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From the Islamic Perspective: Diplomatic Rights

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Abstract

Islam, as a comprehensive worldview and ethical system, offers a distinctive understanding of law, morality, and human purpose, grounded in the principle of the oneness of God (tawhīd). The prophetic mission of Muhammad (peace be upon him), as the final messenger in the Islamic tradition, is primarily directed toward guiding humanity toward spiritual and moral perfection through monotheism. Within this framework, diplomacy and the recognition of diplomatic norms and rights are not merely pragmatic instruments but integral elements of the Prophetic methodology.

This article undertakes a conceptual and theoretical examination of the diplomatic practices of the Prophet Muhammad (peace be upon him), exploring their foundational role in shaping both the ethical and practical dimensions of diplomatic norms. Drawing upon historical evidence, the study illustrates how the Prophet's diplomatic engagements—characterized by respect for dialogue, the sanctity of emissaries, and the pursuit of peaceful coexistence—contributed to the early formation of an Islamic philosophy of diplomacy.

Contrary to prevailing perspectives that regard diplomacy and diplomatic rights as exclusive products of Western political thought, this inquiry emphasizes their religious and philosophical roots within the Islamic tradition, highlighting their enduring relevance, ethical profundity, and intellectual significance.

Keywords: Ambassador, Ambassadors' Rights, Diplomacy, Diplomatic Relations, Messenger, Islamic Diplomacy

Introduction

Diplomatic relations and the observance of diplomatic principles and regulations have deep roots in the history of international relations. With the emergence of the modern “state-state” system, the legal institution of embassies and diplomatic relations acquired a particularly significant role. Contemporary international practice demonstrates that the ability to recognize other states, play a constructive role in international relations, actively participate in international organizations, engage in global cooperation, and competently establish diplomatic ties is a fundamental criterion for the sovereignty of nations.

The functions of embassies and political missions—clarifying inter-state issues, reducing international tensions, ensuring global peace and security, and promoting friendly international relations—are widely acknowledged in scholarly discourse. Consequently, in international studies, the discussion of embassies has acquired a prominent place, with diplomatic rights being among the oldest and most significant subjects in international law.

The resurgence of the Islamic world and the expansion of diplomatic and consular relations among Islamic countries underscore the need to examine embassies and diplomatic rights from an Islamic perspective. This raises several important questions:

- Does the institution of the embassy and the recognition of diplomatic rights have a religious or customary origin?
- Is the embassy a product of a particular civilization, or have multiple civilizations contributed to its creation and development?
- How did the Holy Prophet Muhammad (peace be upon him) select and send ambassadors to other states, and what criteria were used?
- How were ambassadors from other countries treated by the Prophet (PBUH)?
- What is the legal status of ambassadors within the Islamic legal system?

The present study seeks to address these questions by examining the legal institution of the embassy and diplomatic rights within the Islamic framework, highlighting both its historical practices and its enduring relevance in contemporary Islamic jurisprudence and international relations.

Part One: Definition of Terms

1. Messenger

- **Literal Sense:** A messenger is an absolute envoy.
- **Figurative Sense:** It refers to an ambassador sent between two countries. In this context, “messenger” is often used interchangeably with “ambassador.”
- **Religious Perspective:** The term “messenger” applies both to angels and divine prophets, though its most common use is in reference to prophets.

2. Ambassador

- **Literal Sense:** The word “mission” is used to clarify and resolve ambiguities.
- **Definition:** An ambassador is a high-ranking government official appointed to conduct

international affairs between states. Their duties encompass all areas of international relations, not limited to war and peace, and often include negotiation, mediation, and diplomatic representation.

- **Uses of the Term “Ambassador”:**
 - A. **Prerogative Sense:** Refers to the political representative of a state to another state. By definition, every ambassador holds seniority, so the adjective “senior” is unnecessary.
 - B. **General Sense:** Encompasses all political representatives such as ambassadors, ministers-at-large, resident ministers, and chargés d’affaires.
- **Key Points:**
 - The ambassador is the exclusive representative of the head of state. Other officials represent their respective governments.
 - The ordinary ambassador’s term is typically ongoing, representing the state’s interests continuously.
 - An ambassador sent for a specific mission or limited period is called an **Ambassador Extraordinary and Plenipotentiary**.
 - In modern international law, the title “ambassador” denotes the head of a diplomatic mission abroad.
 - The ambassador’s residence and the diplomatic mission itself are collectively referred to as the **embassy**.

3. Consul

- **Definition:** A consul is an official posted by one country to another to handle commercial, economic, and welfare-related matters, particularly for nationals residing in the host country.
- **Employment:** Usually appointed by the Ministry of Foreign Affairs.
- **Ranks:** Chief Consul, Consul, Vice Consul, and Consular Officer.

4. Diplomacy

- **Definition:** Diplomacy is both the science and art of conducting negotiations with foreign governments to achieve mutually beneficial political relations.
- **Functions:**
 - Representing countries abroad and protecting their interests.
 - Regulating interstate relations through negotiation, extraordinary envoys, treaties, and agreements.
 - Resolving foreign policy issues peacefully.
- **Diplomatic Relations:** Refers to official communications between states, carried out through diplomatic representatives. All interactions

mediated by diplomatic agents constitute diplomatic relations.

5. Diplomatic Rights

- **Definition:** Few scholars have explicitly defined diplomatic rights. Raoul Genel, an early jurist in this field, defines diplomatic law as:
 - A branch of public law addressing the actions and systems of a state's foreign relations and its representation abroad, including both international affairs and their implementation.
 - Alternatively, diplomatic law is the set of rules underpinning the system of a state's foreign political relations.

Section One: Sources of Diplomatic Law

1. Sources of Diplomatic Law in Customary and International Law

The sources of diplomatic law in customary international law include treaties, international customs, general principles of law, legal doctrine, judicial decisions, and equity. The codification of diplomatic law has reached a significant stage of perfection with the adoption of key instruments by the United Nations, including:

- The Vienna Convention on Diplomatic Relations (1961)
- The Vienna Convention on Consular Relations (1963)
- The Convention on Special Missions (1969)
- The Convention on the Relations between States and International Organizations (1975)

These conventions have organized customary diplomatic law, providing a universal framework for regulating diplomatic relations and the status of diplomatic agents.

2. Sources of Diplomatic Law in Islam

In Islamic law, the sources of diplomatic law include:

- **The Qur'an (The Book)**
- **The Sunnah (Prophetic traditions)**
- **Customs and societal practices**
- **Common sense and rational judgment**
- **Governmental rulings and decrees**

Additionally, Islamic legal principles concerning the respect for and protection of religious minorities provide further grounding for diplomatic rights. The participation of Islamic countries in international organizations such as the United Nations and their adherence to the Vienna Conventions on diplomatic rights have strengthened the observance and development of diplomatic practices in line with Islamic and international law.

Allamah Tabatabai emphasizes in *Sharif al-Mizan*:

“After a covenant is made, Islam considers its sanctity and fulfillment absolutely binding, whether the covenant causes harm or benefit to the one who made it. Observing social justice is more necessary than any personal gain... This principle ensures that human social order is maintained and exploitation is prevented.”

This illustrates that Islam places supreme importance on honoring agreements, a principle central to diplomacy.

3. Historical Evolution of Diplomacy and Diplomatic Rights

Diplomacy has a long and complex history shaped by the interplay of power, security, and political interests. The desire to protect national interests while avoiding war has been a primary motivator in the creation and development of diplomatic practices.

Historical evidence shows that diplomatic exchanges existed among civilizations such as Assyria, Babylon, Persia, the Phoenician and Syrian states, as well as China, Japan, and India. Ancient Greece played a particularly important role in the conceptual development of diplomacy:

The terms *diplomacy* and *diploma* are derived from the Greek word *diploma*, originally meaning a folded document or certificate conferring rights or privileges.

- Greek thinkers, including Homer, referred to diplomatic relations centuries before Christ.

The Romans, while relying heavily on military power, also employed secretive and sometimes deceptive diplomatic methods. Similarly, the Byzantine Empire pursued expansionist policies where diplomacy often disregarded moral principles, a trend that continued into medieval Europe.

4. Emergence of Modern Diplomatic Law

The rise of the modern state in the sixteenth century led to the establishment of permanent embassies and formal diplomatic relations. Early customary rules were based on necessity and courtesy but lacked universal legal principles. Consequently:

- Ambassadors of powerful states often demanded privileges and immunities beyond legal justification.
- Such practices caused international tensions and crises, highlighting the need for standardized diplomatic norms.

Efforts to codify diplomatic law began with legal scholars who sought to unify regulations and prevent excessive national ambitions:

- Lefur presented a detailed draft during the Congress of Westphalia (1648).
- The Congress of Vienna (1815) resulted in regulations on the conduct of diplomatic agents.

Despite these advances, many issues—such as establishing embassies, determining diplomatic privileges, and defining the beginning and end of diplomatic missions—remained unresolved until the United Nations played a central role through the Vienna Quadrilateral Conventions of 1961–1975. These conventions significantly advanced diplomatic rights, although some argue that modern diplomacy still employs strategic deception in international relations.

5. Eastern Contributions to Diplomatic Law

While Western scholarship often emphasizes Europe's role in developing diplomacy, historical evidence points to the East as a primary origin of diplomatic culture. The lands of the divine prophets contributed significantly to civilization, culture, and diplomatic practices.

The emergence of Islam marked a turning point in world diplomacy:

- The Holy Prophet Muhammad (peace be upon him) introduced ethical and effective methods of international engagement.
- His diplomatic strategies emphasized respect, peaceful coexistence, and the sanctity of agreements.

These contributions have often been overlooked in contemporary diplomatic history, yet they provide a foundational example of principled diplomacy that integrates moral and legal considerations.

Part Two: Examining Diplomacy and Diplomatic Law in Islam

Islam, as a universal religion, emphasizes guiding humanity toward truth and justice. Accordingly, diplomatic relations and the principles of diplomatic law hold a prominent place within the Islamic legal system, since wise and proactive diplomacy is a prerequisite for the successful invitation and guidance of humanity.

1. The Divine Origin of Diplomacy

From an Islamic perspective, God is regarded as the first teacher of diplomacy and international relations. Ambassadors and prophets were sent to establish connections with humanity and teach negotiation and diplomacy based on moral and ethical principles. The Qur'an emphasizes this approach:

“Invite to the path of your Lord with wisdom and good advice, and argue with them in the best way.”

Prophets, as divine ambassadors, played a pivotal role in advancing civilization, developing social and international relations, and promoting justice. The Holy Prophet Muhammad (peace be upon him and his family) is described as the *Messenger of Mercy*, whose kindness and compassion were fundamental to his diplomatic engagements. His mission included conveying God's message, educating people, resolving disputes, and establishing a moral and just social order.

2. Diplomacy in the Prophetic Era

The diplomacy of the Prophet (peace be upon him and his family) involved activities aimed at fulfilling the political duties of the Islamic state while promoting the broader policies and interests of the Islamic Ummah. His diplomatic approach was rooted in:

- A realistic understanding of human nature
- Divine ethical guidance
- The goal of unifying humanity under justice and equity

The Prophet sent letters to major rulers and maintained diplomatic contacts, emphasizing peaceful coexistence, dialogue, and humane governance. His letters and embassies were instruments to convey Islam's message, prevent oppression, and foster cooperation.

3. Ambassadors and Missions of the Prophet (peace be upon him)

Historical sources record numerous ambassadors sent by the Prophet to neighboring and distant states. Some notable examples include:

- Imam Ali (peace be upon him) in Yemen
- Urwah bin Mas'ud in Mecca
- Mu'adh bin Jabal in Yemen
- Abdullah bin Hudhafa in Iran

- Khatib bin Abi Bil'ah in Egypt
- Duhayyah bin Khalifa al-Kalbi in Rome
- Amr bin Umayya in Abyssinia
- Shuja' bin Wahb in Damascus

Amr bin Umayya al-Dhamri is considered the first ambassador to a non-Muslim state, sent to Abyssinia to protect Muslim refugees and clarify Quraysh plots.

4. Letters and Diplomatic Correspondence

The Prophet sent more than three hundred letters to tribal leaders, religious authorities, and rulers. Ibn Sa'd reports that in the seventh year of Hijra, six letters were sent in a single day to major powers, including Iran and Rome. These letters reflected:

- Eloquence and clarity
- Political etiquette and respect for sovereignty
- Ethical principles and the message of Islam

The ambassadors were carefully selected and often fluent in the language of the host country, demonstrating the Prophet's concern for effective communication and respect for the diplomatic process.

5. Reception and Etiquette of Ambassadors

The reception of foreign delegations followed strict protocols:

- Ambassadors were treated with honor, respect, and immunity
- The Prophet and his entourage wore formal attire and received guests in official ceremonies
- Special guest houses were allocated for diplomats
- Gifts were exchanged as part of diplomatic protocol

Historical examples include gifts to the ambassador Farwah ibn Amr of Oman and Bazan's envoy from Yemen. This tradition of respect and gift-giving was advised to continue by the Prophet's successors.

6. Diplomatic Legacy and Post-Prophetic Developments

The diplomatic strategies of the Prophet laid the groundwork for the subsequent political and international achievements of the early Muslim state. During the Caliphate:

- The Muslim conquests and consolidation of power reflected the Prophet's policies in diplomacy and international relations
- The fall of the Roman and Sassanid empires demonstrated the effectiveness of Islam's diplomatic and strategic approach
- Muslim governance established respect for treaties, fair administration, and peaceful negotiation with foreign powers

Through the Prophetic model, Islamic diplomacy combined ethical guidance with political strategy, emphasizing the universality of moral principles and the sanctity of agreements.

Section Two: Examining the Post-Prophet Era

After the death of the Holy Prophet Muhammad (peace and blessings of Allah be upon him and his family), the diplomatic practices of the Islamic community continued, though their nature and intensity varied depending on the political circumstances of each caliphate.

1. Early Caliphates

During the reign of **Abu Bakr (r.a.)**, it is reported that an ambassador arrived from the Roman emperor. Although the specific content and objectives of this mission are not recorded, it reflects the continuity of diplomatic engagement with neighboring powers. Similarly, during the reign of **Umar ibn al-Khattab (r.a.)**, ambassadors from the Roman emperor visited Medina, highlighting ongoing communication between the Islamic state and major empires of the time.

At the time of the **pledge of allegiance to Imam Ali (a.s.)**, representatives from regions such as Iraq and Egypt were present. This presence indicates that the diplomatic foundations established during the Prophetic era continued, even amid political transitions.

However, the **five-year caliphate of Imam Ali (a.s.)** was marked by internal conflicts, including the battles of **Jamal, Siffin, and Nahrawan**, which limited opportunities for international diplomacy and external expansion. The focus during this period was largely on internal stabilization rather than proactive foreign policy.

2. Umayyad State Diplomacy

With the formation of the **Umayyad state**, diplomatic relations became more structured and extended beyond the Arabian Peninsula. Ambassadors regularly traveled between **Damascus and Byzantium**, reflecting the strategic importance of maintaining ties with the Eastern Roman Empire.

Significant eastward diplomatic contacts also occurred. For example, **Hisham bin Abdul Malik**, an Umayyad caliph, sent an ambassador named **Sulayman** to the **Chinese Emperor Hasan Tsung** in 18 AH, expanding relations between the Arabs and China. This trend continued during the **Abbasid period**, when the Islamic state sent armies and diplomatic envoys to support the Chinese emperor against internal rivals, illustrating the growing geopolitical reach of Islamic diplomacy.

3. Fatimid and Later Periods

During the **Fatimid period**, particularly under **al-Mustansir Billah**, Egypt became a central hub for international diplomacy. Roman ambassadors, among others, visited Egypt to promote trade relations, reflecting Egypt's growing political and economic significance. At one point, up to **fourteen ambassadors** from various countries were present in Cairo simultaneously.

During the **Abbasid era**, numerous treaties were signed with the **Eastern Roman Empire** and other states. Historian **Mas'udi** records those twelve significant treaties were concluded between the Islamic state and other powers from the reign of **Harun al-Rashid** to his own time, demonstrating the sustained development of diplomatic norms and international engagement.

4. Summary

The post-Prophet era illustrates that Islamic diplomacy evolved in response to changing political conditions:

- Early caliphates-maintained continuity with Prophetic diplomacy but were limited by internal conflicts.
- The Umayyad and Abbasid states expanded diplomatic networks, engaging both the East and West.
- Strategic diplomacy facilitated trade, alliances, and cultural exchange, particularly in Egypt and along major trade routes.

The international policy and diplomatic practices of Islamic states in the post-Prophet era provide a rich field for further research and analysis, highlighting the enduring influence of Prophetic principles in shaping Islamic diplomatic law and international conduct.

Article Three: Establishment of Permanent Embassies

Historically, embassies were temporary; states would appoint individuals or delegations to serve as ambassadors for specific missions. However, with the growth of civilization and the expansion of international relations, the need for relatively permanent embassies and diplomatic representations gradually emerged.

There are differing views on how permanent ambassadors replaced temporary envoys. Some scholars argue that Western states learned the practice of appointing consuls from Muslims. During the Crusades, Muslims, under specific treaties, officially recognized the right of foreign nationals to appoint consuls to manage personal affairs. This practice gradually entered the international arena under the principle known as "**capitulation.**"

It is widely agreed that the recognition of consular rights for foreigners was first initiated by the Ottoman government. According to Italian historians, in **1453 AD**, following the conquest of Constantinople, the Ottomans officially recognized this right. Later treaties, including those of **1535 and 1637 with France** and **1675 with England**, formalized the consular system.

While this historical evolution had its shortcomings, the key point is that the Islamic community was an early innovator in institutionalizing consular and diplomatic practices. The transition from temporary to permanent ambassadors reflects the temporal progress of Islamic diplomacy and its influence on global diplomatic norms.

Article Four: Duties of Ambassadors

Ambassadors and political diplomats, whether on permanent or temporary missions, symbolize national sovereignty, authority, and independence, serving as the official representatives of their countries.

1. Selection and Composition of Diplomatic Delegations

Islamic states historically selected ambassadors based on trust, scholarly reputation, competence, personal integrity, appearance, and presence of mind. Often, a delegation of two or three individuals was sent, combining complementary skills: a swordsman, a scholar, and a secretary or advisor to manage administrative duties.

2. Duties toward the Receiving State

The obligations of ambassadors toward the host country are limited compared to their responsibilities to their own state. They must:

- Comply with the domestic laws of the host country.

- Respect local customs, traditions, and religious or political beliefs.
- Avoid supporting groups hostile to the host country.
- Refrain from acts that could cause disrespect or damage bilateral relations.

3. Duties toward the Sending State

Ambassadors sent by Islamic authorities carried official credentials and were tasked with delivering messages to the heads of state of host countries. Their missions varied, including religious, political, military, and diplomatic purposes.

Historically, ambassadors of the Holy Prophet (peace and blessings of Allah be upon him) and his companions were sent to regions such as **Eastern Rome, Iran, Egypt, and Abyssinia**. Their duties encompassed:

- Propagating Islam and calling others to the faith.
- Redeeming captives.
- Gathering intelligence for the sending government.
- Trade, negotiation, and reconciliation.
- Establishing peace and ending hostilities.
- Requesting political or military assistance.
- Facilitating alliances or political marriages.

Comparatively, these duties align closely with **Article 3 of the 1961 Vienna Convention on Diplomatic Relations**, which outlines responsibilities such as protecting the interests of the sending state, negotiating with the host government, reporting on conditions, and fostering friendly relations. This historical continuity illustrates Islam's well-defined attention to diplomatic relations.

Part Three: Study and Analysis of the Immunity of Ambassadors in Islam

In Islam, the institution of the embassy holds special significance. God is recognized as the first founder of the embassy, sending His Messengers as ambassadors to guide humanity. Similarly, in the prophetic government, the Holy Prophet (peace and blessings of Allah be upon him) actively engaged in diplomacy, sending ambassadors to other states.

During the Prophetic era, while diplomatic missions were often temporary, ambassadors and diplomats enjoyed special freedoms, respect, and immunities. Islamic societies historically observed proper etiquette when receiving foreign ambassadors, emphasizing respect for Islamic interests, national dignity, and the authority of the Muslim state.

In the following sections, we will examine the **benefits and immunities of ambassadors** from an Islamic perspective, highlighting the historical and legal principles that ensured their protection and honored their diplomatic roles.

Part Four: Immunities and Privileges of Ambassadors in Islam

1. Personal Immunity

Ambassadors and their accompanying delegations enjoy **complete personal immunity**, and any harassment or mistreatment toward them is strictly prohibited. Historical records show that even when

an envoy acted beyond the scope of their duties, the Holy Prophet (peace and blessings of Allah be upon him and his family) forbade any punitive action.

A notable example is the envoys of **Musaylimah al-Kazab**, whose improper conduct was met with restraint. The Prophet (peace and blessings of Allah be upon him and his family) is reported to have said:

"لو لا أن الرسل لا تقتل لضربت أعناقكم"

("Were it not those messengers are not to be killed, I would have struck your necks").

Similarly, during the **conclusion of the Hudaibiyah Peace Treaty** and in interactions with Christian representatives, the Prophet demonstrated compassion and respect, illustrating the high ethical standard of Islamic diplomacy.

2. Religious Freedom

Islamic diplomacy guaranteed **full religious freedom** to visiting ambassadors. They were allowed to perform prayers and conduct religious ceremonies freely.

One historic instance involves the **Christian delegation of Najran**, who were permitted to practice their religion even within the Prophet's Mosque. Historians consider this allowance remarkable for its time.

Another example occurred after the **Battle of Badr**: the people of Mecca sent **Abu Rafi'** to Medina to negotiate the release of Quraysh prisoners. Upon arriving, Abu Rafi' embraced Islam and wished to remain in Medina. The Prophet advised him:

"I will not break my promise, nor will I arrest the ambassadors. You may go, and if you desire, return to Medina later."

Abu Rafi' followed this advice, demonstrating the Prophet's respect for the rights and freedoms of envoys.

3. Exemption from Customs Duties

Historical evidence indicates that ambassadors' assets were generally **exempt from customs duties**, often on the principle of reciprocity. If foreign states waived such duties for Muslim envoys, the same privileges applied to ambassadors in Islamic territories. Otherwise, the Islamic government had discretion to require standard fees, similar to foreign travelers.

For example, during the events leading to **Hudaybiyyah**, Muslim ambassadors detained in Makkah were fully protected, and their safe return was ensured. In some rare cases, envoys could be detained if security or legal concerns arose, but Islamic authorities acted with caution to maintain diplomatic integrity.

This approach contrasts with practices in medieval Europe, where espionage was often a primary objective of diplomacy. Muslims deliberately limited interactions between ambassadors and the public to prevent intelligence breaches.

Abu Yusuf summarized the principle of diplomatic immunity:

"If governors meet a foreigner claiming to be an envoy from a ruler and presenting a letter, no one has the right to attack his property. Property brought for trade may be taxed, but not the ambassador's official mission. If a ship at sea carries an envoy and presents credentials, the governor must refer them to the Muslim leader; if they have lied, the leader decides the appropriate action."

This section demonstrates that Islamic law and the Prophetic tradition established comprehensive protections and immunities for ambassadors, emphasizing respect, safety, religious freedom, and the importance of maintaining international relations with integrity.

Conclusion:

The results of this study can be summarized as follows:

1. Embassies and Diplomacy as a Religious Institution

The legal institution of the embassy and diplomacy is rooted in religious teachings. God Almighty opened the first door of the embassy, appointing prophets as His ambassadors. The heavenly books contain messages from God to all people, establishing diplomacy as a divinely guided instrument for communication and guidance.

2. Islam's Universal Mission and Diplomacy

Islam is a universal religion whose goal is to call all people to monotheism, the worship of God, and the establishment of justice worldwide. Achieving this universal mission requires the cultivation of friendly relations, wise conduct, and **active diplomacy** with other societies.

3. The Prominence of Islam in Diplomatic History

The role of Islam in the field of diplomacy is profound. The Prophet Muhammad (peace and blessings of Allah be upon him and his family), as the final messenger of Allah, took invaluable steps in this domain. His active diplomacy—through sending letters and ambassadors to the rulers of great empires—demonstrates a remarkable level of engagement in international relations. The Prophet's conduct in sending and receiving ambassadors, as well as respecting diplomatic rights, serves as a timeless inspiration for Islamic states.

4. Respect, Immunity, and the Legal Status of Ambassadors

Respect for ambassadors and diplomats, as well as their immunity, is a cornerstone of Islamic law. Historical records reflect the attention of Muslims to embassies and diplomatic relations long before similar practices were codified in the West. Evidence also indicates that the establishment of permanent embassies was initiated by Muslims.

While modern diplomatic rights differ in quantity and quality from traditional practices—primarily due to the temporary nature of earlier missions—the principles remain consistent. Today, embassies have permanent status, often considered part of the sending country's territory, though their security remains the host country's responsibility. Members of embassies enjoy broader freedoms of action than in the past, reflecting the evolution of diplomatic law in line with the complexity of international relations.

Given the universal nature of Islam and the essential role of diplomacy in achieving its lofty objectives, the expansion of diplomatic relations has no inherent limitation. Countries that establish embassies or enter into obligations—through international organizations, or commercial, economic, or cultural agreements—must respect these commitments. This aligns with the principles of **respect for agreements** and **reciprocity**, which are fundamental in both Islamic teachings and international customary law.

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