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## **The foreign policy of the state in the era of the Prophet and its impact on the international arena at the time analytical study**

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### Abstrac

The study deals with the subject of the foreign policy of the state in the Prophetic era. It is one of the important topics in the historical studies, because it discusses the situations of peace and its conditions, the situations of war and its repercussions. The study aims to identify the features and characteristics of the foreign policy of the Prophet; The study methodology included the most important principles governing the image of international relations, as well as the diplomatic rules and customs followed by the Apostle Leader, and the impact of letters and correspondence and their dimensions in the world. International Square, with the presentation of the models of these letters and political analysis

La política exterior del estado en la era del Profeta y su  
impacto en la arena internacional en el momento del estudio  
analítico.

### Resumen

El estudio aborda el tema de la política exterior del estado en la era profética. Es uno de los temas importantes en los estudios históricos, porque discute las situaciones de paz y sus condiciones, las situaciones de guerra y sus repercusiones. El estudio tiene como objetivo identificar las características y características de la política exterior del Profeta; La metodología de estudio incluyó los principios más importantes que rigen la imagen de las relaciones internacionales, así como las normas y costumbres diplomáticas seguidas por el Apóstol Líder, y el impacto de las cartas y la correspondencia y sus dimensiones en el mundo. Plaza Internacional, con la presentación de los modelos de estas cartas y análisis político.

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### Introduction:

The subject of the foreign policy of the state in the era of the Prophet is an important subject in historical studies, because it discusses the situations of peace and its circumstances and situations of war and its repercussions, and when the Prophet This religion, and the aims of change and global mission, it must have a vision towards this world perspective, according to this verse Kindly: We sent you only mercy to the worlds 0

It is known that international relations before Islam were strained between the two great states, "Knight and the Romans" and those in their orbit, and in the most severe military situations between the intensity and attractiveness of the battles, did not stand the Prophet «of the international conflict this bystander, especially after the reconciliation Hudaybiyah in the year 6 AH, But tried to guide them and guide them, and put the idea that Islam is the religion of peace and world peace, and therefore the international relations during the mission of the Prophet has turned a lot of its traditional path before Islam, where fell knight by the Romans after a long dispute and then the Prophet (p) neutralize Abyssinia, South Arabia, then The Arab armies were able to move the Byzantine army in the Levant, and therefore Islam is a change movement not within the Arabian Peninsula, but extended to include the major countries at the time, and this indicates the high meanings and values that characterized by this religion, and this is what we will try to shed light on it through our research " the foreign policy of the state in the era of the Prophet and its impact on the international arena at the time analytical study" to form a tool for us and signs of guidance on the long road in our time today, and hence the importance of the subject, the search seeks to achieve the following objectives:

- Recognition of the features and features of the foreign policy of Medina
  - To highlight the role of foreign policy in the era of the Prophet, and its impact on the international scene
  - Consolidation of the State through its prudent foreign policy, which consisted of correspondence and correspondence to kings, leaders and princes
  - To highlight the policy of "open doors" in the context of foreign relations, and this indicator and evidence of the political action exercised by the Prophet
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The methodology of the research included the most important principles governing the organization of international relations in the Prophet's era, as well as the rules and diplomatic traditions followed by the Prophet, the impact of the Prophet's messages and correspondence in the international arena and

how to recognize them internationally. In conclusion, this research is only in addition to what has already been done by a group of professors in this field, and my work is nothing but diligence in this area, and my compromise, but God I trusted and to him Anib.

First: the most important principles governing the image of international relations in the prophetic era:

There is no doubt that the goodness of the humanitarian community with its different strengths, characteristics, languages and interests needs controls and restrictions that control its relations in order to achieve the good and progress of any country. It can be said that Islam has established friendly relations with others, especially the people of the book "Jews and Christians" It is divided into four main principles and values:

#### 1. The principle of justice

It is a characteristic of the Islamic State that it has adopted the principle of justice in its political system and in its relations with other countries because justice is the basis of its stability and its political system, the reason for its permanence and prosperity and the injustice of justice. As a basis for international relations, and excluded justice in the judiciary, but this principle is not applied strictly, there are exceptions to th principle, but if we leave the field of political and constitutional systems Justice is the right balance that determines relations between people in the event of peace and war alike. In peace, good neighborliness is based on justice. In war, the motivation is justice, justice is the right of the enemies as it is for the parents to say. Almighty: O ye who believe! Be steadfast to God, martyrs in the Quraysh, and do not punish you. People do not adjust, do justice. He is closer to piety and fear Allah. Allah knows what you do. And He says: E commands justice and charity and kinsfolk, and forbids indecency and evil and oppression admonishes you may recall 0

If every religion has a characteristic of the character of Islam, it is justice, its motto and its uniqueness. Justice is the right balance through which rights are distributed and rights are protected. Human existence is organized. If justice is the balance of human relations in all its conditions, And the importance of the principle of justice in the international relations of nations and peoples has been lost. The Prophet's Sunnah has been rich in the hadiths mentioned therein; in order to achieve justice and establish it in dealing with others. The Prophet declared that justice and equality among people includes Muslims and others, A man, in the hadeeth of Jabir ibn 'A The Prophet (peace and blessings of Allaah be upon him) said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) engaged us in the middle of the days of Tashreeq." He said: "O

people, your Lord is one, and your father is one. , And no red on black, nor black on red, but with piety, "as well as saying: " Seven God will remain in the shadow of a day without shadow but the shadow of Imam Adel 000, "and required justice in the field of foreign relations to adopt all international conventions and covenants and conventions on Justice for all parties, and the lack of injustice has resulted in these relations with other Muslims, was a factor in the success of the Islamic conquests 0 factors

## 2. The principle of freedom

Freedom is one of the basic rules of the political system in Islam. Islamic law has recognized public freedoms of all kinds for individuals and groups. It stipulates freedom of religion, freedom of opinion, and political and social freedom. Therefore, it is "a necessary and obligatory humanitarian necessity, Freedom is, of course, the principle of religious freedom, a principle that the Holy Qur'an affirms in particular: "There is no compulsion in religion. It is one who denies the tyranny and believes in God. He has embraced the most powerful and unquestionable bond. Allah is the most obedient, and coercion is a form of violence and aggression against freedoms. The freedom to believe in its legal restrictions is a right guaranteed by Islam. The Prophet (peace and blessings of Allaah be upon him) said: "All the books that the Prophet addressed to the tribes that converted to Islam or to which they were bound included one phrase. He is mesmerized by it, and by the tribute "

Therefore, we can understand the movement of the first Islamic conquests, which in the era of adults, an extension of the wars of the Prophet was characterized by justice, and liberation of peoples from the tyranny of Roman and Persian tyranny, and the people's desire to enter into this religion, was convinced and desire, Islam did not hate people to enter which, is lumpy the difference required by the will of God, he said the air filled: Had your Lord willed to secure from the earth, all of them compel people until they are believers.

It is a practice that indicates the need to observe the principle of religious freedom in international relations, as the Prophet and his caliphs have taken care of the necessity of fully realizing the Islamic call to non-Muslims.

Muslims, and then let them choose in freedom and satisfaction secure between Islam or tribute or fighting on the Buraidah bin Husayb al-Islami, "said the Messenger of God If ordered an admiral on the army or secret advised him in his favor of God and with him of Muslims good and then said Agzua in the name of God And if you get your enemy from the polytheists, I will call them to three qualities or during them. Then I will tell them what they say. I accept them, stop them, then invite them to Islam. If I answer you, I will accept them, stop them, then invite them to move from their homes. To the House of Immigrants and told

them that if they did They have what the migrants have, and they have nothing to do with the immigrants, but they turned away from them, so they told them that they are like the Muslims' expressions. They are governed by the rule of Allah, which takes place against the believers, and there is nothing for them in the booty and the fury, unless they fight with the Muslims. "Thus, the self-determination in the fighting was proved even in the field and after the victory, and it is reported that Qutaiba bin Muslim Bahali opened some of Samarkand provinces without telling them between Islam or the Covenant or the fighting, the people of this region complained to the just ruler who approach the platform The adults Omar bin Abdul Aziz, Qutaiba Q And sent to the judge to listen to this complaint and verify it to prove its sincerity, and ordered the Muslim soldiers to come out of the country they opened, and return to their barracks, and then the best among these three things to decide their fate, they chose The Covenant, and chose Islam, which allowed this choice after the conquest and victory.

### 3. The principle of the unity of humanity

This principle is intended to protect human dignity in all circumstances, including in time of war. It is impossible to speak of human law without referring to the origin of neral and the performan this principle, namely, "humanity", which means believing that the other party is a human being even if he is an enemy. respect the other party, ie respect for their honor and blood and money, so peace be upon him for examples

Islamic idealism presupposes that human dignity must be respected and that human dignity should not be wasted, even if it is an infidel. It is based on the humanity of political existence, even if it is a state of war, and therefore a human being is good, safe and prosperous. And spread the virtues, which resulted in the political level, the emergence of equality between the subjects of the Islamic state, and did not distinguish the owners of race, color or sex, has achieved that justice and happiness, and left the racist tendencies, Western policy has diverged from Islamic politics in many humanities, They stretched to include The Prophet (peace and blessings of Allaah be upon him) said: The Prophet said: "You will open a land in which the carat is mentioned, and seek good people for it." The Prophet (peace and blessings of Allaah be upon him) said: "The Prophet (peace and blessings of Allaah be upon him) said:" I may go to God. "The Prophet (peace and blessings of Allaah be upon him) said: The Prophet's use of the word of the people in talking to the human race in general, and did not belong to the Muslims, in order to achieve the spirit of human brotherhood despite the great differences, and the great difference between them, Non-Islamic countries and contemporary laws did not care about the preservation of human dignity until the beginning of the twentieth century in 1948. When international laws stated in the preamble to the United

Nations Declaration, in its first article, "All human beings are born equal Dignity and rights. They have been given reason and conscience, and they must treat each other in the spirit of brotherhood. "

Suffice it to remember in this regard the prayer of the Prophet before the organic docking in one of the battles said: "O God, our Lord and their Lord, and we are your servants and they are your servants, Nosina and Nwaizhm in your hand, Vahzhm And we insist on them, "in which the recognition of the humanity of the enemy and asked for victory on him without aggression and representation and torture, as all this is contrary to the recognition that they are human beings and slaves of God brings them human Muslims, and separated them from the faith 0 If human dignity is determined by the Koran and the Sunna of all those who achieve the meaning of humanity, And the first honor was the gift of the mind that ridiculed God to him by the universe Whether it is on earth or in the sky, and there is no difference between people except with piety

#### 4. Reciprocity

The treatment of reciprocity is a branch of justice that is enjoined by the Almighty saying: A bad and bad punishment like that, it is pious and correct, and reward him for Allaah. He does not love the oppressors, and He says: "If you punish them, punish them like you have been punished for them. Power and ability to implement, the ability to reciprocate is a protective shield and means of protection for the nation, especially in the presence of major powers not under the control of the creation or religion; reciprocity here is a necessary officer in the relations States But that reciprocity can not be contrary to the principle of virtue or tolerance and morality, because God Almighty has made everything to the limit of each order, which is the limits of God do not Ttadoh and those who exceed The limits of God are those who are oppressors. If reciprocity exceeds the boundaries of morality, virtue and tolerance, it is necessary to stand at these limits and their commitment, because Islam is built by virtue and morality, and its call is based on tolerance, forgiveness and patience for harm; Humiliation, and this shows the greatness of Islam in its balance between things, justice and the premium does not overwhelm anyone on one, and does not mix false really, and here is reflected the words of the Almighty: The Prophet's words: "I am Muhammad, Ahmad, Al-Muqafi, Al-Khashr, the Prophet of Mercy and the Prophet of the Epic." It is not merciful. It is not merciful. Let injustice tamper with the earth corruption, not war sword And God Almighty has given preference to the worlds. He has pushed injustice with justice and falsehood in the right to reciprocate. God has made him the attribution of an officer in the international relations between people, to prevent

corruption in the earth and the appearance of evil. God has mercy on him and his preference to the worlds, so it has been proven from the Prophet (p) a lot of conversations and attitudes that indicate that Islam calls for peace and peace to be a firm basis in the relationship of Muslims with others: Wellness, if you met them Vstbro "

It is clear from this talk that the Muslim is not aggressive, but is peaceful by nature, and they call for the affirmation of the desire for peace even with the enemy, and we ask us to ask God Almighty to perpetuate peace and peace. If the enemy insists on its aggression, then we must defend and fight.

Al-Hudaybiyah, where the Prophet affirmed his keenness on reconciliation with Quraysh on all that was of their aggression when he said: "And who is my soul in his hand, do not ask me a plan to magnify in them the sanctities of God, Second: International relations during the Prophet's mission

The term Byzantines was known in the Arabian Peninsula as "the Roman", a term mentioned in the Holy Quran, which was called one of its forms. The term is used in most Arab sources as a distinction from the term "Franks".

The Arabs also called them the "sons of yellow" relative to their first grandfather, which was yellow color, or proportion of their blond hair. Al-Masoudi attributed them to Rom ibn Esau, the son of Ishaq ibn Ibrahim, without denying the contradictions and ambiguities surrounding these proportions. Although the Arabian Peninsula was linked to the Byzantine world before the advent of Islam, the spread of the Islamic call pumped new blood in the process of communication between the two regions, and printed spiritually and morally, which contributed to the building of human relations 0 And therefore there are a number of data that are calculated to reflect the delinquency towards establishing

Arab-Byzantine acquaintance according to friendly humanitarian rules since the beginning of the Islamic state in Madinah, including:

1 - the accurate knowledge and wide access to the Prophet over history The Byzantine state and the proportions of its empire, its political system and its military strength, as evidenced by the Prophet's talk about the Byzantines: "I know their names and the names of their fathers and the colors of their horses. They are the best fowls on earth." And parts of the Byzantine system and its historical and cultural components.

2 - The evidence of the depth of the knowledge of the Apostle Byzantine state that he was following the news of its struggle against the Persian Empire first, did not hide his sympathetic position, and calculated that the news of the defeat in the war with the Persians shook his feelings on the grounds that the Byzantines the people of the book, while Persians Magus And the worship of fire, at a time when opponents of the Quraish expressed great satisfaction for their



victory, and remained blasphemous until God revealed the Romans that preached the victory of the Byzantines over the Persian Empire, a few years after their defeat, saying: M victorious in a few years, God is before and after that day rejoice Almamnon, a Quranic prophecy achieved

3 - Similarly, his knowledge of the Byzantine state and his interest in it also made him predict its future prospects, as evidenced by true prophetic narratives, showing a wide view and understanding of the future of the civilization of this country. In Saheeh Muslim, I heard the Messenger of Allah says: "The clock and the Romans more people," Amr said to him: I see what you say, he said: I say what I heard from the Messenger of God said: If I said that there are four of them in particular: "They are the dream of people when sedition, After a calamity, and Iakkm ball after a cow, and good for the knife and orphan and weak, and a beautiful good fifth: and prevent them from the injustice of kings " In another novel to talk: "People forced when calamity", and in the novel: "people endure when calamity"

4 - For their part, the Sahaba may Allah be pleased with them closely follow the news of the conflict Byzantium with the Persians, and record in this regard the position of Abu Bakr sympathetic to the "Byzantine issue," and trust that victory will be its ally, so that - before the prohibition of betting - bet Abi bin Khalaf Which is then one of the biggest faces of the Quraysh of Quraysh, on a hundred Baer about the inevitability of victory of the Byzantines Roman Empire Persian.

According to his testimony, "I dream of people about sedition, and I hasten them to recover after a calamity, and I will make them feel a ball after their escape. And their usefulness to the weak and weak, "added to these features another characteristic - according to his testimony always - and is the approach of their kings serious justice and away from injustice, and this reflects the extent of knowledge of the other, and accurate and conscious reading of the system of the Byzantine state.

6. In contrast, the Byzantine leadership was also aware of the conditions of the Arabs in the Arabian Peninsula, not only thanks to the news and information provided by the princes of the proverbial proletariat, but also because the emperor Heraclius, who was a contemporary of the Prophet, was, according to the texts, Through the use of this science, and through his research on the practice of circumcision among the peoples of the Arabian Peninsula, he was able to predict that a prophet would be sent from the Arabs Thus, the Prophet sought to open the horizons of Arab tribal society and develop his vision of international relations through (diplomacy) based on communication in neighboring countries Third: International recognition of the Islamic state

When things settled for the Prophet in Madinah, that is to say, he did not orga

nize the relationship between the inhabitants of all sects with each other, he made a bold step in the field of foreign relations, which was to address the kings of non-Muslim countries, and called them to Islam, as ordered by his Lord, The king of Persia, the king of Persia, the king of Abyssinia, the king of Abyssinia, the king of Egypt, and the king of Bahrain. This step means the maturity of the state on the one hand, and on the other hand the clarity of the importance of the foreign relations of the Prophet and the moral strength of the state. , In terms of addressing the nations of the world, and their call to religion Islam was not to be Hana

It is worth mentioning that the Prophet was not always the initiator of relations with other tribes and communities around him; it was noted that many tribes and delegations are the ones that have come to it declared its Islam, and its accession to this nascent state, such as the delegation of Bani Tamim , And the delegation of Bani Hanifa, and the delegation of Kanda, and other delegations 0 who saw in Islam the religion of the present and future, and that it is inevitable to embrace and loyalty to him, especially after the opening of Mecca, and knowledge of people that the stubbornness of Quraish and Sufha, was not right 0 This step also came to emphasize What we have said is a race, the emergence of the power of the Islamic state, and the conviction of many around it Its newly constituted entity, and that it possesses the power and faith that makes it the state of the future

This was a general picture of how the Islamic state's relations with other groups and nations arose. How did the Prophet, through these early relations with the Arab delegations during the Hajj seasons, and through his messengers to their countries, spread the call of Allah and inform people of Islam as ordered? Lord

Fourth: The objectives and mission of the Embassy

The mission of all embassies and missions was one of a religious nature and purpose, namely: the call for a new religion Islam and remember the novels of historians that these books were in a single formula converging and similar, The relations between the Islamic state established by the Prophet and his successor in the leadership of the Caliphs and between the neighboring kingdoms have prevailed. The main task of this State is to "communicate the message of Islam" in all its forms of peace and war. Therefore, the task of the Apostles and Ambassadors is one of the most important and most important. It eliminates the problems and obstacles that arise between States and has a great effect on building relations and concluding treaties and treaties between them. There is no peace or war between states except where the ambassador has an effective role in protecting the interests of his country and its citizens. The ambassador is the accredited representative of the sending state. From the

positions of their own political decision

Fifth: Criteria and specifications for the selection of ambassadors

If we consider the names of ambassadors and their tribal affiliation, and the nature of the choice of the Prophet (p) of the people who represented him in these rulers and kings, and why he chose them to perform these tasks according to the knowledge of their potential, and we can demonstrate that many of the ancient companions may Allah be pleased with them did not participate in these embassies Thus, we find that Bani Hashim were represented only in two embassies, one for Jaafar ibn Abi Talib to Najashi king of Abyssinia, and the second for Ali bin Abi Talib, may Allah be pleased with him to the tribe of Hamdan in Yemen, the rest of the stomachs of Quraysh was represented in seven trips, and the rest of the embassies were distributed On the Arab tribes, and the most important of these The specification of the following:

1 - efficiency, which is the main criterion adopted by the Prophet (p) in his state regardless of belonging and social status, and people were talking about the great public responsibility in the people and the need for control and found and packaged, and for that was repelled by the Emirate and the embassy NASA from the finest companions, Imam Muslim took his command from Abu Dharr al-Ghafari, may Allah be pleased with him said: "I said, O Messenger of Allah, do not use me," meaning Tulini Emirate, and hit his hand on Mnkbi and said: "O Abu Dhar

I see you weak and it is safe and on the Day of Resurrection shame and regret only those who took it right and led him to it.

2 - speed of intuition and good dialogue and the strength of argument and intelligence

3 - High experience in the roads and corridors leading to the kingdoms near the Arabian Peninsula

4 - The remarkable thing about these embassies is that the Ansar were not represented in it, and it was limited to the immigrants. It may come to mind that the Prophet did not rule out the Ansar in these missions, because they supported the Messenger and the Islamic call. And they do not take anything, and this is embodied in the battle of nostalgia and depriving the Ansar of those gifts that he gave in the Quraish and the tribes of the Arabs, or perhaps they were said to have the character of altruism did not ask anything and benefited from the lesson of the invasion of nostalgia, They were cultivating agriculture, their livelihood, and it was Traders bring them what they need, especially since the city is located on the trade routes linking the Levant in Yemen, unlike Quraish who was working trade known as the Arabian Peninsula areas are well and have extensive relationships with their rulers and their peoples 0

5 - And the specifications are also: fluency of the tongue and consistency.

6 - Perceptive insight and good view and informant

7 - To be honest in the transfer of what was entrusted to him and can act in the appropriate circumstances.

Seventh: Diplomatic rules and customs

There are a set of rules and diplomatic norms that regulate relations between countries, and draw the road map for ambassadors, the most important of which are:

1. Knowledge of the country's culture

The Ambassador's knowledge of the culture of the country in which he works is necessary to achieve his success. We have seen in the Prophets of Prophecy the good choice made by the Prophet (p) where he would choose the right man in the right place.

The Prophet (peace and blessings of Allaah be upon him) said: "You will come to the people of the Book. If you come, invite them to testify that there is no god but Allah and that Muhammad is the Messenger God, if they obeyed you so tell them that God has imposed on them five prayers every day and night, they obeyed you so that he told them that God has imposed on them charity taken from their children and returned to the poor, they obeyed you so you Vkrm money, The oppressed; there is no veil between him and God. "In this noble prophetic commandment, it is very important to know the culture of the country in which the ambassador works. The first is to remind him of the knowledge of the ancient writers and to be knowledgeable about the culture of the people. It should be noted here that Yemen has historically followed Mecca in its Hajj and Naskha And worship, and after the spread of the order of Islam entered the tribes of Yemen in Islam and delegations came to the Prophet (p) from Yemen, has sent to Yemen a number of the Companions distinguished in various diplomatic and judicial tasks, including Moaz bin Jabal and Abu Musa al-Ash'ari and Ali bin Abi Talib .

2. Respect for diplomatic traditions unless they conflict with the values of Islam

The fact that ambassadors adhere to the standards of the diplomatic tradition of etiquette, communication, and courtesy are commendable, in accordance with the contracts signed by these ambassadors, for saying: and fulfill the covenant of God if you pledge and do not break the faith after confirming it. But this should not contradict the great values of Islam, and it should be said that Islam did not separate all halaal, but only detail the haraam. Allaah says (interpretation of the meaning): In the chapter on food and drink, the haraam thing, which is unambiguous, is what the verse says: I do not find in what is

forbidden to me a mahram for a feeder that feeds him except that he is dead or a blood that is covered with meat or pork, then it is abomination or spoil of people other than Allaah. , Then came down wine in any express who believe! Wine, and gambling and the abomination of the work of the devil to avoid it that you may prosper .Ambassadors can avoid these five taboos, and all that is behind them is based on the original that Allaah has given them, and it is not haraam except for what is proven to be harmful to a healthy evidence.

It is a tradition in which the prostration of the ruler or the king can not be tolerated. These values are contrary to the spirit of Islam, and the ambassador is not authorized to treat them. It has already been denied to the first of the ambassadors who were sent by the Holy Prophet in the horizons and refused to prostrate to other than Allaah. It is revealed to me that your God is one God

### 3. Respect and abide by local laws

The ambassador would be committed to the acquaintance of the people in the country in which he works, and in the previous commandment we have read, we note that the Prophet is enjoined to wait for the money of the people. This is a clear sign of respect for their customs and traditions and their privacy in saving and development. Which was received by Moaz was in his capacity as an ambassador and not as governor, and his work in the judiciary was specialized in those who accept to resort to the law, and it was not obligatory and forced, and he did not have any military force required to obey him 0 Perhaps one of the most successful embassies in the history of Prophecy Embassy of the Companions Ja'far ibn Abi Talib In which he was elected Najashi, has reached the appreciation of the Negus and his love for Jaafar that when the Najashi gave birth to a newborn and Jaafar had also given birth to a newborn, so Nagashi said: What is called your son, Jaafar, said Abdullah, Najashi chose this name for his son, and named him Abdullah bin Najashi although this name does not exist In the Ethiopian culture and meaningless in their language, but it is a clear effect of Jaafar's success in influencing the Negus, and gain his respect, respect and appreciation, and the names of the daughter of Amis Jafar's wife is also closely related to the tiles of Najashi and has breastfed his son Abdullah with her son Abdullah.

### 4. Non-interference in the internal affairs of States

The Muslims did not interfere with the rights of other countries and their internal affairs. The ambassadors of the Islamic state did not intervene in the affairs of other countries. They were an example to fulfill their promises. They considered interference in the affairs of others a violation of covenants and a vow that Muslims should avoid.

However, one exception is the non-interference in the internal affairs of other States, which is the protection of Muslim minorities in non-Muslim countries. If

injustice or persecution occurs on these minorities, The Muslim ambassador to those countries to intervene to protect Muslims and defend them, because the defense of Muslims wherever they are located on the Islamic state and its ambassadors in any place and time and also did not prove the abuse of immigrants to the doctrines of the dead, the Companions honored those who migrated to Abyssinia commitment of the Prophet We do not know that any of the companions who were the ambassadors of Islam had abused or obtained any of the beliefs of the people. They have committed themselves to a responsible attitude of non-interference in the internal affairs of the host country and have built the strongest ties with for people who migrated to them with their wallets on their beliefs and religion and unite them

5 - take care of appearance and show prestige in the imagination and not extravagance:

The ambassador represents the state and the people, and he should preserve this leadership image in the eyes of the people, and not humility is welcome in any case, but what is required here is to represent the country in a way that is worthy of the dignity of its people and their good qualities. His invitations are his country's reputation and prestige, not his personal qualities. It was one of the Prophet's virtues to wear the best dress to receive the delegation, and he had a bucket of water that his turban to burn on it to touch on the people in proportion to the elegance and good appearance, and Erwa:

"The dress of the Messenger of Allah, who used to go out to the delegation wearing a khaki dress and wearing it from the fabric of Amman, would wear them on Friday and the Eid and then the two of them." On the authority of Jabir: "The Messenger of Allah wore his red dress on both the Fridays and Fridays." There is no book in Islamic jurisprudence, , And what is better and uglier than the dress, which is indicated by the Holy Quran, saying: "O sons of Adam, we have sent you to wear your clothes, your misfortunes and Risha and the clothing of piety that is good. The law recommended the cleanliness of the body and clothing and place, and the qualities of instinct to trim nails and take from The mustache and the Yb, has been proven by the Messenger of God he said:

"I love you from your world and women and good and made my eye in the prayer," and was not to go out to the people except Mtiba, and was fond of musk and saffron, has been narrated these Shamel all in the doors of Sunan Prophet was clear evidence of the need to look good in Islam.

It was narrated that Ibn Mas'ood said that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "There is no one in whose heart there is a whiteness of an atom." He said: "God is beautiful loves beauty, arrogance of

the right and the right to mislead people"

Eighth: Diplomatic Immunity

The Prophetic Sunnah surrounded the apostles and envoys who came to the land of Islam safely and without being subjected to any aggression, whether they were killed, tortured, or imprisoned. They were given full immunity when they were sent by their people and treated them as "diplomatic immunity." The attack on apostles and envoys And killing them miss the interest of correspondence and correspondence and ways to resolve disputes, and here unanimous scholars that "the Apostles do not kill"

Therefore, Islam has ensured to the messengers and envoys various kinds of protection, care, immunity and honor, even if they insulted the Muslims so that they can perform their mission and achieve good and peace for the world. 0

- One of the evidences of the Prophet's interest in providing protection to messengers and envoys:

The hadeeth of Abi Rafi al-Qubtani said: "Quraish sent me to the Messenger of Allah." When I saw the Messenger of Allaah, I said: " Messenger of Allah, I and Allah do not return to them." He said, "I do not fear the covenant and do not forget the cold. In your heart that is in it now, return ", he said:" I will not forget the cold ",

That is because the messenger or the ambassador has a great role in concluding agreements or alliances and preventing the war, so protection and security should be provided to him; because the safety contract is observed with the kaafir as well as with the Muslim, Al-Harbi in the House of Islam, he said: I am the Messenger of the King, if he took out a book known as the Book of their King was safe until his message and because, because the Apostles were still safe in ignorance and Islam, and because the command of fighting and reconciliation is not only by the messengers, What is meant, and when a messenger spoke in the hands of the Prophet what he hated said: "If you were not a messenger to hit your neck," has confirmed the The Prophet (p) the importance of this right and make the deliberate aggression on the ambassador caused the invasion, evidenced by what happened in the Battle of Muta in the eighth year of migration when the killing of Harith bin Omair al-Azadi sent to the King of the Roman and Bosra Sham, Ambassador symbolizes the state that I sent, Is protected and cared for, and that killing and attacking him is a declaration of war against his state

However, the Prophet (peace and blessings of Allaah be upon him) dedicated the Mujahedeen and the believers to special provisions that would respect them and achieve their security and protect their movements.

- Diplomatic immunity in international law:

The laws of this era were only introduced very late in the Geneva Convention relative to the Prisoners of War (1907) and the Vienna Convention (1961). Article 29 states: "The diplomatic envoy shall be protected, It shall not be subject to any measure of its arrest or detention and shall be deemed to be treated with due respect by the receiving State and shall take all measures to prevent any aggression against its person, liberty or dignity. "There is an agreement between contemporary international law and the Islamic political system The comprehensive immunity of envoys, ambassadors and even those in the diplomatic service; M of the performance of their functions without hindrance, and this was a cause of pride for the prophetic year for the precedence in the legislation of this law and its application to him.

Ninth: The impact of messages and correspondence in the international arena

After the consolidation of the pillars of the Islamic state in Medina and the integration of its system was the definition of Islam and advocacy and recognition is the first goal of the letters and correspondence "diplomatic notes" that sent to the kings and princes and tribal leaders to achieve the command of God: Messenger reached what was revealed to you from your Lord, What reached his message and God protect you from the people , the delegation had the opportunity to the Prophet after the reconciliation of Hodaybiyah to expand the scope of the call to Islam in the Arabian Peninsula and beyond because Islam is a global message is not specified NS He was from the beginning to send messages to the leaders of the world contemporary to him and began the Prophet (p) that in the sixth year of migration and the Islamic call was still in its early stages, and was feeling its way in the Arabian Peninsula, and did not think The idea of disseminating Islam and spreading it to all people has been limited since then. Since then, it has established the principle of universalism and has set a platform for addressing the entire world, east and west, beyond all political boundaries, natural obstacles and industrial divides. He wrote to kings and leaders to invite them to Islam. Affiliated to them to appeal to Islam. The facts of history also confirm the impact of the leaders and their decisive role in achieving success or failure of any invitation from the invitations, and in this sense the Prophet saw his vision and the scope of his horizon and the strength of his awareness to go to these kings and leaders in the world calls them to Islam, and each of them in his speeches to them the responsibility of guidance The masses under his authority .

The first of the apostles who set out from Medina to the continents of the world

- It is worth mentioning that the pioneers of the apostles, who set out from Madinah, went to what their noble prophet ordered them across the different continents of the world. They carried the Prophet's letters to kings and



world leaders, as mentioned by al-Tabari, Ibn Saad,

- Abdullah bin Hzafah Sisi: Mursala to Kasri Abrawiz king of the Persians
- Hatib bin Abi Baltata: to the Almqqq Coptic leader in Alexandria in Egypt
- Dahya bin Khalifa al-Kalbi: to Heraclius, the Roman emperor in the Levant
- Amr ibn Umayya al-Damari: to the first Negus king of Abyssinia
- Shuja ibn Abi Wahab al - Asadi: to Harith bin Abi Shammer Ghassani
- Sulait bin Amr al - Amiri: to Huad bin Ali Hanafi king of Yamamah

The six chosen ones are the first blessed Prophet of the Prophet's Apostles, each of whom has a firm foot in Islam, and has been raised on the guidance of revelation in the hands of the Prophet. He is considered to be rewarded and imbued by God Almighty for achieving his ends.

Examples of prophetic messages to kings and leaders

It should be noted that the letters sent by the Apostle to kings and world leaders at that time were part of two models:

- A - Letters to the people of the book
- B - Letters to pagans

The letters of the people of the book were addressed to Heraclius, the Roman emperor in the Levant, to the great Muqawqis of Egypt, and to the Negus king of Abyssinia in Yemen.

As for the messages that were addressed to the pagans were to Kasri king of the Persians, and to Harith bin Abi Shamar al-Ghassani, and to Huwafani King of Yamamah.

It is worth mentioning that the letters sent by the Prophet to inform the call of monotheism to the people of princes, judges and leaders were too many and exceed this number doubly multiplied, and scholars have differed history and walk in the past and recent in the inventory and control the total number of the book of the Prophet, of whom some of them were released, and most historians mention them without limit,

- Al-Nuwairi said: Al-Hafiz Abu Al-Khattab bin Dahih mentioned that the book of the Prophet ended to twenty-six and God knows best.

- As for Salhi: he limited them to thirty - four men, and translated each one of them

It is noted that these letters include:

- It was the beginning of a new image of the international Islamic media
- It was a direct result of the Treaty of Hdaybiyah, a treaty that emptied the Prophet then to transfer his call to the world outside the Arabian Peninsula

It is OK to take one example of the letters of the people of the book and the messages of pagans for fear of prolongation

A sample of the letters sent by the Prophet (p) to the people of the book:

The Prophet (peace and blessings of Allaah be upon him) sent Dahya bin Khalifa al-Kalbi, may Allah be pleased with him, to Hercules, the emperor of the Rumanian state, carrying a book calling him to Islam. The correct view is that Saheeh al-Bukhaari said that the Prophet had sent a dhim to the king of Basra, Al-Bukhaari, in his Sahih, the text of the Book of the Apostle, which was sent by Dahya to the king of Bosra. He gave it to Heraclius, and it is the only text that has been proven correct according to the conditions of modernizers among the other texts of the books that were sent to the kings and princes. The texts were not substantiated according to the conditions of the modernists

It is also mentioned that Hercules gathered the greats of the Romans in Daskra with Homs, and he said to them: "O Moses of the Romans, do you in the peasant and the guide, and prove the king and follow this prophet? : Their response to me and said: I said my article above I test your hardness on your religion, I saw, and worshiped him and pleased him was the last thing of Quraish "0

The text of the Book of the Prophet (p) addressed to Heraclius the Roman Emperor:

"In the name of God the Merciful, from Muhammad bin Abdullah and his Messenger to Hercules great Roman

Peace be upon those who follow the guidance, but after that: I invite you to Islam, I will surrender to you, and I will receive the reward of Allah, and I will reward you twice. If you take the wrong of the Arayes, then you will come to a common word between us and you. And do not take each other without God, if you accept, say, testifying that we are Muslims Political analysis of the message

1 - The first note can be marked on these messages, it is concise and clear, and at the same time the University of prevention, because it is integrated elements and ideas, achieving the desired communication. Modern communication experts speak of the need for clarity and clarity and the integration of elements of the message addressed to a personality of great personalities, such as kings, presidents and senior officials ... It is clear that the Prophet was fully aware of this technique before reaching the experts of communication in the late ages.

2 - We have to think that this message was issued by a new head of state, Medina Medina, and its army, the largest estimate of three thousand soldiers, the age of not more than three years and their weapons are simple, and their relations in the world is very limited, compared to the Great Roman state, Half

of the world at that time, and its armies estimated in millions without exaggeration, and weapons are very sophisticated, and their history in the land more than a thousand years, we must realize all this and we read the book of the Apostle to the Roman Caesar.

3 - start the Prophetic messages in his name before the name of the person to whom it was sent, in tribute to the letter of prophecy and the performance of the right.

4 - Use the Prophet (p) in the description of the career Messenger of God and the Prophet of God, for example, in order to understand Hercules and listen to him that Muhammad (p) revealed to him in order to inform all people, he was not a prophet of his people, "the Arabs," especially, Other prophets before him, where they were sent to their own people, especially the prophets of the children of Israel, and the prophets who did not send to anyone.

The speech of the Prophet (peace and blessings of Allaah be upon him) distinguished these kings and leaders from their presidency and domination over their people. To achieve two goals:

- The first is the mutual recognition of the Islamic state by its leadership and other countries
- Second: to communicate the voice of Islam to these major countries, and spread the call and transfer from local to global
- The phrase "peace on the one who follows the guidance" in the letter to reassure and instill confidence between the addressee and the addressee, and expand the circle of civility on which peace and friendly links.
- The call in the letter was propaganda of Islam, "I invite you to propagate Islam" while his letter to the broken "was the propaganda of God" because Christianity has no problem in the cause of faith in God, but its problem in the invention of "the Son of God," and Islam as a doctrinal approach addresses these The core issue and addressing it radically.
- The words come in sequence in the letter: "Peace, Islam, Islam, Islam and Islam." These words show peace and security, and the idea of using the word of peace is common among the Christians. If he speaks to them, they claim to the people that they want to spread peace In the land, the message says that I did not come to you is from the same niche that you believe in, came to spread the peace you speak about, as it came to correct what is false and changed in your path.
- As for saying: "Your reward will reward you twice", it is likely that you will be a believer in his Prophet, then his faith in Muhammad is again, and it is likely that you will be twice rewarded, once on the one hand, and once it is a reason for his followers to enter Islam.
- Notes that the letter has been sealed with a Koranic verse, which means that the wise men of the Christians can distinguish between the words

of human beings and the word of the Almighty God, for their experience and knowledge of the Gospel before, and perhaps the Torah also, thus giving this gesture the power of the message in the psychological impact on Heraclius and him, It is from the support that Muhammad (p) Messenger of Allah Almighty

- addressed the letter within the Quranic verse, the case in which the people of Hercules and followers, wronged to take the gods without God, and their ink and monks are those who enslave people, but Islam came to deal with it also, there is no God but God Almighty.

- Ignoring the Prophet (p) to the question of the occupation of the Roman parts of the Arab countries, so as not to confuse the goal of another, so as not to give the issue more than it deserves attention; because the time of liberation is inevitable, but this is not his time, and will not overdo it, and will not leave him in the hands of rapists .

- In general, the message is clear and clear in putting more than one issue directly and frankly, and its tone was not severe or violent, but it contained a lot of tenderness, kindness and clear signs associated with the strength of the situation.

- Hercules reactions of the prophetic message

- When the Roman emperor received the message of the prophet from the king of Bosra, he replied: "To Ahmed, the Messenger of Allah, who was preached by Isa; from Caesar the king of the Romans, that he came to me with your messenger, and I testify that you are the Messenger of God,

- Your Eissa, the son of Mary, and I called the Romans to believe in you and prayed, and if they obeyed me, it would be good for them, and I wanted you to serve you and wash your feet. "

Reversal reactions of the prophetic message

When the envoy of the Prophet arrived at Kisri and read the book, he was angry. He said, "Write this to me, and he is my slave." Then he wrote a book to the ears of his servant on Yemen, to bring him to Muhammad, and he sent this to the Messenger of Allah. Two men came forward to the Messenger of Allah and told him the news and asked him. The Prophet asked them to come to him tomorrow and when they came forward the next day he told them that Sherwi ibn Keshri had killed his father and told them: "My religion and my lord will tell the story of the king of Kesheri and send to the ears that if He will give him what is under his hand, and the children will come to him and come to his ears and tell him What the Messenger of Allah said to them, "11 A book came to Sherwy telling the ears to kill Kasri. Then he announced the words of his Islam and handed over the sons of Persia, who was in Yemen."

Therefore, it is confirmed to the two brothers that it is a prophet sent by the news from heaven, as well as informing the Prophet to the two men that the religion of Islam and the power of Islam will reach the king of Kasri had a

psychological impact on them, and that this words of a prophet sent confident of Nasrallah.

Analysis of fractal message:

1 - Note through these texts that the Persians were on a large force so that it sends two men to the owners of the Prophet, and this is only to grow up and arrogance and a sense of power.

2 - It also shows us how the Prophet dealt with the ears of what had a great impact on them, and on the ears of those who entered Islam because of what the Apostle told his Messengers of the death of the first and then the offer made by the Prophet is to stay on the rule of children in Yemen, Islam does not deprive him of his property

3 - It is also clear to us that the Prophet was singled out by virtue of the children only and not the Arabs in Yemen. This indicates that the Prophet does not accept foreign domination over the lands of the Arabs and their people under any circumstances.

4 - has achieved what prophesied by the Apostle Vakhdat Persia to Islam and torn King of Ksars forever

5 - Thus the Prophet succeeded through this letter to the King of the Persians, and with the help of the revelation that told him what happened in Persia, from earning a worker on the Yemen and the people of Islam and entered Islam and became a national of the Islamic Arab state.

Conclusion:

It includes the most important findings, which can be summarized in the following points:

1- The prophetic policy was the basis of the rules of international law before the emergence of contemporary international laws, where treaties, covenants and laws were a source of international law

2. The prophetic leadership has emerged as the principle of "immunity", which is the principle of safety which is defined in international law as "political asylum"

3. The Prophet's correspondence to kings and princes was an expression of the call of Islam not as a local, national or regional call, but rather as a universal call.

4- One of the fruits of openness to the outside world was the discovery of the desire of different races to free themselves from the bondage of men and stone, and to return to the worship of God on a Sunday, freely and voluntarily in one row.

5. The facts of history confirm the impact of the leaders and their decisive role in achieving the success or failure of any invitation. The Prophet's speech to the kings and leaders carried the sin of the parish upon the king, because he did

not believe.

6. The prophetic leadership's view of non-Muslims does not define hostility, fanaticism and arrogance. It is based on tolerance, cooperation, brotherhood, mutual respect, and the fulfillment of international covenants and conventions, whatever the circumstances and reasons.

7 - The successes achieved by the Prophetic leadership in the embassies of the world east and west, logical evidence that the origin in international relations are mutual interests.

8. There has been no abuse by the delegations in the Arabian Peninsula and abroad of the doctrines of the society, whether Christian or idolatrous. They have committed themselves to a responsible attitude not to interfere in the internal affairs of the host State and to build the strongest ties with them.

9. Finally, the Apostle succeeded a diplomatic struggle with a genuine will to build the state by all available means of financial, social and military capabilities, so that he could inherit the historical civilizations of the ancient world in less than ten years.

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