

## Strategy of Islamic political jurisprudence invitationalism and diplomacy in making internationals safety

### Estrategia de la jurisprudencia política islámica, el invitacionalismo y la diplomacia para hacer que las internacionales sean seguras

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## Summary

The present article is based on that using jurisprudential texts, the strategy of invitation and diplomacy can be proposed to improve the international security situation. The strategy of invitation and diplomacy seeks to persuade the other party to the correctness of an idea, policy and action. In other words, this strategy does not seek to suppress the actor on the other side, but through dialogue and diplomacy, the will to accompany, replaces the will to oppose. Since conflict is a feature of international relations, the interests of international actors are often at odds with each other, in which case diplomacy avoids any military confrontation or war by reducing the level of conflict. Applying a conversation and invitation strategy means that in its interactions with other governments, the Islamic State seeks to use tools such as diplomacy, negotiation, consultation, increased cooperation with other countries, and the promotion of cultural interactions with the aim of increasing understanding at the international level. Islamic political jurisprudence, by laying foundations such as the Treaty of Amman at the height of the conflict between the Islamic State and the state and non-Muslim communities, makes it possible to reopen the horizons of diplomacy. The rule of compiling hearts with the aim of persuading and attracting hearts in the foreign interactions of the Islamic State is another principle that is also proposed in the same direction of the strategy of invitation and diplomacy. This strategy can be extracted with an inferential approach to jurisprudence.

**Keywords:** Strategy, Security, International Security, Invitation and Dialogue, Diplomacy.

## Resumen

El presente artículo parte de que a partir de textos jurisprudenciales se puede proponer la estrategia de invitación y diplomacia para mejorar la situación de seguridad internacional. La estrategia de invitación y diplomacia busca persuadir a la otra parte de la corrección de una idea, política y acción. Es decir, esta estrategia no busca reprimir al actor del otro lado, sino que a través del diálogo y la diplomacia, la voluntad de acompañar reemplaza la voluntad de oponerse. Dado que el conflicto es una característica de las relaciones internacionales, los intereses de los actores internacionales a menudo están en conflicto entre sí, en cuyo caso la diplomacia evita cualquier enfrentamiento militar o guerra al reducir el nivel de conflicto. La aplicación de una estrategia de conversación e invitación significa que en sus interacciones con otros gobiernos, el Estado Islámico busca utilizar herramientas como la diplomacia, la negociación, la consulta, una mayor cooperación con otros países y la promoción de interacciones culturales con el objetivo de aumentar el entendimiento a nivel mundial. nivel internacional. La jurisprudencia política islámica, al sentar bases como el Tratado de Amman en el momento álgido del conflicto entre el Estado Islámico y el Estado y las comunidades no musulmanas, permite reabrir los horizontes de la diplomacia. La regla de compilar corazones con el objetivo de persuadir y atraer corazones en las interacciones exteriores del Estado Islámico es otro principio que también se propone en la misma dirección de la estrategia de invitación y diplomacia. Esta estrategia se puede extraer con un enfoque inferencial de la jurisprudencia.

**Palabras clave:** Estrategia, Seguridad, Seguridad Internacional, Invitación y Diálogo, Diplomacia.

## Introduction

The strategy of invitation, dialogue and public diplomacy is the first strategy that forms the basis of the strategic priorities of the Islamic State that the whole building of the foreign policy of the Islamic country is formulated and laid out according to it.

Adopting the method of "invitation, dialogue and diplomacy" as a strategy means that the Islamic State seeks to select a persuasive policy from among three types of persuasive, hegemonic, and greedy foreign policies and to expand it internationally and globally.

According to the theory of nature, human beings, despite cultural and historical differences, have God-given and common tendencies and insights. These common tendencies and insights create an atmosphere in which it is possible to talk and reach a common understanding. Disputes and conflicts can be resolved in the light of this common foundation. But more important than resolving disputes is the existence of common instincts that provide rules and frameworks for all human beings that in their shelter, dialogue can be put on the agenda with the aim of reaching a common understanding.

It should be noted that persuasive discourse, although it is a software discourse, does not mean that the power of hardware or military tools in it lacks any application. In other words, diplomacy, unlike other hardware tools of power, is not silent and is a clear tool that can be used to clarify the government's attitude to other tools of power. Other tools are silent, and equipping a government with them can often lead to misinterpretations and misunderstandings that threaten world peace and security. Therefore, it can be said that even the correct, efficient and surefire use of other tools and factors of power depends on the power of diplomacy.

## Concepts

### *Strategy*

The concept of strategy has undergone numerous semantic changes and transformations in the process of its historical application. Based on these semantic developments, a conceptual strategy can be considered in which regional, international and global attitudes dominate the definition of strategy. In this view, strategy is depicted in an attempt to shape the future and to engineer developments and behaviors on a global scale. Accordingly, the strategy of planned effort is comprehensive and purposeful to build the future on the basis of special interests (Eftekhari, 2003: 32). In this article, the same meaning is considered, of course, by eliminating its aggressive and one-sided aspects. Accordingly, the strategy is a grand plan that looks to the future and believes that possible comprehensive scenarios in the future can be managed by comprehensive management of existing conditions and capabilities.

### *Security*

There is no consensus on the term security. Considering the variety and breadth of approaches and readings of the concept of security (Eftekhari, 1998 2: 28-29). in a relative summary, it can be argued that the conceptualization of security is possible in the form of two major approaches: "negative" and "positive":

Security is defined in a negative way by referring to a rule that claims to be "the definition of objects with opposites." This method considers security in a word as "lack of threat" (Eftekhari 2013: 85).

In contrast to the negative approach, there is another discourse that has positively addressed the concept of security. In this approach, security is not defined as the absence of threat, but in addition to the absence of threat, the existence of favorable conditions for the realization of collective goals and aspirations is also considered.

## The concept of diplomacy

The definition of diplomacy is usually presented on two levels. First, diplomacy is introduced as a general concept according to which everything a state does in the field of foreign policy is under the concept of diplomacy. For example, the definition of diplomacy "as the management of the entire foreign policy" (Holstie, 1995: 212). is one such definition. In this definition, even resorting to war is considered as part of a country's diplomacy, regardless of whether it is aimed at sending a message to the opposite actor or whether the purpose of resorting to war is to suppress and eliminate the actor.

In contrast, diplomacy has a more specific application in the political sciences. In this particular application, diplomacy can be defined in terms of purpose or in terms of the manner in which it

is applied. "In terms of purpose, the art of peacefully resolving international issues and disputes and countries' disputes peacefully" is called diplomacy.

The definition of diplomacy considered in this article is the same diplomacy in a specific sense, provided that it is not necessarily limited to formal negotiations, rather, it involves any process that involves sending a message and changing the mindset of other actors, even if the message is implicit.

### **Public Diplomacy**

The term public diplomacy was first used in the United States in 1965 by Edmund Golwin, dean of the Faculty of Law and Diplomacy at Taft University, at the same time as the Edward Moore Center for Diplomacy opened. This center considers public diplomacy as a process of influencing public attitudes for the formation and implementation of foreign policy and includes dimensions of international relations that go beyond traditional diplomacy (Wolf and Rosen, 2005, p. 31.32: 94).

The dictionary of International Relations, published by the State Department in 1985, defines public diplomacy as follows: "Public diplomacy refers to government-sponsored programs aimed at informing or influencing public opinion in other countries. Its main tools are the publication of text, moving images, cultural exchanges, and radio and television " (Kogli and Vatikov, 2003: 192).

Public diplomacy should make it possible to improve and enhance relations between nations and governments. The assignment of such a task for public diplomacy is based on the premise that many misunderstandings between states and nations that make it impossible to establish peaceful and constructive communication between them stem from a lack of awareness and information. Increasing cultural exchanges increase the knowledge of nations and governments about each other, and this increase in knowledge eliminates the possibility of many misunderstandings, promotes the possibility of building constructive relations.

In general, in expressing the differences between traditional and public diplomacy, it can be said that secrecy, unpopularity, bilateral relations, pragmatism and limited actors were among the characteristics of diplomacy in its traditional sense; however, characteristics such as openness, populism, multilateralism, broad participation and respect for nations are more than the characteristics of public diplomacy (Soltanifar, 2007: 45).

### **Islamic conceptualization of Islamic diplomacy**

According to the principle of invitation, it can be said that public diplomacy in Islamic thought cannot be exactly equivalent to the concept that is common in the Western view. The goal of the invitation strategy is to reform all human beings, and every human being is in itself a goal whose guidance and reform is independently valuable. The goal of the invitation strategy is to reform all human beings, and every human being is in itself a goal whose guidance and reform is independently valuable, rather, it may be argued that in the original Islamic view, the relationship between the two is inverse and that the principle is the unity of human beings, and addressing governments is, in fact, a prelude to which conveying the call of invitation to divine and Islamic values to all individuals (Dehghani Firoozabadi, 2013, 3: 3).

In public diplomacy, as is customary in the West, the "public" or "people" are valued because they are "citizens" of a state, and the more important and powerful that government is, the more important that "citizen" and those people become. But if the government has no power against it, its citizens can be ignored and enter into direct negotiations with the government and gain national interests. But in Islamic thought, people are valued because they are "human", not because they are citizens. Therefore, regardless of whether the government is powerful or not, its people are the target of this type of public diplomacy (Dehghani Firoozabadi, 2013, 3: 3).

Western view of public diplomacy the "public" is seen merely as a means of exerting pressure on governments. The ultimate goal is the same as political goals and ambitions and the increase and expansion of domination. In the past, this goal was pursued through hard tools and covert diplomacy and deception and today, with the increasing share of public opinion in government

policy-making, as well as the rise of communication technology and the Westerners' superiority in the use of this technology, less costly ways have been found to pursue those hegemonic goals that will likely lead to more lasting results. This diplomacy is not the result of a belief in the "public" or the "people", so many see it as a "necessary evil" or a "side tactic" that should support "conventional diplomacy efforts". Even in some attitudes toward public diplomacy, the people of the target community are more likely to be viewed as prey that is supposed to turn them into regular customers of Western cultural products in order to glamor Western culture.

Given that the purpose of Islam in public diplomacy is to reform and guide human beings, the Islamic definition of public diplomacy can be expressed as follows: Exchange of "facts" in two-way communication based on human "nature" with the aim of pursuing and securing "human interests" (Dehghani Firoozabadi, 2013, 3: 5).

### **International Security**

The concept of "international security" is a concept that emerged in the late twentieth century and introduced concepts such as interdependence and the establishment of international regimes. This approach emphasizes cooperation between governments based on a set of principles and procedures, laws and norms. International cooperation and convergence is defined based on common human ideals (Khalili, 2005: 131). "Reducing conflict", "stability and peace" and "denial of war and violence" play a key role in the concept of "international security" (Khalili, *ibid*: 132). Based on what can be used from the verses of the Holy Quran, it can be said that the principle in international relations from the point of view of Islamic teachings is "the peaceful and just harmony and coexistence of the various nations of the world with each other." Whereas international security has been regarded as the result of "the just peaceful co-ordination and coexistence of the various nations of the world with one another", in the end, Islam does not pursue "security" only at the level of Islamic society, rather, its ultimate goal is to establish security and peace throughout the world, assuming the existence of other nations that have different beliefs and beliefs (Lakzaei, 2015, 7:14).

### **Methodology**

The inferential or *ijtihad* approach acknowledges the universal and socio-political nature of Islam and, at the same time, expects the maximum from Islam in various social spheres. Presuppositions and principles such as the finality of the religion of Islam and the comprehensiveness of its rules are also related to this fact. (Farihi, 2011: 33-34) From the point of view of those who believe in this approach, in the book and tradition, only the principle of values and general rules and rules related to areas such as international relations are stated, but its minor and sub-rules are left to reason and the way of reason. In other words, many issues and sub-issues of international relations, due to the conditions and necessities of time and place and the growth and development of human intellect, have been «ما لا نص فيه» "What is not written in it" and have been entrusted to the intellect and its ruling (Dehghani Firoozabadi, 2014: 373).

At the same time, it should be noted that the inferential approach in order to meet our needs today in various areas of society, needs to be reviewed and revised. This revision has been necessary to acknowledge the facts such as the dominance of the individual view of jurisprudence in the past, the misunderstanding of the central text along with the limitations of religious texts and disregard for time and place. To overcome these limitations, we need to pay attention to principles such as 1- sociality of the rules of political jurisprudence 2- attention to time and place 3- rationality in understanding texts 4- question-oriented in interrogation of texts 5- systematic view.

### **Invitationalism as the basis of foreign interactions of the Islamic State**

An invitation is a strategy whose primary purpose is to persuade the other party of the correctness of an idea, policy, or action. In persuasion, the will and power of the opposite actor to oppose is not suppressed, but through dialogue and diplomacy, the will to oppose the opposition is replaced by desire and will. In Zahili's words: "Islam aims to spread the invitation in a peaceful way, not in a way of killing" (Zuhaili, 1998: 358). Therefore, sending the message and understanding it with the intention of enlightening the opposite actor is the main goal of this strategy. Invitation is a conscious strategy that sets the awareness and mindset of the other party as the goal. The premise

of adopting such a strategy is that it is possible to turn opposition into agreement and cooperation without the use of force, through dialogue and diplomacy. Accordingly, it can be said that if a peace treaty paves the way for the peaceful dissemination of the Islamic call, it can be a permanent treaty; because the purpose of war is ultimately to provide such a context (Zahili, 1998: 658). In fact, the invitation strategy uses tools such as dialogue and diplomacy to address the foundations of conflict and insecurity, and therefore, it can be argued that its adoption is based on a positive perception of the concept of peace and security. This strategy targets the roots of conflict, violence and insecurity in the minds of the actors and replaces it with understanding by eliminating the causes of emergence and producing conflict. Hence, as some scholars have pointed out, it is a strategic reform call. Basically, the invitation, as the essence of the mission of the prophets, has always had a corrective nature and instead of dealing with repressive and eliminative approaches, it has aimed at correcting the roots of the production of corruption and violence (Zahili, 1998: 544).

### **Dialogue and diplomacy, tools of the invitation strategy**

Dialogue and diplomacy are essential tools of the invitation strategy. In this section, the functions of diplomacy are discussed, especially with regard to its security implications.

#### **Functions of dialogue and diplomacy**

For dialogue and diplomacy, especially in terms of security implications, the following functions can be enumerated:

##### **Building trust**

For Frederick Schumann, the inevitable basis of intergovernmental behavior is mistrust, and this mistrust darkens the atmosphere in international relations to such an extent that cooperation and convergence become an unrealistic mirage. He says: "Since neither [state] has oversight over the actions of others, it has no involvement in blending local goals within a larger political community", therefore, there is no guarantee for him about the actions of others, and everyone should have the most suspicion towards each other " (Moshirzadeh, 2016: 88). In the realistic view of security, the military capabilities and capabilities of governments play a final and decisive role. Therefore, the security atmosphere during the Cold War was such that it intensified the feeling of need for large security tools and instruments among governments, and this process was accompanied by excellent levels of secrecy (Bertartan, 2002: 59). Although this secrecy was one of the factors producing confidence during the Cold War, it lost its effectiveness in the post-Cold War system, but also found its opposite function. The practical result of this secrecy is to strengthen the atmosphere of distrust and suspicion.

One of the things that is always emphasized in institutionalist theories is the principle of transparency. In the current international environment, many actions by governments can be provocative or disturbing. If the issuance of these behaviors by governments is not accompanied by interpretive evidence, these behaviors will be interpreted in the shadow of clouds of suspicion and mistrust, and will strengthen the process of confrontation and deadlock. In such an environment, governments should always provide the necessary information to build trust in those actions that may cause concern or provocation to other governments. For example, in the case of military maneuvers or long-range missile tests, it is essential that the Acting Government provide the necessary information to other States before and after the operation. The exchange of information increases the existing transparency between governments and the promotion of transparency will increase trust (Abdullah Khani, 2013: 107).

### **The need to build trust in diplomacy from the perspective of Islamic political jurisprudence**

According to Islamic jurisprudence and other teachings of this religion, the political behavior of the Islamic state should be such as to create peace of mind in other countries that the country has the necessary rationality and commitment in how to use its power. According to Zuhaili, Islam, given that it is a universal religion and also because true religious freedom has a high status in it, cannot be indifferent to diplomacy and creating an atmosphere of friendship, cooperation and trust (Zuhaili, 1998: 331). The invitation strategy should be considered by the statesmen in all

foreign relations of the Islamic State and in all dimensions. According to the mentioned strategy, the behavior of the Islamic State should be such that it reflects the ideal type of foreign policy based on human relations in the world. The necessity of narrations such as " كُونُوا دُعَاةَ لِلنَّاسِ بِخَيْرٍ " (Ameli, 1989 1:76). is nothing but that the diplomacy of the country and the Islamic state should be an example of diplomacy based on human honesty and acceptance." Islam gives political representation great importance because it can first serve the Islamic religious purposes by providing the people with all the important information they need about the Islamic mission, and secondly it supports the healthy relations between the various peoples to facilitate the exchange of thousands of economic benefits and mutual benefits. Emphasizing cooperation and the benefit of the entire nation for what the other nation has of information and cultures that push the wheel of humanity towards progress and prosperity. "(Zahlei, 1998: 342) Some jurists, based on narrations such as this one, have concluded the need for good interaction between the Islamic state and other governments (Shirazi, *Fiqh al-Ulma*: 177). The essential difference between diplomacy in Islam and diplomacy in the common practice of international politics is also rooted in the existence of this different foundation. The general notion that exists today of diplomacy, especially in arrogant relations, a concept mixed with mischief, deception, lies, hypocrisy, secrecy, concessions, exaggeration, breach of covenant, misuse of opportunities and possibilities means inverted fantasies, and other negative values, so much so that the language of diplomacy has become known as the language of code. In examining the diplomacy of the Prophet (PBUH), we get acquainted with another way of political confrontation, which, contrary to what is common today, is accompanied by honesty, frankness, simplicity, determination, courage and bravery (Amid Zanjani, 2009: 257). And Islam has forbidden betrayal during the covenant, secretly and openly, as the prohibition of treason in all material or moral integrity. It is not permissible for him to revoke the covenant with betrayal in the time of strength, just as he does not satisfy the covenant in which victory and oppression are given" (Qasimi, 1982 AD: 492).

Islamic diplomacy must be based on honesty and fidelity to the covenant. Trickery and treachery are not allowed, even against a military enemy. According to Zuhili, Islam has elevated the fulfillment of treaties from the level of a purely legal issue and has placed it among the essentials of true faith and false belief. From the Islamic point of view, fulfillment of the covenant is not merely a political measure, but a requirement of human rationality and moral conscience. That is why among religions and laws, no religion and law has paid as much attention to Islam as to the covenants and the need to fulfill them (Zuhili, 1998: 351).

In all jurisprudential books and on jihad, "treachery" and "slavery" have been considered forbidden even to military infidels (Tusi, 2008, 2:19). In explaining this ruling, Allamah al-Hilli cites narrations that express the sanctity of deceit and betrayal. From the narration of Imam Sadeh from the language of the Holy Prophet (PBUH) who addresses the Muslims: "Do not be deceived and do not be imitated and do not be deceived". The owner of the jewel, in arguing for the sanctity of breach of contract and betrayal, in addition to the narrations, argues that breach of contract and betrayal are inherently ugly. Whatever the intellect dictates its inherent ugliness, the Shari'a will also issue a fatwa on its sanctity. In addition, breach of covenant and betrayal are things that make other people feel hatred and disgust towards Islam. Where the purpose of Islam is to attract and invite them, the practice of the Islamic state should be free from such matters (Najafi, 1984 21: 78).

Therefore, in ideal diplomacy that is in accordance with Islamic law, the behavior of the Islamic state must always be reassuring and trustworthy, so that it is never suspected of violating the covenant, betrayal, deception and opportunistic view of it. In the history of Islam, especially when Islam was at the height of its glory, there has been no case of Muslims breaking the covenant or breaking the covenant. In such a way that, considering the establishment of such a practice, suspicions and the possibility of misunderstanding and breaking the covenant by Muslims did not even enter the minds of their enemies (Zuhili, 1998: 352). Adherence to human standards in diplomacy is not the result of the weakness and inability of the Islamic State, but is derived from its ideological commitments and its fundamental view of foreign relations.

#### **Peaceful management of international conflicts**

From another angle, the necessity and effectiveness of diplomacy as a strategy for international security can be argued. This argument emphasizes that conflict is an inherent feature of

international relations and that the interests of states often inevitably conflict with each other. Under such circumstances, diplomacy is a tool that, at the lowest cost and in the wisest way, can reduce the level of existing conflicts and prevent them from escalating to the brink of war and military confrontation. According to George Kennan, diplomacy can play a role in neutralizing international conflicts. Governments can bridge the gap through diplomacy. In this way, diplomacy in the international system helps to change peacefully and moderates the conflicts that the international system creates (Moshirzadeh, 2016: 92). In this argument, given the controversial nature of the international system, the nature of diplomacy in the peaceful management of conflicts is emphasized.

### **The precedence of peaceful methods in Islamic political jurisprudence**

Muslim jurists have also stipulated about the initial jihad, based on the narrations that exist in this regard, that it preceded the invitation. One of the popular jurists writes in this regard: "It is not possible to fight the enemy unless there is an invitation to Islam before the fight. In other words, prescribing fighting is subject to obedience. The purpose of obedience is to prevent the invitation to the truth. In other words, jihad becomes obligatory when the enemy, by preventing the invitation, has in fact violated and violated, and it is clear that defense against aggression is obligatory" (Sheikh Rakabi, 1997: 304). Sheikh Tusi writes about this: «و لا يجوز قتال أحد من الكفار إلا بعد دعائهم إلى الإسلام» "It is not permissible to fight any of the infidels except after their supplication to Islam." (Tusi, 1980: 292) Looking at the Islamic teachings as well as the narrations of the infallibles, the perception is strengthened that from the Islamic point of view, war should always be considered as the last resort. There is no haste at the beginning of the war, but perhaps any delay in the beginning of the war is welcomed in the hope that another solution may be found that makes us needless to fight. Accordingly, in all jurisprudential books, starting the battle before the decline is considered disgusting and its delay until after the decline has been declared recommended (Allameh Hali, 1991: 909). What the jurists document in this ruling is the citation of the life of Hazrat Amir (AS) in wars. Imam Sadegh, in describing his life in the wars, says: "Amir al-Mu'minin did not start fighting in the wars until the sun set. He said, "The gates of heaven will be opened at this time, and mercy will be accepted, and victory will descend, and after the decline, it will be closer to night, and thus, there is more hope that the death toll will decrease." (Ameli, 1989 15: 63). Logically, when there are two ways to achieve the desired goal, the way that does not require war and bloodshed takes precedence. More importantly, peaceful methods may take precedence over war in terms of efficiency and success.

### **The position of invitation and diplomacy in the thought of jurists**

It does not seem to be expected to expect jurisprudence to directly address dialogue and diplomacy as a jurisprudential chapter. Jurisprudence is a science that expresses the normative boundaries of human actions and in every field of human interaction, expresses red lines and value requirements that are impossible to cross. Therefore, what should be sought in jurisprudence are jurisprudential and legal foundations or norms that can provide a basis for establishing peaceful relations and developing a dialogue-oriented and diplomatic approach. The present article has done this in three areas. The first axis examines the safety contract. A safeguard contract is assigned to the maximum position of the conflict; A situation in which a military confrontation seems to be the last resort. A safeguard agreement in such a situation allows for the reopening of diplomatic horizons. The rule of compiling hearts is another jurisprudential principle that states the purpose of the Islamic State of interaction with non-Muslim states and nations, he states persuasion and attraction of hearts as the goal of the foreign policy of the Islamic government and suggests the use of soft methods such as economic interactions as a tool and solution. The rule of obligation also seeks to ensure that the peaceful relations of the Islamic State and society with non-Muslim states and communities have a legal and normative framework, because in the absence of such a framework, it is not possible to establish peaceful relations.

### **Safe contract**



The purpose of this law is to give the opportunity for dialogue and diplomacy, in a situation where it seems that there is no more room for it and war is the only solution left to resolve the conflict. Allameh writes in the definition of safety: «عقد الأمان ترك القتال إجابة لسؤال الكفار بالإمهال» The contract of securing the war is in response to the infidels' request for a respite" (Hali, 1993, 9:85). Although it is usually mentioned in the definition of safeguarding procrastination or "asking for respite" by the enemy, but some jurists have a different belief in this regard. According to this group, the notion that a safety contract is valid only if it is made in response to the enemy's demand is not a correct one. Verse 9 of Surah Tawbah is the document of many jurists about the validity of the contract of safety. God says in this verse: «وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ» "And if any of the participants hired you, let him hire him until he hears the word of God, then inform him of his security, because they do not say that." Although according to the verse, apparently, the contract of safety can only be considered as fulfilling the request of the enemy, but if the verse is studied in full, such an appearance will not be concluded. Explain that below the verse, the purpose of granting safety is clearly stated. God states that the purpose of granting salvation is "حتى يسمع كلام الله", hearing the word of God." The expression of such a goal can be considered as a parallel in the light of which the meaning of the whole verse can be clarified. In view of what has been said, whenever "the existence of the corners that I have prepared to hear are the word of truth" is probable, a security contract can be realized and concluded, either initially or in response to a request for a deadline from the other party (Khoei, 1990 1: 377). From some narrations that have been cited and used in the position of defining the concept of safety contract, it can be concluded that the main purpose of prescribing and legislating this contract is to provide a possibility for discussion. For example, Allameh Hali, as the definition of the contract of safety, cites the following narration: (Hali, 1994 9: 85) Sukuni asks Imam Sadegh about the meaning of this command of the Prophet «يسعى بذمتهم أدناهم» «He seeks with their responsibility below them»).

Imam Sadegh replies: «لو أنّ جيشاً من المسلمين حاصروا قوماً من المشركين فأشرب رجل فقال: أعطوني الأمان حتى ألقى صاحبكم فأناظره، فأعطاه الأمان أدناهم، وجب على أفضلهم الوفاء به.» "If an army of Muslims surrounded a people of the polytheists, and a man drank and said: Give me safety, so that your friend cast me and I look at him, and he gave him safety below them, then the best of them must fulfill it." According to this narration, safeguarding is done on the assumption that the other party is not only ready to listen, but also ready to talk. He is ready to speak His word and hear our word. "Debate" is a higher stage than "hearing" and hearing. Hearing may not conceptually imply dialogue, but rather a monologue or one-sided dialogue. But "debate", given that it is the source of "debate" and of interaction, does not refer to monologue and one-way dialogue, but to dialogue and dialogue.

Assuming that the infidels make a request, the only difference it makes in the matter is that it makes the acceptance of safety obligatory, while in the normal case, such an obligation may not exist and the granting of security depends on the existence or non-existence of interest for it. It has even been said that in such a case, the infidelity of the infidel does not need to enter into a safe contract, and the intention and intention of the other party to hear the divine word is inviolable, and the life and property of the said person will be inviolable:

«و لو دخل بسفارة أو لسماح كلام الله، لم يفتقر إلى عقد أمان، بل ذلك القصد يؤمنه» "And if he entered an embassy or to hear the words of God, he would not lack a safety contract, rather that intention would secure him" (Hali, 1994 9: 91). The fact that Aman is one of the capacities of jurisprudence to strengthen diplomacy and dialogue can be confirmed, especially by citing some jurisprudential hypotheses that have been discussed among jurists and at the same time correspond to some diplomatic tools and methods. For example, one of the most common practices in diplomacy is the use of arbitration or mediation. Considering such a possibility, jurisprudence has not limited the contract of trust only to the cases of direct dialogue, and its conclusion, assuming the proposal of a ruling or mediator, has also been discussed and prescribed:

«أنّ الأمان و خلافه قد يكون بالتحكيم، فإذا حاصر المسلمون حصناً، و ظهرت قدرتهم على بعض الكفار، و طلب الكفار النزول على حكم حاكمٍ من المسلمين، إماماً أو غيره، رئيساً أو مؤسساً، جاز للرئيس قبول ذلك» "Security and the difference thereof may be by arbitration, so if Muslims besiege a fortress, and their ability appears over some of the infidels, and the infidels demand that the rulers come under the ruling of a Muslim ruler,

either as an imam or someone else, president or president, the president may accept that.” (Revealed Cover, Bi T 4: 346).

What has been said about the concept, nature and essence of the contract of safety can also be traced in the words of common jurists. According to Zahili, the main factor in legislating the Aman contract in Islam is laying the groundwork for the acceptance of the Islamic faith through persuasion and dialogue, as well as laying the groundwork for the exchange of commercial and cultural interests; exchange of interests that ultimately strengthens peaceful relations and expands and strengthens the atmosphere of peace (Zuhili, 1998: 312).

### **Heart Compilation Rule**

The rule of heart writing is another issue that can be read in conjunction with creating the necessary context for the expansion of diplomacy. Compilation of hearts in jurisprudential books is usually discussed about zakat. However, a more general reading of this rule can be provided. According to this general reading, the compilation of hearts makes it possible for the Islamic State to pursue diplomatic options that include persuasion and persuasion as a strategic priority. Zafar al-Qasimi, a Hanafi writer, based on such a popular view, considers the prescribing of treaties by Islamic jurisprudence and the acceptance of concluding peace agreements with other nations and countries as an example of writing hearts, he has considered it as adapting the Islamic strategic view in strengthening the diplomatic and peaceful atmosphere to advance the reformist and inviting goals of this religion (Al-Qasimi, 1982: 493). In other words, although in jurisprudential books the discussion of composing hearts is only mentioned as one of the uses of zakat, but the legislation of such a principle indicates the strategic image of Islam in the face of international issues. If the order and prioritization of jurisprudential chapters are reviewed according to the requirements of the time, the compilation of hearts can be considered as an independent topic under foreign policy discussions. This principle shows that in the international policy of the Islamic State, the attraction of hearts and the conquest of mindsets, the confirmation of such an understanding is possible only by referring to the semantics of this rule.

Attracting the sympathy and support of some non-Muslim states and nations through means such as economic incentives, contracts, or increasing the volume of cultural and economic exchanges is one of the clearest examples of the principle of heart writing.

Legislation of the principle of compiling hearts shows that in the strategic security plan of the Islamic State, the conquest of territories and the physical criticism of individuals is not considered the final and fundamental solution, rather, it is the conquest of hearts and the subjugation of ideas and the association of hearts that can fundamentally eradicate the roots of insecurity in society. According to what was mentioned in the study of the concept of public diplomacy from the Islamic point of view, the goal of Islam is not merely the defeat of governments and states, rather, it is the guidance of human beings and the opening of the gates of their hearts to the light of truth that indicates the true focus of Islam.

### **Rule of obligation**

The rule of obligation can be considered as another jurisprudential basis for establishing and expanding diplomatic relations with other countries. Jurisprudence should not be expected to articulate the negotiation techniques and methods of Scott and persuading the adversary. What can be expected from jurisprudence is to provide the normative frameworks required for each thing. According to this view, the rule of obligation, along with the principle of compiling hearts, is another jurisprudential principle that has defined a legal framework for peaceful interactions with non-Muslim countries and by providing such a framework, it enables the operation and implementation of the diplomacy process. The rule of obligation states what our legal basis will be if we want to have relations with non-Muslim states not on the basis of war.

Explaining the provisions of the rule of obligation, Bojnord writes: "Obliging the dissenter to cause harm to him ... even if that harm in the law of the agreeing person was not directed at the dissenter" (Bojnourdi, 1981 3: 182-183). To put it more clearly, the practical rulings that obligees are required to act according to differ between different religions and denominations. Sometimes

an action that is forbidden in the Shari'a or a belief may be obligatory in another religion, or a religion may force a person to pay money to a person when the other person's religion does not consider him or her a creditor. In this case, the second person can oblige the first person to act according to his religion and as a result pay the property, therefore, obligation means obliging and forcing a person to act according to his religion, creed and belief (Shariati, 2016: 225). The rule of obligation applies in cases where the law of the other party states a provision different from the law we accept; because if the law of the other party has a similar ruling, there will be no more controversy. Thus it may be said that the rule of obligation is similar to the secondary provisions in this respect. For example, the first sentence is the impermissibility of marrying a woman who has been divorced in a three-member parliament. According to the rule, if the woman belongs to a religion that allows three divorces in one assembly, the second rule according to the provisions of the rule is the permission to marry such a woman. (Bojnourdi, 1981 3184). The result is that a person who is not a believer in our religion can be bound by the same ruling that he himself confesses based on his religion (Sadr, 1999 10: 203). It can be said that the rule of obligation, by validating a kind of legal pluralism in the field of relations between the followers of nations, provides the possibility of establishing and strengthening peaceful relations between the Islamic State and other states and nations.

The main reasons that can be given for the rule of obligation are the narrations that have been included in this regard. In some of these narrations, the rule is explained in general and in others, it refers to a specific case.

Muhammad ibn Muslim asks Imam Baqir about the rules and the Imam says: «تجوز على اهل كل دين ما يستحلون؛ It is permissible for the people of any religion what they consider lawful» (Ameli, 1989 26: 185) Although he is skeptical about the inclusion of the rule of obligation towards non-Muslims, Bojnourdi accepts that the contents of this narration are general and include Muslims and non-Muslims (Bojnourdi, 1981 3: 184).

The narrator explains the issue of inheritance in the service of Imam Sadegh. In the case described, the deceased is a Sunni and one of the heirs is a Shiite. According to the rules of Sunni jurisprudence, a Shiite person is entitled to inheritance, contrary to the rules of Shiite jurisprudence. Imam Sadegh replies: «خذوا منهم ما يأخذون منكم في سنتهم و قضائهم و أحكامهم؛ Whatever they take from you according to their tradition, judgment and rulings, you also take from them» (Ameli, 1989 AH 26: 185).

Martyr Seyyed Mohammad Sadegh Sadr, although he considers the provisions of this rule and other narrations in this chapter to include non-Muslims, considers this narration to be inclusive of non-Muslims. According to him, this narration is reserved for followers of other religions and does not include non-Muslims; however, this allocation does not mean that we also consider the rule of obligation to be specific to Muslim tribes; Because the narration does not have an opposite meaning that can be used to exclude non-Muslims from the scope of the rule (Sadr, 1999 10: 217). Nevertheless, in the opinion of the author, this narration is one of the best narrations which, in addition to proving the rule of obligation, also includes to some extent the expression of the philosophy and wisdom of this rule. According to this narration, Shiites, whether they like it or not, interact with other tribes and religions, and social interaction always takes place in the form of principles and rules. The ideal situation is that the ruling rules and principles are derived from the sharia law of Imami Shiism. But if the conditions are not right for such a thing, Existence of any kind of rules and principles according to which the behaviors and policies of non-Muslim states can be regulated in relation to the Islamic state, and as a protest, the required states should be required to adhere to those rules, it is a booty from which the Islamic State should not be deprived. The impossibility of generalizing the rulings of Jafari jurisprudence does not mean that the Islamic State cannot have any kind of relationship with other governments and societies, except war and fighting. In other words, if the possibility of applying the rules of Islamic jurisprudence between the government and the Islamic society on the one hand and the government and the non-Islamic society on the other hand is denied, two other options remain. First, the severance of all peaceful and non-military relations with other states and nations and second, the provision of a normative and legal framework for the establishment of peaceful and at the same time normative relations. The rule of obligation allows us to make a second choice.

Another point that can be debated about the scope of this rule is that it applies to matters such as divorce, marriage and inheritance, or its generality in relation to other rulings. Although jurisprudential books, due to the use of these cases in the time of the Infallibles, have applied this rule only in the above cases, however, the narrations are general and the general principles that the Imams have raised in order to answer a question cannot be considered relevant only to the question and its generality cannot be ignored. Phrases such as «لزمته احكامهم» and «ما يستحلون» are all common and cannot be assigned to specific chapters of jurisprudence. The relationship between governments is also one of the cases in which there is no reason to exclude it from the scope of the rule and the generality of the rule includes this case (Shariati, 2016: 331).

## Discussion and conclusion

The invitation was introduced as a strategy that aims to mentally persuade the audience, and eliminating the roots of hostility and destroying the foundations of threat production are among the benefits of adopting such a strategy. Dialogue and diplomacy are the tools that the Islamic State's call-oriented policy can accomplish. Diplomacy includes all the tools and solutions that resolve international issues in a peaceful manner, free from war and violence. Diplomacy in today's international security environment has two main and irreplaceable functions that these include building trust and peaceful management of international conflicts. Much of the current security challenge is due to a lack of trust between countries, and diplomacy addresses this shortcoming. In Islamic jurisprudence, both Shiite and popular jurisprudence, there is a special effort to create trusting and reassuring policies that an example of this can be seen in the emphasis on honesty, faithfulness to the covenant and good faith in the preparation of contracts. The Islamic view in such cases is not merely a legal view, rather, it arises from moral principles and the result of their implementation is the creation of an atmosphere of trust in the policies and actions of the Islamic government. Peaceful management of international conflicts is also a strategic priority in Islam, in other words, all possible tools for resolving the inevitable conflicts of interest between governments are foreseen and embedded in jurisprudence.

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