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The first state where the followers of all the religions were given equal rights was formed in 611 AD as per the guidelines of the Holy Qur'an through the Holy Prophet Muhammad (PBUH) at Madina, mainly comprising Muslims, Kafars (Idol worshippers) and Jews with equal social and economic rights. It not only improved foreign and diplomatic relations. Groups were knitted so well through treaties that they even fought wars as allies, which not only further strengthened the state but also created a history of Universal Brotherhood and Leadership. People following various religions were harmonised through a model treaty called the 'Charter of Madina'. Apart from its firm implementation, the success of the treaty was based on three main features, equality, justice and peace. Functioning of such a multi religious state on the basis of equality and peace needed, hence adoption of relevant Qur'anic rules proved worthy of their vision and strength.

Keywords: Qur'an, Peace, Equality, Foreign Relations, Functioning, Universal Brotherhood and State.

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Holy Qur'an and International Relations



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Abstract

The first state where the followers of all the religions were given equal rights was formed in 611 AD as per the guidelines of the Holy Qur'an through the Holy Prophet Muhammad (PBUH) at Madina, mainly comprising Muslims, Kafars (Idol worshipers) and Jews with equal social and economic rights. It not only improved foreign and diplomatic relations. Groups were knitted so well through treaties that they even fought wars as allies, which not only further strengthened the state but also created a history of Universal Brotherhood and Leadership. People following various religions were harmonised through a model treaty called the 'Charter of Madina'. Apart from its firm implementation, the success of the treaty was based on three main features, equality, justice and peace. Functioning of such a multi religious state on the basis of equality and peace needed, hence adoption of relevant Qur'anic rules proved worthy of their vision and strength.

Keywords: *Qur'an, Peace, Equality, Foreign Relations, Functioning, Universal Brother Hood and State.*

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Introduction

In the present global scenario Islam as religion and Muslims as nation have been projected as extremist and it is because of disunity among the Muslims. Muslims have almost left the true path which have not only been highlighted by Qur'an but was also demonstrated by no less than Holy Prophet Hazrat Muhammad, Peace Be Upon Him (PBUH). The essence of Islam which donates peace, equal opportunity, fairness, universal brotherhood and knowledge. These virtues being basis of humanity and part of every religion have been adopted and followed by many Non-Muslim Countries. Unfortunately these virtues are diminishing among the Muslims and that is why they are becoming weaker despite huge increase in their numbers and wealth as compared to other religions. Eighteenth century Muslim Scholar and Philosopher Dr. Allama Iqbal once visited Europe and said "I have seen Islam in Europe and Muslims in India". Due to the weaknesses Muslims are being exploited and projected as brutal and unfriendly. Unfortunately despite reality that followers of Islam are mostly combating among themselves, yet unfortunately they have been highlighted as hostile to everyone in the entire world. It is imperative to understand that Islam preaches harmony and serenity for entire humanity, moreover it also preaches to be kind to every individual, group and state. Charter of Madina is the most pragmatic example of an agreement concluded between various religious groups to live in harmony and prosperity. The charter also farmed the guide lines for establishing International Relations to execute a practical and a realistic foreign policy. Till the time Muslims followed the Charter of Madina successfully, they not only established a state in a significant manner but also expanded it to include North Africa, Europe and Asia by 700 AD. Later on because of division Muslims lost battle at Tours hence they started losing control in Europe in 732 AD and by 1247 AD they had completely lost it (Italian Library, 2013). Presently due to globalisation the effects of the Muslims disunity are being compounded further so apart from overcoming the weaknesses, it is imperative to present real Islamic viewpoint.



Peace and International Relations

Peace is one of the most important orders of Islam and has a divine value. Quran says “Allah is upwelling of peace and security” (Qur’an 59:23). The order implies obedience and that bound all Muslims to assert for acquiring and maintaining security for peace. Any action which can affect peace and security is not only against the preaching of Islam, rather is strictly forbidden. Quran explains “And create, and not disorder in the earth after it has been set in order” (Qur’an 7:56), (Qur’an 11:86) and (Qur’an 29:37). As Islam is an egalitarian religion hence it gives lot of importance to human brotherhood that is why it lays emphases on the foreign relations. International Relations including religion and inter religious relations have vital order in Islam. Islam being advocate of peace encompasses foreign relations for whom Islam necessitates friendly relations with everyone and every country. Key to form and maintain friendly relation to avoid fighting. Quran says “fight in the way of Allah against those who fight against you, but begin not hostilities” (Qur’an 2:190). Prophet Muhammad (PBUH) fought only once Muslims were wronged by the non-believers. Quran says “Sanction is given unto those who fight because they have been oppressed; and Allah is indeed able to give them victory” (Quran 22:39). Islamic concept divides relations in following facets:

- Handling non-Muslim Affiliated States.
- Managing non-Muslim non-Allied States.
- Handling Muslim States.

Handling non-Muslim Affiliated States

Relationships between the two states are mainly based accords they have finalised. Relations will enhance till the time both countries continue to as per the treaty or treaties which have been concluded between both countries. Islam is strict and fair when it comes to adherence of accords even at the cost of Muslims. A Muslim state is responsible to help the Muslims even residing in any non-Muslim state when they ask for assistance however this principle is not available for Muslims who are residing non-Muslim state with which Muslim state has finalised an accord. Quran enlightens “when Muslims ask for help from you in the matter of religion, then it is compelling on you to help them except against a country with which you have concluded a treaty” (Qur’an 8:72). The respect of accord does not ends here Islam further highlights regarding Blood Money rights for even non-Muslims who is killed by a Muslim in a Muslim state with that it has an accord Quran elucidates further “And if a resident of Muslim country murders a someone with whom you are in treaty then the Blood Money will be paid to the folks of the killed by the murder” (Qur’an 4:92). Islam has laid emphasis on the International Relations and has not left even smallest aspects to be exploited. It has been ensured that justice and trust are remains the bases of all treaties may it be with non-Muslims. God has bound the Muslims to abide by the treaty they have entered in at all cost. This aspect also speaks of aspects of truth to the cause and universal brother hood. Islam provides the best possible guidelines for formulating International Relations however it is sad to observe that Muslims are not following these guide lines. Islam says that treaties concluded should be shared and must not be kept as a secret. The treaties as per the Islamic teachings must be founded on brotherhood and states interests instead of personal interests as now a day as it is being practiced by majority of the Muslim politicians.

Managing non-Muslim non-allied States

As Qur’an teaches peace so its places great prominence on peace and harmony even among non-Muslim states even with which a Muslim state does not have any pact or accord. It is so that peace, justice and welfare are enhanced keeping in view the facet of universal brotherhood. Islam highlights the need for common peace on bases of parity so that the harmony prevails in longest terms. If the equality is not there the peace will be temporary. Holy Qur’an values peace more than war but at the same time it does not stop to fight if imposed. Islam values to live in peace and harmony with non-Muslim countries with which a Muslim state has not entered an accord but only till the times the non-Muslim state which maintains the environments of hostility and belligerency then the Muslim state has the right to react and take revenge. Holy Qur’an explains “Help each other on the path of righteousness and piety and help not any one unto sin and transgression” (Qur’an, 5:2). Regarding reaction against an act of violence Quran explains “If any one attacks you attack him in the manner as you were attacked” (Qur’an 2:199). Islamic principles profess

kindness even for persons of non-allied non-Muslim states. Like any other country no individual from any non-Muslim state with which a Muslim country even have no accord can enter any Muslim country without permission but once any is permitted to enter the non-allied Muslim state then protection of that non-Muslim individual is the responsibility of that Muslim state which he has entered. The protection is ensured from strongest Muslim however he is obliged to leave the host state on expiry of permitted period and if does not in that case he will be dealt as per the law of that host Muslim state. Quran has left no doubt and has precisely defined all facets of International Relations. It teaches respect of independent states and guides the Muslims to maintain the respect of Muslim states. Islam appreciates to have good relations thus concluding the treaties will be beneficial.

Handling Muslim States

In accordance with teaching of Islam all Muslims are brothers. This bond of brotherhood is due to religion and not on the bases of geographical boundaries. Islam heralds a peace and fraternity among all Muslims. Islam abolishes any kind of distinction with regard to creed, colour, or race and has termed Muslims as an Ummah (nation). Rights of every Muslim despite any status and gender are sacred. Islam preaches peace and unity and commands the Muslims to follow its teachings for righteousness and universal brotherhood. Quran enlightens “Hold fast the guidance of together and do not separate” (Qur’an 3: 03). Unfortunately Muslims have ignored the lesson hence are going through lot of difficulties. Unity among Muslims is not only significant from spiritual facets but also for various facet of life including defence, societal growth, edification and fiscal securities. It is obligation of all Muslim states to maintain pleasant working relations with every Muslim country. In case of any dispute among two Muslim states all other Muslim countries will endeavour to resolve the issue through negotiations or arbitration. It is the duty of all Muslim countries to ensure reconciliation and peace between both even if they have to use power against the belligerent till the time oppressor is obliged to comply. This united act of Muslims countries will create peace within all Muslims countries and their allies thus creating peaceful environments for entire human race which is the crux of the International Relations. In present situation Muslim states or not only aggressive against each other rather are also engaging non-Muslims to combat Muslim countries; e.g. of Iraq-Iran conflict, tension among Iran and KSA, Kuwait-Iraq Kuwait war, KSA-Yemen conflict and recent support by KSA to U.S against Syria are points in case. Leaving aside the interests of other nations this facet of disunity among the Muslims is causing disorder in International Arena.

Charter of Madina

Charter of Madina is a masterpiece of the treaties. This was an agreement between Muslims, Idolaters and Jews residing in the Arabia who has been enemies of each other with for decades. This treaty was unique that despite involving people from three religions and animosity it proved its pragmatism and helped Prophet Muhammad (PBUH) to not only to form and strengthen a Muslim State. The treaty was concluded once Holy Prophet Hazrat Muhammad (PBUH) migrated to Madina from Makah with Muslims and wanted to establish a Muslim State so he concluded treaties with Idolaters and Jews which led a transformation a great Muslim State and a nation. A few of the important clauses are explained below:

- It was decided that Quraish (Idolaters of Makah) will carry on paying blood money in accordance to prevailing rules. This rule was equal for all parties Muslims, Idolaters and Jews so it was take well and it formed one of the bases of treaty which kept peace in the state and this way basic aim of Islam; peace was achieved.
- It was determined that in case of war prisoners will be dealt with justice and sympathy. This clause highlighted that Islam even cares for rues in war as well and ensures justice to even the prisoners of war. It gave confidence to the soldiers as well that they will be respected and will be dealt justly which helped them to overcome their fears and transformed them in to a good fighting strength that could be used against any aggression in opposition to the newly formed state.
- Muslims will ensure trade their prisoners and state will provide blood money on for the Muslim prisoners. Muslim Ummah will be responsible for them and not the family of prisoners. This assured

the Muslim soldiers of their care and sense of belonging which enhanced the brotherhood which reinforced the Muslim State and proved prudent for the expanding the relations further.

- Protection once agreed will be state's responsibility. The feeblest among Muslims may provide shelter and it will be binding on all Muslims. This created and improved the trust for Muslims among the Jews and Quraish and this trust created a strong Muslim state.
- Those Jews who ally the Muslims will be assisted and treated with parity including aspects of moral, communal, lawful and economic fairness which is the right of every loyal citizen with no religious bars or limitations.
- It was agreed and ensured that no Jew is wronged for only being a Jew. This clause further added the trust between both religions ultimately adding to universal brotherhood and peace in the region.
- Accord was so just that it announced that even enemies of Jews who are friendly to Muslims will not be helped as Muslims. The fairness and equality were the hall marks of the treaty (Yusri, [2012](#)).
- Peace within state of Madina was responsibility of all factions. War or peace, entire population of the city state should be at war with foreign aggressors.
- No split accord or armistice will be concluded by anyone in Madina once Muslims are fighting in the path of Allah.
- During the circumstances of war and peace, easiness or hardships the responsibilities of all must be fair and neutral to all parties alike. This clause added the sense of belonging among all the parties which caused strength for the State of Madina. Many a times Idolaters, Jews and Muslims fought and worked together for defence and prosperity of Madina State.
- No non-Muslim will be allowed to seize the possessions of the Quraish (Idolaters from Makah) under protection. Entire property of enemy must be submitted to authorities. This clause of the treaty once again added to trust and fairness.
- If a non-Muslim kills a Muslim with no good reason, he shall will also be slain in response, except if his/her next of kin forgives or agrees to pay Qasas (blood money). All Muslims will oppose such a wrong doer and no Muslim will be allowed to provide protection to such a person.
- In case of any difference about the document (treaty) all parties will refer it to the Holy Prophet Hazrat Muhammad (PBUH). This clause provided the right of decision making to the Holy Prophet (PBUH) which acknowledged his universal leadership and trust in him of all parties.
- The Jews should participate in the war when fighting beside the Muslims. In fact this clause added to the trust between Jews and Muslims.
- All Jews tribes including Bani Awf, Al-Najjar, Al Harith, Saeeda, Jusham, Al Aws, Thaalba, Jaffn, and Al Shutayba will be treated as single society with the Muslims it also applied to their freedmen. The exception would be of those who act unfairly and immorally.
- All those who were in agreement with Jews shall be provided with the same treatment as that of the Jews.
- No party that is part of agreement shall go to war without obtaining the consent of Prophet (PBUH). If any party or person had been ill treated by an individual or party would be avenged.
- The Jews and Muslims must bear their expenses separately for the war as no party is responsible for the expenses of each other.
- Attack on any party which is part of the accord must be taken as act of war against all the allies and all parties must fight it out.
- City of Madina also called as Yathrib and will serve as a shelter for all the people who are part of this accord irrespective of their religion and strength. This clause added to the unity among all citizen and defence of Madina State.
- Quraish of Makah including their cronies will not be given protection by any of the parties or individual.

- Parties to this treaty shall help each other in the occasion of an attack on Madina.
- If the parties to the treaty other than the Muslims are called upon to create and uphold peace in the state of Madina they must be obliged to do so. If any such demand (of making and upholding peace) is made on the Muslims it must be conceded, except when the Muslims are already engaged in a war in the path of Allah. This clause was added so that Muslims are not attacked by the allies or their allied once they are busy in fighting with the enemies of Allah.

The Charter of Madina proved to be the most prudent treaty which kept all the parties from different religions not only harmonised however it also reinforced the freshly formed country of Madina and the Muslims. It added pleasant relations amongst all parties and neighbouring countries and tribes. Madina was taken as a capital of the state by all the parties. The universal leadership of Holy Prophet (PBUH) was approved and recognised even by enemies. Holy Prophet (PBUH) formulated the accord on basis of the most important facets like equality, justice, freedom, easy understanding and accountability apart from the sincerity of the cause. After establishing Madina state Holy Prophet (PBUH) sent his envoys to various countries to establish and enhance relations with other countries as part of his Foreign Policy for establishing good International Relations. Charter of Madina known in history as 'Misaka Madina' is a symbol of peace, justice, fair play, respect of humanity and interstate and tribe relations.

Islamic Rules for War

It is said "everything is fair in love and war" and it has been observed that during world wars and many others. Islam being a symbol of peace and universal brotherhood lays down the rules for even war (Youssef & Zuhur, 2004). First one is to evade war and endeavour to uphold friendly relations which are an essence of International Relations. Secondly we have discussed above that Islam teaches and implements peace and lays bar to fight unless attacked. Islam forbids fighting first without a cognizant reason like breaking of treaty by an ally. Thirdly Islam even sets limits for war mandate. It teaches to fight until conditions are put right and do not extend the war for unnecessarily, mere occupation etc. which is in the name of strategy or foreign policy now a days. Fourthly, Islam forbade to even harm an enemy who begs for mercy in the name Allah or even pretends to embrace Islam as a religion even to save his or her life hence improving the International Relations and universal brotherhood. Fifthly no Muslim is allowed to take a personal revenge by killing someone even during the war. Islam teaches us to fair even under circumstances where one can act unchecked as it leads to justice and equality. Taking care of weaker Islam teaches us to avoid harm to women and children as much as possible and orders to ensure that they treated with honour and safety even as prisoners of war. Apart from laying down the rules of war before and during the war it also lays down the rules to deal with the enemy after the war a victorious. After defeating the Idolaters of Makkah in 630 AD at Makkah (Kingdom of Saudia Arabia) the place where Holy Prophet (PBUH) was born and lived for 40 years, the city which he liked the most, the city where Kabbah (symbolic house of God which was built by Hazrat Ibrahim centuries ago) and the city which he was compelled to leave with his followers (Italian Library, 2013). When Holy Prophet (PBUH) captured the city and defeated his biggest rivals he announced that the inhabitants must be dealt with mercy and ordered a few commandments which promoted the peace harmony and improved relations with other states. Holy Prophet (PBUH) not only forgave Abbu Sufyan (Idolater's Chief) however also ordered that who so ever will find refuge in his house will be excused of all charges and will be set free. This is how Islam teaches respect even the defeated enemy and the first example was set no less than Holy Prophet (PBUH) this act not only improved the good will of Islam among within in the Saudi Peninsula but also extended it further to Africa and ME. It was ordered that who so ever enters Kabbah will not be harmed and will be set free. At that time Kabbah was sacred for Idolaters as well as it housed important Idols so respect of religious feelings gave a prudent message for inter religion harmony. Holy Prophet Hazrat Muhammad (PBUH) also announced that who so ever enters his own house and shuts the door must not be followed and should be let free thus highlighting the value of a house and respect of a family. Anyone who lays down the arms and refuses to fight should not be harmed. Apart from showing the kindness to human Holy Prophet (PBUH) also proclaimed that no animal should be harmed, no tree or even its branch should be cut down and no corps to be destroyed (Yousef & Zuhur, 2004). Kindness ordered by Islam through the acts of Holy Prophet Hazrat Muhammad (PBUH) was a pleasant surprise for

not only the Idolaters of Makkah but also for the other enemies and the entire world as it was being accepted that Muslims will take a good revenge from the people of Makkah. Apart from enhancing peace, stability and good International Relations this attitude strengthened the Islam in numbers and honour. For the individual with most pathetic status the prisoners of war were given rights. Quran while addressing The Holy Prophet (PBUH) says “It does not suit a prophet that he should have prisoners until he involves in proper combat in the country. If you take prisoners, except in proper combat you will be considered as longing for the favours in this world, while God desires for you the Life after death. God is mighty and wise” (Qur’an 8:67). Islam does not advocate slavery rather it preaches only to have captives during war. Islam lays down proper rules and guidelines to handle the slaves. After the Battle of Ohad the first condition set to make a non-Muslim prisoner of war free was to educate a Muslim child by doing this Holy Prophet (PBUH) highlighted the importance of education and respect of a prisoner of war (Ibrahim, 2013). Islam preaches to be kind with the slaves and they should be provided with the same food as of master. Making the prisoners of war to educate Muslim children highlights three important aspects; firstly this act signifies value of education as per the teachings of Islam; secondly, is a respect given to POW being a learned one and then making a contract with him to teach a Muslim child. Thirdly, once these prisoners of war were realised they used to share their experience of Muslim Culture with their people; who in fact unintentionally performed the role of Muslim Envoys which helped in spread and strength of Islam. During his last address Holy Prophet (PBUH) said “Oh Muslims, those who have prisoners of war in possession, I advise you to feed and clothe them in the way you do it for yourself. Giving them pain will not be tolerated”. This is the best example of treating of prisoners of war even led to the formulation of Geneva Convention for treatment of prisoners of war.

The unfolding of Charter of Madina directed to the formation of a very strong Muslim country and leading to the conquest of Makkah which added to the recognition of Muslim state in the entire world. After the conquest of Makkah and merciful behaviour of Holy Prophet (PBUH) International Relations started to enhance. The causes for enhancement in these relations were the respect for enemies, justice with equality even with the defeated enemies and the prisoners of wars, respect of treaties and merciful attitude despite being victorious. After the death of Holy Prophet Hazrat Muhammad (PBUH) all the four righteous (guided) caliphs followed the same rules and added to the Islamic goodwill and kept extending the boundaries of Islamic states. As the time passed Muslim leader got them involved in to the race for caliph hood and statesmanship which distracted them from their aim as highlighted by Holy Prophet Hazrat Muhammad (PBUH) so the expanding Islamic state started to shrink from Europe in 732 AD and also started losing its influence in the International affairs.

Qur’an and Diplomacy

Islam demands highest standards of collaboration, teamwork and universal brother hood. An Islamic state would extend its cooperation for a state or a group of states which are striving for International Peace, health and goodwill and are fighting against poverty, evil. Islam also forbids providing any help or assistance to an aggressor even if it is a Muslim country who tries to disturb the peace or tries to violate the human rights. The Quran says “Assist each other for the right path and pious duty and do not support each other for sin and transgression and keep your duty to God as he is tough in punishment” (Quran 5:2). Islam acmes honour, indiscrimination and freedom as the basis of diplomacy. Allah has bestowed honour for entire human race irrespective of caste, creed and race. Freedom has been considered as a superb compassion and slavery as a biggest misery. Islam lays special emphasis on the security of the diplomats and the foreigners visiting the country. The safety of all the envoys visiting an Islamic country is the responsibility of the country they are visiting. Attack on any Muslim envoy will be considered as an act of war. If an envoy is found involved in unwanted activities in a Muslim country so if that Muslim will treat the envoy as per the treaty with envoy’s country if there is one and if there is no treaty with the country of the envoy than the envoy should dealt as per the laws of the land where he has done something wrong. The respect given to a prisoner of war for being an educated person and then making an agreement with him to educate a Muslim child speaks of the importance of education in Islam. The prisoners of war who were set free in fact inadvertently played the role of Muslim envoys which helped in spread and strength of Islam. During his

last address Holy Prophet Hazrat Muhammad (PBUH) said “Oh Muslims, those who have prisoners of war in possession, I advise you to feed and clothe them in the way you do it for yourself. Giving them pain will not be tolerated”. This is the most excellent instance in the account of human kind for showing a good and a thoughtful attitude towards subjugated ones even if they are enemies.

Concept of Jihad in Islam

Jihad is an element of Islam which is not understood well as it has been propagated against its reality and esprit. Word Jihad means to make an effort to achieve aim in a noble way that has been defined by Islam. Due to propaganda the term now relates to terrorism and extremism; which is wrong in totality. There is a need to highlight the true esprit of Jihad so that it correctly understood and practiced as it has been highlighted above that Jihad simply means to make an effort and that too for a good cause. As there could be number of good causes so same way Jihad will be having various form to achieve those aims. Islam divides Jihad into two broad categories. The highest category of the Jihad is to put oneself on right path by doing the good virtues and avoiding the sins. Such Jihad has been given the highest status as it demands entire purification of an individual including physical, moral and spiritual aspects. It is an individual based Jihad which because of its requirements and sacrifices is very not only tough and is most rewarding virtue. This kind of Jihad is named as Jihad-e-Akbar; Greater Jihad (Shahzad, 2002).

After the highest category the second is Jihad-e-Asghar (Smaller Jihad). This category includes three main types of Jihads. First is Jihad with Sword however it is only allowed in case to counter an attack and not by attacking first that too with the aim to put the situation right and not to take personnel revenge. Such a Jihad cannot be proclaimed by an individual or a group it has to be ordered by the state so as to avoid the unrest and exploitive efforts. State should order such a Jihad for a specific condition which is not against and beyond the basic teachings of Islam. Second kind of Jihad-e-Asghar is with help of pen which entails making use of education and awareness to highlight or express ones point of view it should not be compared with propaganda as unlike propaganda it not White, Grey and Black it has to be truth only and that too nothing against a government until the government is on the right path as prescribed by the religion. Third kind of Jihad-e-Asghar is with help of money it means spending in the cause of Allah on individual bases for the social development and helping the needy or support the government once a war is declared by no less than state until it fights within and as per the rules laid by the Islam. It will not prove prudent to support an individual, group or groups you are working against the government's order may it be any but not against the rules laid down by Islam. It will be prudent to realise that Jihad is for the improvement of universal social order as Islam means and seeks peace. Jihad is being compared or linked with terrorism because of lack of awareness about Islam and propaganda war against it as it is emerging as the most populated religion and it is estimated that by 2025 it will be the religion with largest number of followers. One important thing to note here is that despite the propaganda and efforts' being made to brand Islam as a terrorist religion it is expanding day by day and in leaps and bounds only because it is the religion closet to the nature.

Islam is against Terrorism

Before we understand what Islam says about terrorism it will be prudent to understand what terrorism is. Is terrorism a danger or a instrument to implement the foreign policy or combination of both? But an imperative question is that who decide that who are sufferers (mainly Muslims) or the International policy makers; may it be urban, rural or domestic terrorism has various dynamics, shapes and reasons. Terrorism which is being projected as the world's biggest problem especially since the 11 September 2001 is yet ambiguous and undefined on International level as no international standard definition of terrorism has been recognised even by UN (Item 6 of Human Rights, 2013). Every country including the world powers and their allies has formulated the definitions suiting their strategies and interests. Practically definitions range from “act of violence” to “reaction against unjust and exploitation”. Lack of an internationally recognised definition has made it very difficult and intricate to make standardised International Laws against the terrorism which everyone wants to speak against but do not want to do anything to handle terrorism. It is important to evaluate terrorism in true sense at forum of UN including causes and resolve basing on the ground realities in accordance with international interests and strategies instead of world powers and their

agenda. Since September 11, 2001 the terrorism has been projected to increase a lot however it is important to understand that it has been increased towards what side and who has suffered the most and who have been blamed. It is astonishing that suffers are the only one being blamed. The best way to get rid of this menace is by eliminating root cause instead of cosmetic actions. As for as subcontinent is concerned only by resolving the Kashmir Issue in the light of 70 year old UN Resolution will end the exploitation against 360 million Muslims of the region. Resolution of Kashmir issue can have positive effects in entire Indian Ocean Region (Mattinuddin, 2003). Despite being sufferings of millions of Muslims they are still being blamed for such act of terrorism which are planned, executed, funded and backed by the International powers for attainment of their geo-political interests. History has seen many such incidents where millions have been killed in wars to pursue the national interests of world powers ranging from establishing and enhancing the colonial settlements to killing of own innocent civilians to blame others for attainment of strategic interests. From the historical events it has been proved that if one person kills he is a murderer, if a Muslims fights against exploitation they are terrorists and if the world powers kill millions of innocent people it is part of Foreign Policy. If evaluated basing on the history and affects in present scenario it will appear that Foreign Policy is a biggest cause off an undefined and an exploitive terrorism. Islam has been projected so well as the only cause of an undefined and an exploitive terrorism that real causes have been modified. Has Islam stopped any individual or UN to define the terrorism? Certainly the terrorism could not be even defined due to the strategic interests of the world power and not the Islam which we have discussed earlier it is the region which first highlighted the value and necessity of universal brotherhood, which first highlighted the rules of war and even gave rights to prisoners of war, which not only stops to kill a non-Muslim but also lays a penalty for it. It is prudent to note even if there are a few terrorist organisation operating in a Muslim country and that country is fighting against them for more than a decade than how that organisation is surveying, from where they are getting the advanced and finest huge quantity of weapons and consistent supply of ammunition certainly such a quality and quantity cannot be smuggled by consistency. History has witnessed that Afghanistan has been and is being used as battle ground between the non-Muslim countries (Nixon, 1992). Fighting against the invaders to push them out of the country has not only been termed but also has been fought as terrorism resulting in failure. Islam highlights the need of equality and justice thus avoiding the terrorism which is undefined and an exploitive terrorism. This indicates that Islam does not want to give a chance for a single act leading to exploitation (terrorism) and believes that justice and equality are the key elements to avoid it. The Holy Quran enlightens “Allah enjoin justice and kindness” (Quran 16:90). Quran stresses on the justice by saying “O ye who believe! Be ye staunch in justice, witness for God, even though it be against yourselves or your parents or your kindred, whether a rich or a poor man, for God is nearer to both” (Quran 4:135). The essence of International Relations is peace and peace exists in justice and equality so the religion which yields for these two; how can advocate terrorism. Islam which is preaches peace, justice and equality should not be termed as source of this menace rather true facets causing and enhancing terrorism should be highlighted and addressed to get rid of it.

Islam is Against Extremism

Islam is religion which teaches and forbids extremism in any aspect of life rather it preaches us to adopt a moderate approach in all spheres of life. Unfortunately extremism is tagged to Islam Muslims only. It is obvious that the utmost concern being faced by Muslims in present scenario is of religious extremism. Unfortunately at present this is not simply limited to a philosophy rather it has been communicated through printed papers and spoken word and has gone across confines. Extremism has stepped in spheres of carnage and violence and is causing social, political and economic blaze due to which thousands of children, women and elderly Muslims have suffered. History stands witness that in such circumstances a government normally ends up forcibly finishing religious extremism. Muslims leadership has unfortunately used religion for attaining political objectives. In such scenario a few considerations should be kept in mind to eliminate religious extremism from its very roots. Firstly it is from religious ideology by which extremist persons and groups get motivation and are stimulated for changing ideas into a practical strategy to accomplish their aims (Ghamdi, 2013). Flaws in interpretation of religious thinking from the Qur'an and

Hadith have been pointed out many a times by famous Islamic academics of the time. If objections and political interests are abstained only then writings of scholars can change minds as these writings constitute a counter narrative of existing religious contemplations (Ghamdi, 2013). Secondly it is essential to make Muslims understand that Islam is a universal religion; speaking of universal brotherhood and they should not restrict its teachings to Muslims only rather they should involve the followers of other religions in their daily affairs and should try to motivate and impress them by practicing Islam instead of merely talking about it (Ghamdi, 2013). Unfortunately mostly Muslims are uneducated so they can not only express their point of view in a pragmatic manner but are also cheated and exploited easily. It is imperative for Muslims to understand true value of education only then they can understand the true essence of Islam and can avoid being exploited which will surely diminish the extremism.

Islamic Economic System and its Implications on International Relations

History has observed communism diminishing and is witnessing capitalism shrinking as both are based on extremeism the former was based on exploitative elements where state had the control and authority over the money earned by everyone and had the authority to distribute it according to its wish thus keeping even the basic rights of its people as hostage this exploitation led to violence and uprising against communism leading to its failure (Doug, 1997). The diminishing capitalism proved to be another extreme according to which people were free to earn and invest even beyond the state boundaries with very little governmental control. In capitalism government collects various taxes for its functioning and gives loans to the needy on high interest rates which has created a large gap between have and have not's and is decreasing governmental earning leading to a diminishing capitalism. Islam presents an excellent economic system based on balance, justice and convenience (Kabbani, 2013) Islamic economic system is away from exploitation and is based on trust and convenience. The Islamic economic is very simple away from the intricacies and complexities. Firstly Islam teaches to help the needy ones by paying charity and one such charity is called as Zakah which entails to give only 2.5 per cent of saving to the needy and is mandatory only for those who have annual saving of amount equal to the value of 90 grams of gold or 624 grams of silver moreover it is not mandatory to distribute the amount through government it can be done by on individual bases but is compulsory. It is the duty of every Muslim to pay the Zakah preferable during the month of Ramadan (Fasting). Islam has prioritised the recipient of Zakah which in order of priority are relatives, friends and other needy peoples. Zakah should be distributed in a manner that no third person should come to know about it. This apart from helping the needy not only maintains a social justice but also adheres to one of the most important obligations of a healthy economy by keeping the money in circulation. Islamic economic system curbs the loans and only allows getting loan during dire circumstances. Islam teaches to lend loan on easy conditions. Priority one is to excuse the complete loan or part of it and allowing enough time for easy return of loan. Islam strictly forbids getting even an extra penny more than the capital amount of the loan thus enhancing the goodwill and curbing every chance of exploitation. Islamic allows state to obtain a very little amount through a simple tax system called as Usher which allows only receiving 10 per cent of the individuals earning to be utilised for social development. The elements of justice, equality and social development make the Islamic economic system as the best one. In the earlier times when Muslims used to follow these teachings they hardly used to find an individual eligible to receive Zakah and social order was good too. Since the Muslims have adopted the capitalism so they are trying to work with capitalism by projecting it as Islamic banking etc but are unable to make any headway and are being exploited as a nation. Unlike communism and capitalism Islam provides a moderate economic system which if evaluated can overcome the problems that have failed communism and is failing the capitalism. Basing on the facets of equality, justice and respect the Islamic economic system provides environments which are best suitable for International Relations and International Affairs. Islamic economic system is most prudent and focused one. If today all countries or at least Muslims countries truly adopt Islamic economic system it will improve their economies and will also have optimistic impact on the other neighbouring and regional states which in turn will improve the bilateral, multilateral and International Relations.

Conclusion

It has been Islam highlighted that Islam is a religion which lay emphasis on principles of humanity, universal brotherhood and peace. It also lay emphasis on knowledge and considers it as the most important aspect of humanity. All these principles are bases of International Relations. Islam teaches to have superior International Relations but unfortunately it is being projected other way. Efforts have been made to brand Islam as an extremist religion and to isolate the Muslims. How can Islam being a religion which demands high standards of peace, justice, kindness and universal brotherhood can be against other religion, religions, or any country. The examples of charter of Madina and conquest of Makkah are a beacon for the entire humanity that how the followers of Islam not only created a vibrant and a strong state at Madina but also expanded it to Europe, Asia and Africa. Even at that time Islam as a religion and Muslims as a nation had to face lot of problems but as the Muslims stood fast to the teachings of Islam and obeyed the Holy Prophet Hazrat Muhammad (PBUH) they were successful but unfortunately with the passage of time they have left the right path and have distributed themselves on the bases of cast creed and area so they despite being an emerging majority with a large portion of youth they are losing their strength. The International propaganda against Islam is further harming the Islam and Muslims and it is the responsibility of the Muslims to be united and organise themselves in such a manner that they leave no gap or chance for others to exploit. In North Africa which is a Muslims dominated region hundreds of Muslims and starving and tens are facing death and close by in Arabian Peninsula Muslims are unfortunately wasting lot of food and despite the enormous resources do not share it with their starving Muslim brother and most of the aid work is being done through the Christens. It is need of the hour that the Muslims should start following the right path as explained by Islam otherwise there will be no end to their sufferings. Unless the Muslims are united it will be very difficult for them to contribute towards the International peace and harmony on the same time it is the responsibility of every one to stop projecting Islam as an extremist religion. However despite all this it worthy to note that the Muslims are mainly harming only themselves and have brought no harm to any other religion are its followers. International peace is only attainable by following the principles of universal brotherhood, justice and equality and Islam demanding much more this has taught true guide lines for the essence of International Relations including peace, equality, justice and universal brotherhood however it will be prudent to implement these guidelines in true esprit.

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