salami, 2003, 203)

➤ **The principle of non-use of force and threat**

Flexibility in international relations as a strategic or tactical policy plays an important role in proving peace and prosperity. As policymakers make significant decisions under intense pressure, principled flexibility can address many regional conflicts or between Has a decisive influence.

It is important to adopt a harsh stance and a comprehensive resistance and conflict doctrine, in turn, to break the deadlock of crises, but one of these two lines should be chosen.

As in US foreign policy during the Eisenhower presidency on India and China The policy of responsiveness was adopted, but during the presidency of Johnson, a strategy of resistance and a comprehensive settlement was used. Given the absolute and non-contingent provisions of the verse ""And if they go to peace, they will turn to them and trust in God"(Anfal / 61) It is understood that politics in international relations is presented as an absolute policy. In particular, with regard to "Tavakul Al-Allah," it can be deduced from the provisions of the verse the negation of any form of constraint in the opposite. Islam Along with the principle of the development of martial fitness up to the level of the supreme authority for the maintenance of world peace, the principle poses, and in such a situation, the price paid for flexicurity to peace will not be too expensive.

➤ **Principle of the implementation of international obligations**

Because human being is anxious about social existence and the blessings of thought and religion, the nature of nature and response to the innate needs of mankind and world religion is the understanding of the form of the legal principle of binding and the basis of the relationship of peace of goods among nations and avoiding the emergence of hostile relations and bloody conflicts not only for contracts And the international treaties have given extraordinary value, but, in principle, inviting nations and other groups to conclude peace treaties and recommending the Islamic community that is always in this area. (Zanjani, 2004: 37/5)

International contracts in Islam;

Specific contracts:

Contracts that have been made in Islamic jurisprudence are specific rules. These contracts in the international law of Islam are: Amman, Dumma, Hadaneh Pashad

In general, these contracts are divided into two parts: temporary and permanent.

Temporary Agreement:

Agreements concluded for a specified period and terminated with the expiration of the term of the contract. These contracts include the contract between Amman and Hednah.(Amid Zanjani A. A. (2000). Political Philosophy of the Law of International Commitment and Diplomacy in Islam, Tehran.)

➤ **Aman**

A contract is made with a non-Muslim person from Dar al-Hurrib who requests to leave the battlefield or temporary residence in Dar es Salaam for trade, pilgrimage or embassy, is made according to the materials. They may also be issued by the Islamic State or the "Dhmmh" Without any exceptions, and consequently, the granting of any kind of political, economic, military, judicial, and social privilege to committed religious (trilateral) religious groups (dhimayn) that harm the authority of Islam and the Muslim community, worthless and unrelenting Will be valid.

The Qur'an in this field commands such an insight:" O ye who believe, do not take his belly without you, they will not turn you into fools" (Al-Imran 118).

Some believers, do not make non-Muslims a special friend and do not confine your secrets because they do not shy away from corrupting and ruining your affairs. The Qur'an, which does not explicitly prohibit the Islamic society from the private and religious friendship of the non-Muslims due to its consequences, is in any case Islamic law, the principle of solidarity and the adherence of foreign policy to the laws and the laws of Islam. Inevitable and non-violent. The territory of the Islamic state is a land where people have accepted the idea and the law of Islam, and their rule is governed by the rule of Islam. . In this way, the Islamic land is unfailingly expanding with the development of beliefs, and any region whose people go to the religion of Islam and accept the rule of law, by itself, from the realm of the state that previously commanded that land outside

and to the Islamic community Joins. (Shariati R. (2002). Rights and Duties of Non-Muslims in Islamic Society, Qom Boostan Paper.)

➤ **Violation of the contract**

In Islam, treason and betrayal are considered to be great sins, and the Islamic community, with all its strength and resources, must preserve and enforce the provisions of the treaties in order to avoid the possibility of a breach of contract. The Islamic government expects its allies to remain loyal to what they are committed to. The Islamic law for Muslims whose rights are violated by a party to the breach of the law, imposes such a right to punish the custodial contract. The Qur'an orders: "So they fought his imams with disbelief, for they had no faith for them, so that they may be defiled" (Tobe 12).

Fight the leaders of disbelief because they do not have a covenant and they are not loyal to any commitment, maybe they end this treacherous way.

➤ **International Dispute Resolution Methods - Strength**

Arbitration means the settlement of international disputes with the opinion of the arbitrators of the choice and the arbitration method and the means of arbitration by the international organizations agreed in fact is a type of agreement between two governments or some kind of an international convention.

As long as the terms of the agreement are not opposed to Islamic standards, it is imperative "They obey the contracts" and "the believers in their conditions" These contracts can be considered acceptable.

The only obstacles that are considered in the Islamic system of arbitration as a peaceful solution to the resolution of international disputes is not necessary. A judge or judge should not be sued but must be Muslim and equitable, as it is stated in the Quran "God will not make the kaafirs a believer for the saints" (Zanjani, 2004, 255/5)

It became clear in history that in the cases which were Jewish parties and the arbitration of the Prophet, the Prophet would apply their laws when the Christians of Najran (Yemen), Vahilah (Aqaba), and the Khyber and other subjects submitted to the Islamic government. The Prophet, in cases where the parties were from a congregation They granted them judicial independence.

➤ **Hints**

If the Muslims prefer to do so, they can be with the idolaters, even if they are persevering in their infidels, and leave the war. Like the Prophet's treaty with the Medina, these treaties, treaties, or sentences are also said to mean the meaning of It is also used in the word of peace between warriors, so the agreement is a contract of war.

always

The contracts in which the time limit is set are fixed and the contracts are permanent.

Temporary

Contracts that are set at that time and are valid at a certain time.

➤ **Dmitry**

Between the Imam and his followers and the people of the conquered lands, one of the types of Dhmh contracts is that a state has failed in the Islamic State in the war and signed a surrendering contract, which in this case is part of the Dar es Salaam, and its citizens are protected by the rights of the citizens Dar al-Islam are enjoyed.

➤ **Peace**

Concerning the Permanent Peace Conclusion There are doubts about the peaceful establishment of peace treaties: Historical evidence: The Prophet, upon entering Medina, concluded treaties or mediators of the Jews of Medina, in which duties and responsibilities were assigned to the parties to the parties explicitly Permanent contract is stipulated. Quranic References to the verse ""Those who have prayed to the people of your son and among them the Charter of Ojawakum confined their chests to fight you or fight against their opponents, even if they wanted to rule over you, so they will not fight you, nor will they fight you or fight, if Allah wills, and they will rule over you." (Women / 90)

Islam is a divine religion. Its principles and teachings emphasize the principle of peaceful peace and peace between people. The plan of Islam is to treat your enemies in such a way that they will be loved with you. The principles of their name are Islam for the religion of Muhammad (PBUH) The emphasis is on the importance of peace and security from the point of view of Islam.

➤ **Principle of territorial integrity of countries and universality**

In a short sentence, Islam demands that human beings on the planet have a single humanity and a unit in the human world, a country of the geopolitical scope of the entire planet and state, within the reach of all human beings and lands. Therefore, the legal system of Islam can be viewed from two perspectives.

Ideal: (or what should be): Here, the assumption is that legal regulations should govern a society that is an ideal of Islam and has also been realized in the outside world, whether it is the present or the undisputed facts that are present. This requires that we apply the rules of Islamic law in the light of the present status of the world, in the context of which the unity and integrity of the human community are still shadowed. In the first view, we see that Islam is not a military system that has been exclusively monopolized by a particular geographic region or a specific group of human beings,

but in the second view, the attitude of reality is a fact which, although we believe it to be irrational, but it is, is present. Who It denies the existence of various communities on the earth's surface. People with insights, beliefs and goals are very colorful and diverse, all of which, of course, are misleading in Islam, contrary to the healthy nature of humanity. (Khalilian, 1998, 110).

From the very beginning, Islam presented people with a global vision:

"And all that we have sent to all men is good and good." (SPAIN / 28)

"Say, 'O people, I am the messenger of Allah.'" (A'raf, 158)

Sura Saba'a and Va'raf are both Makki. Drawing up a global policy in the revelations of the Makkah that the Prophet was not the one who, after significant triumphs and increasing numbers of his own, changed his vision and made a ghost of greed throughout the whole world.

Therefore, the principle of the invitation of the Muslims should be in their fellowship with the infidels in such a way that they are invited to Islam and clarify the rights of Islam and its true face with good words and words for them. Divine prophets aiming at the uniqueness of humanity and the creation of a providence in the earth. They were.

Their legitimate aim was to use the means and means of unlawful use of the individuals in their pursuit of self-restraint and the reluctance to accept the right religion. God warns His Prophet that there is no reluctance to invite people to believe. And do not insist. It's sweetheart; "No coercion in religion may diminish the majority" (256). He also denied reluctantly accepting religion and brought freedom of thought as the mainstone of humanity.

So what is the status of the Prophet? It can be said that the Prophet, as it came from the term "messenger" or "the Prophet", firstly had the duty of communicating the divine orders to the people.

The Prophet is obliged to invite the people to this right and to invite him to God. His discretion is that of logic and strong reasoning, with the deed and appropriate treatment with it, and if necessary, a good fight.

➤ **Principle of International Cooperation and Co-operation**

Co-operation and participation in the history of social life of humankind is a rational and positive principle. The beginning of social life has been co-operating in the first place, and human solidarity has been formed in the context of time and in the light of the principle of partnership. Islam, while confirming the principle of partnership and advocacy as a common law and jurisprudence by providing the criterion of the principle of the scope of its territory, has given it a divine and divine aspect. "And cooperate in righteousness and piety and do not cooperate in sin and transgression" (Table 2). What has been mentioned in this verse in the field of co-operation is the importance and speciality of a general principle in Islam.

➤ **The principle of equality of rights and autonomy of peoples**

The basis of international relations in terms of Islamic international law is the principle of coexistence and understanding, and the Islamic government, in accordance with the principle of universal mission, is responsible for a cultural function in its overseas relations. However, I believe that the implementation of this principle follows the same principle of coexistence as Venice The exchange of human soft emotions and the display of high human values to foreigners.

In the story of Moses (AS) we read that he told the infidels: "If you do not want to accept my invitation, then do not interfere at least in my work (Van Lehem Thomino Lee Fa Azzelon (Dukhan / 21)

And in the story of Abraham (AS), we also see that he, after feeling unproductive in propaganda and after the threat of stoning, inevitably proclaims the method of non-intervention, "declares himself and his wife," (Maryam / 48).

Mo'ital is a term that in the Qur'an also means non-intervention (self-denial), and also the meaning of impartiality (non-prejudice and military conflicts). Basically, if the basis for Islamic international relations is the principle of coexistence. (Bahrami M. Articles of the Quran and Human Rights - Quranic Journal of Journalism - No. 16.)

Such a key is the lack of intervention in the affairs of the peaceful states. In the battle of Mu'tah, some tribes also spoke against Muslims. Among these, I used to listen to the tribal priest and listen to the other branches of the "Lakhm" tribe, declaring neutrality. (Ibn Hisham, 1976 July 15).

➤ **Principle of Faith**

"Those who have secured and fulfilled contracts" (Schedule 1)

O you who believe, be loyal to the covenants you make.

"They have fulfilled the covenant that the covenant was lawful" (Isra / 34.)

Fulfill your treaties, you will be asked for any treaty.

"And the believers are a covenant, if they pledge themselves" (Bkra / 177)

They are the ones who are committed because they are committed.

In recent verses that are signs of faith, the necessity of fulfilling the pledges from the legal aspect of the foot extends beyond the legal aspect and is introduced as the mark and the mark of faith, as if the sense of faith in the covenant comes to the forehead and the rebirth of the covenant of defect or lack Faith is

In some of the surahs of the Holy Quran, the commitment to the promise and the treaty is emphasized:

- But righteousness who believes in God and Almovon Covenant covenant (cow 177)
- Only those who pray to the people among you including the Charter (women 90)
- O you who believe, fulfill the contracts (Schedule 1)
- And the covenant of God Ova (Enaam 152)
- And those who are for their trusts and their covenant are gracious (believers 8)

Clear verses clearly indicate that treaties and alliances are sacred in the Shari'a of Islam. Some think that politics means knowing the methods of savage, while in Islam, political morality is based on solidarity and not on betrayal and deception. In the Islamic Republic of Iran, respect for the treaties and contracts that the Government of Iran concludes with other states, in accordance with Article 9 of the Civil Code, the rule of law and the violation and violation of Iranian laws are not permissible in any way. Of course, in accordance with the principles of Articles 77 and 125 of the Constitution, the signing and conclusion of any agreement, contract, and other other agreement that the Government of Iran wishes with other governments should take place after the approval of the Islamic Consultative Assembly by the representatives of the government. So it is clear that this is so important in the constitution of the Islamic Republic of Iran.

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