

CONTRIBUTION OF ISLAM TO THE DEVELOPMENT OF DIPLOMATIC AND CONSULAR LAW

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Abstract: A review of diplomatic relations in Islam and particularly the Holy Prophet Muhammad's (PBUH) treatment of representatives and envoys from other nations, religions and ethnicities reveal that Islam acknowledges the respect for representatives and ambassadors as a principle and a code of conduct. Drawing upon rich Quranic rules and teachings and applying them to diplomatic and consular law, the Prophet Muhammad (PBUH) added a new and humanistic spirit to such law. Verse 125 of Surat An-Naml cites an exemplar rule: 'Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best.' The Prophet (PBUH) always emphasized the impunity of envoys as a rule and considered it as a duty for him and other Muslim governors. He appreciated and required such impunity as part of his mandate. Historical evidence suggests that Islamic international law and court of justice substantially contributed to the development of diplomatic and consular law and observance of envoys' impunity in both peace and war.

Keywords: diplomatic and consular law, diplomacy, envoy, impunity, recipient country

INTRODUCTION

It is taken for granted that religious law dominated diplomatic relations long before the development of international law. Therefore, diplomatic and consular law is the outcome of civilizations and religions. The development of diplomatic relations among countries may not be attributed to the last two centuries. In the same vein, diplomatic and consular law is not the product of contemporary century. Rather, historical evidence shows that human beings in early communities needed to draw upon their intellect and free will to establish social relations, cooperation and interaction in order to fulfill their material and spiritual needs. Thus, with the development of social relations, they imposed rules and regulations, though simple and primitive, to govern their relations. Over the course of time, the primitive rules were developed into political, economic and social laws. With the formation of countries, the governments needed to establish ties. This helped crystallize the importance of diplomacy, and the states adopted rules to protect the diplomats of other states. Over time, these rules and commitments were established as the diplomatic custom.

As a simple definition, diplomatic law refers to a set of rules governing international political relations among countries (Sadr, 2010: 2). However, a fair reading of history reveals that diplomatic and consular law has emerged from the orient where the holy prophets appeared with humanistic ideas to guide people toward God. The prophets were the first envoys among

people. Thus, the conventions of diplomatic and consular law are closely associated with divine religions. In this regard, the Holy Prophet Muhammad (PBUH) has an outstanding role. With regard to the points asserted in Quran and tradition of the Holy Prophet (PBUH), a survey of diplomatic relations in Islam can help highlight the contribution of Islam to the emergence and recognition of diplomatic and consular law. We referred to the holy Quran and the Holy Prophet's (PBUH) life and tradition to study the contribution of Islam to diplomatic and consular law.

In order to understand diplomatic and consular law and its development in Islam, we firstly need to study the diplomatic relations of Islam in detail. Subsequently, we need to examine the Quranic stance as to the appropriate treatment of an envoy and study the Prophet's behavior, as a leader of a religion and state, with representatives and envoys in order to understand the Islamic perspective of diplomatic and consular law. International viewpoints about Islam may also help determine the contribution of Islam to diplomatic and consular law. Now, the questions are: 'has Islam contributed to the written diplomatic and consular law that has been adopted over the last century?' and 'has Islam contributed to the development and evolution of diplomatic and consular law?'

1. Development of diplomacy in Islam

Studying Quranic verses show that Muslims are allowed to establish amity with foreigners in

international relations because Islam is the religion of human nature that has no objection to natural human emotions. Second, Islam notices the fact that people need to debate their ideological differences in an atmosphere of peace and mutual understanding (Khalilian, 2003: 255). International law is primitive and imperfect since its components and rules do not meet the needs of the international community and have not evolved consistent with the evolution of these needs. Due to this fundamental weakness, international law has failed to reach its predetermined goals including maintenance of peace and security as well as international collaboration (Mousa Zadeh, 2010: 10). Nowadays, the first step in enforcing diplomatic and consular law is to establish diplomatic relations (Ziaie Bigdeli, 2011: 428). Hence, we need to study the diplomacy of the Holy Prophet (PBUH) since its early days before we set to analyze diplomatic and consular law in the Prophet's age. This would help trace the development of the rules of diplomatic and consular law in Islam.

1.1. Emergence of Islam and start of negotiations

Before Islam, war was the only logic among the people living in the central and western Arabia so that the concept of negotiation was unknown in their interactions except for limited situations. Sword was the language among the tribes in that area. However, after the revelation of Quran and assignment of the Holy Prophet Muhammad (PBUH), God sent him as His envoy on earth to invite all people to God. The Prophet was required to invite his acquaintances first. He used negotiation methods privately and invited many people to Islam eloquently using the argumentations God had inspired in him. The discourse that the Prophet established using Quran and Verse 125 of Surat An-Naml opened a new window in direct and personal relations.

1.2. Islam boycott and beginning to send delegates

After three years of private preaching, the Prophet set to introduce Islam to the public. Gradually, Islam was boycotted by Mecca leaders who then sent the Muslims into exile in an area near Mecca. In order to decrease the load of severe sanctions on Muslims and based on his knowledge of Abyssinia, the Prophet concluded that he could establish friendly ties with the country and win the support of Abyssinia ruler in order to alleviate the problems he was facing in Mecca (Siratu Rasūli

l-Lāh, Vol. 1: 245). Thus, he sent a few delegates to Abyssinia, who were the first group of Muslims to be sent to another country. The group led by Jaafar bin Abitaleb (Amid Zanjani, 1985: 305) had serious debates with Abyssinian king and suffered many problems. Eventually, they could convince the king to let them live and preach Islam in Abyssinia.

The delegates had a major achievement: impunity against abuse by the Abyssinian king. Although modern-day impunity of ambassadors is very different, the support and security that Muslims won from the Abyssinian king was a step forward so that Muslim delegates could go to Abyssinia and enjoy diplomatic protection.

1.3. Development of Islam and the Prophet's emphasis on diplomacy

After the burgeoning of Islam, the Prophet decided to go on pilgrimage to Mecca in the year 6 AH. Accompanied by 1400 disciples, the Prophet left Medina and asked his companions to leave the swords aside. They put on Ihram attire in Zo-alhalifa and tied their sacrifice sheep with ropes so that the Quraysh could make sure they meant pilgrimage but not war. This specific symbolization was used due to lack of relations between Muslims and idolaters. However, the Quraysh prevented their entrance into Mecca, sent delegates to the Prophet and asked him to return to Medina (al-Tijani, 2005: 128).

Afterwards, the Prophet sent an envoy to the Quraysh. However, they abused the envoy and drove him away. Despite this, the Prophet insisted on diplomacy and sent Uthman ibn Affan as another envoy to the Quraysh (History of the Prophets and Kings, Vol. 1: 278). The Prophet assigned Uthman as his envoy because he was known for his calmness and tolerance. Uthman went to one of his relatives' in Mecca. According to Arab tradition, the landlord was to guarantee the life of the guest. Thus, he gained a diplomatic impunity in Mecca. Then he related the Prophet's message to the Quraysh leaders as his diplomatic mission. This prudent diplomacy led to the Treaty of Hudaibiyyah. The Prophet's diplomacy that could guarantee the impunity of envoys resulted in a procedure in sending and receiving delegates and envoys. Thereafter, the Quraysh stopped abusing delegates. Under the Istijar (lease) law, which assumed the protection of refugees, Uthman could finish his mandate (Amid Zanjani, 2009: 311).

1.4. Complete victory of Islam in Arabia and establishing ties with great powers and empires

After Mecca conquest by Muslims, Islam was recognized as the only power in Arabia. According to his divine mandate, the Prophet was meant to introduce Islam to other nations. During his 10-year rule, the Prophet took constructive measures in international relations. He sent letters and envoys to other countries and empires, which was a turning point in diplomatic law and relations in Islam. The Muslims followed the model of Prophet in the coming years so that they emphasized diplomacy as the first step in establishing relations with other nations and considered war as the last resort.

Having reviewed the Prophet's active diplomacy, we now address the way he selected and sent the envoys in order to highlight the importance of diplomatic law for him. Subsequently, we explain the Prophet's treatment of foreign envoys in order to determine the Islamic stance on treating delegates and representatives of other nations.

2. Sending and selection of delegates

Some historians have reported that the Prophet sent over 300 letters to the tribe chiefs, state leaders and religious authorities (Mianji, 1998: 5). The Prophet preferred to alleviate the barriers such as rulers of other states that stood between Islam and the people using diplomatic procedures and rational methods. Sending envoys was thought to be one of the best ways to remove these barriers. Some of the envoys were Jaafar bin Abitaleb to Abyssinia; Imam Ali (PBUH) to Yemen; Kharash and Uthman to the Treaty of Hudaibiyyah; Urwah ibn Mas'ud to Mecca; Abdullah Khadana, Hatib ibn Abi Balta'ah, Wahab bin Kalbi and Umar ibn Umayyad to Abyssinia; Shoja bin Wahab to Damascus; and the envoys who were killed (Amid Zanjani, 2009: 305). According to Darban Saad, the Prophet sent six letters to different countries including Iran and Rome in the same day (Vaghadi, 1985: 385). The Prophet's envoys were welcomed in Egypt, Abyssinia and Ghassan (Ketabi: 305), which indicated that these countries preserved rights for the envoys. Interestingly, the envoys could speak the language of the recipient country (Ketabi: 308), which is a very effective technique the Prophet established in Islamic law and which became customary in Islamic diplomatic and consular law. Some of the Prophet's envoys were killed during their mandate. Still, the Prophet continued sending envoys even at the price of their martyrdom. The enmity could not stop the Prophet or encourage him to make reprisal as he

accepted enemy envoys respectfully. Arab tribes respected the impunity of political envoys as much as they cared about their guests and obeyed it as a tribal tradition and law. However, they tended to violate this law during war due to prejudices and primitive aggression so that the Prophet's envoys fell victim to blind prejudice and violence. An example of such aggression happened to Hares ibn Amir Azodi who was delegated to deliver the Prophet's message to a ruler of Egypt and Syria. On his way, the envoy arrived in City of Mu'tah. The city governor, Sarhil Amr Ghassani, arrested him. Having found the envoy was sent by the Prophet, he tortured and killed him (Tabqat ibn Saad, Vol. 4: 343). This fate doomed many envoys of the Prophet; however, he did not stop sending delegates. Rather, he increased the number of delegates so that the repetition of repetition resulted in the impunity of envoys even at times of war. Thus, delegates' impunity became an irrevocable custom.

When the Prophet sent a large number of delegates and representatives to other countries and tribes, he certainly recognized their rights under diplomatic and consular law. Otherwise, he would not send them as such, and as it was common among Arab tribes, he would only send them to declare ceasefire or to handle critical situations. Thus, the Prophet recognized certain rights including respect for the delegates in the host country. He was particularly careful, precise and cautious in selecting the envoys. He tried to select flawless envoys as much as possible. He considered acumen, eloquence, handsomeness, courage and loyalty as important characteristics of the envoys. Such carefulness not only led to a strong diplomacy and good diplomatic outcomes but also brought about respect for the envoys. This was clearly demonstrated in the Treaty of Hudaibiyyah. Uthman never showed inappropriate behavior so that he was not looked upon as an enemy.

3. The Prophet's treatment of the envoys from other states

Having relieved from dealing with Quraysh, he found opportunity to increase negotiation with the envoys from other tribes and states. From the year 6 AH, delegates from religious sects, tribes and states thronged Medina. The delegate bodies sent to Medina increased year after year, and the level of negotiations and their outcome increased as well. The Prophet welcomed delegates warmly and negotiated with them honestly and decisively. The Prophet assured the delegates that they could live by Muslims in

peace and security (Amid Zanjani, 2009: 332). Since the beginning of his prophethood to the end of his life, the Prophet met with many delegates. The level and topics of negotiations varied in different meetings.

The envoys who came to meet the Prophet were called Wafd meaning the delegate body. The delegate meetings of the Prophet were over 70 cases. These meetings should be added to the Prophet's negotiations with the tribal and state envoys before the year 6 AH. Examples of the Prophet's Wafds are cited below.

A) Bani Hadhramaut wafd in which one of the rulers of the Hadramaut region met and negotiated with the Prophet (Makatib Ur-Rasool: 402-403).

B) Hozan Wafd was delegates who met the Prophet in Jaarana when he was returning from Ta'if (Haya Mohammad: 437).

C) Church tribe Wafd who led by Asad bin Harthe Kalbi met the Prophet (Asad al-Ghabe: 69).

D) Al-Yamama Wafd, that included Talq ibn Ali and Talq ibn Qeiss, negotiated with the Prophet about Al-Yamama people in Medina (Asad al-Ghabe: 64).

E) Hamdan Wafd that is reported by Ibn Hisham to include 120 people each representing a single tribe (Sira al-Halabi: 259).

F) Tamim Wafd that arrived in Medina in the year 9 AH accompanied by a group of delegates from Bani Zaniyeh tribe (Tabaqat: 292).

G) Bani Baka' Wafd met with the Prophet in 9 AH and comprised 9 people one of them was a one-hundred-year-old man named Muawiyah bin Thor (Asad al-Ghabe: 251).

H) Bani Amer bin Tafil Wafd in which a member, Bani Amer bin Tafil, had formerly claimed leadership and aimed to assassinate the Prophet (Tabaqat: 314).

I) Taghlab Wafd included 16 members some of whom were Christians and Zarin from Halab (Aleppo) (Sīratu Rasūli l-Lāh: 222).

The Prophet's meetings with delegates increased in 9 AH so much that the year was called Am al-Wofood (year of meetings). The content of negotiations included economic aids, research about Islam, signing peace treaty and treaty of neutrality (Amid Zanjani, 2009: 322-337). In all negotiations, the Prophet treated the envoys from other tribes respectfully. Although some of the Prophet's envoys were tortured, abused and killed (Amid Zanjani, 2009: 304), he never violated the impunity of foreign envoys as though the death or torture of the Prophet's envoys were their own fault, and the Prophet accepted the responsibility for their fault (Amid Zanjani, 2009: 304-337). In case the foreign envoys insulted or disrespected the Prophet, he

never abused them and treated them peacefully. An example of the Prophet's treatment of foreign envoys, which was a development in diplomatic and consular law, was the negotiation between Urwah ibn Mas'ud and the Prophet. As the delegate of the Quraysh, Urwah touched the Prophet's beard to disparage him during negotiations. Despite this threatening and humiliating behavior, the Prophet started performing ablutions calmly, which is considered as an important clue in the Prophet's treatment of delegates 1400 years ago when the envoy disparages the host but is not abused at all. However, during the same negotiations, the Prophet's envoy was abused by the Quraysh leaders (Ibn Hisham, Vol. 2: 314; History of the Prophets and Kings, Vol. 2: 274-275; Tabaqat, Vol. 2: 95; Al-Sonan al-Kobra: 220; Hazaj Abu Yusuf: 2010; Rouza al-Kafi: 323).

Another example of the Prophet's fair treatment of envoys is Bani Hadhramaut Wafd in which Vael bin Majr, one of the rulers of Hadhramaut region, met and negotiated with the Prophet. To welcome them, the Prophet spread his cloak on the ground for them to sit on and prayed for them (Makatib Ur-Rasool, Vol. 2: 402-403). The Prophet provided Hareth, who leading 400 people came to negotiate with him, with provisions and food on their return (Asad ibn Ghabe: 113; Tabaqat, 291). Even when the foreign envoys showed humiliating behavior, the Prophet did not violate their impunity and reserved their rights. In Al-Sair ul-Kabir, Sheybani reports that a foreign envoy came to meet the Prophet and spoke disrespectfully while delivering his message to the Prophet. 'If you were not an envoy, I would sentence you to death,' answered the Prophet. This is particularly important as the Prophet asserts that he would sentence him to death if he was not an envoy. This indicates the Prophet's commitment to the diplomatic law developed by him 14 centuries ago. The strong host is insulted by the envoy but does not harm him because of commitment to envoy's impunity.

Musaylimah went to Medina in 10 AH and was converted to Islam. However, on return to his hometown, he claimed he was a prophet. He wrote to the Prophet, 'from Musaylimah the messenger of God to Muhammad the messenger of God: peace be upon you, I am your partner in prophethood. Half of the land is ours and half is the Quraysh's though they are oppressors.' Two couriers took the Musaylimah's letter to the Prophet. One of the envoys read the letter to the Prophet. Upon receiving the content of the letter, the Prophet turned to the envoys and asked what their idea was. They answered, 'we say what Musaylimah says'. The Prophet said, 'I

swear to God that I would sentence you to death if the envoys had no impunity'. Ibn Masoud, who narrates the story, says, 'we then maintained the tradition that envoys should not be killed'. If the liar Musaylimah went to the Prophet himself, the Prophet might have behaved differently because Musaylimah deserved death. However, he considered his envoys immune to any abuse.

Ibn Fare'e says, 'the Quraysh sent me to the Prophet as their envoy. When I met the Prophet, I felt Islam in my heart. I told the Prophet I did not want to go back to the Quraysh. The Prophet answered he would not break the pact. He asked me to go back to the Quraysh and pour my heart out to them and then return to him.' Based on this story, some reason that once an envoy is converted to Islam in an Islamic country and wants to take refuge, he is not accepted because it is considered as breaking the pact with the sender state.¹ This is a clear example of Muslim's dedication to the fulfillment of promises toward the sender countries.

The Prophet's behavior consistent with Quranic teachings is highly appreciable as he receives the envoys and representatives of foreign states as his guests. During their mandate, the delegates enjoyed full impunity and respect so that they could deliver their message without any limitations. The Prophet observed certain formalities in welcoming the envoys. He dressed in formal attire and formally welcomed them. The envoys were received and stayed in Dar-ul-Zeyfan (guesthouse) that was protected and safe, which is considered as an example of the impunity of diplomatic and consular accommodation.

The Prophet treated the envoys based on their personal status and the status of senders. That is, he changed the level of relations or negotiations but not respect and treatment. It was customary to give presents to the envoys. History records examples of the Prophet's presents to envoys. For instance, the Prophet donated 500 Dirham to Cesar's agent in Oman. He blessed the Kasra's messenger in Yemen and offered him a waist belt ornamented with gold and silver (Bayhaqi, 1982: 141).

4. Quranic stance on diplomatic and consular law

A glance at the history of Wafd and the Prophet's treatment of foreign envoys demonstrates the Islamic stance on diplomatic and consular law.

¹(www.hawazeh.net/fa/articleview.html?articleid=78271&parented=78238)

We may not spot even a single case of the denial of envoys' rights in their meetings with the Prophet. Absolutely, this type of treatment was not accidental; rather, it originated from a profound insight rooted in the holy Quran and divine revelations. God asks the Prophet in Quran to invite people in good words indicating appropriate treatment of people. God asks people in Quran to treat their guests with the best food like Abraham the prophet who'... went to his family and came with a fat [roasted] calf whenever he received guests (Surat Adh-Dhāriyāt, Verse 26). In this verse, God requires Abraham to respect his guests, which is also a duty of Muslims.

In Verse 53 of Surat Al-'Aḥzāb, Quran asserts that the host should move to the door and welcome the guest warmly into the house. This verse teaches Muslims how to welcome a guest where respect is the key to welcoming. When Quran emphasizes respecting the guest, as a trivial level of social relations, it should certainly and primarily require the respect for representatives and envoys and protection of their rights and impunity. This is because an envoy represents a nation or state so that once he is respected or abused, the whole nation is respected or abused. Quran requires the Prophet to talk to and negotiate with his sworn enemies: 'And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah. Then deliver him to his place of safety....' Some interpreters base their argument on this verse and believe that it is legitimate to establish consulates and embassies in Islamic states. Quranic teachings consider impunity for people who come to Muslims for negotiations. Quran guarantees the security of polytheists. Is this not impunity in the form of diplomatic law? Islam recognizes diplomatic law, which is asserted in the Prophet's tradition and Quranic teachings.

5. The stance of International Court of Justice (ICJ) and international law on the contribution of Islam to consular and diplomatic law

International Court of Justice (ICJ) has emphasized the contribution of Islam to consular and diplomatic law. ICJ has endorsed that Islam has had an important role in establishing trends and procedures of diplomatic law. With regard to the Iran hostage crisis in 1979-1980, ICJ observes that people with diplomatic mandates should not be abused as a rule that owes much to Islamic tradition (ICJ reports, 1980: 40, paragraph. 86). The ICJ's stance

on the Islamic contribution to the development of diplomatic law is very important and answers those who undermine the role of Islam in this regard.

Salah Valdin Tarazi, the Muslim Syrian judge, says about the ICJ assertion that he is pleased that ICJ has paid particular attention to the fact that Islam along with other religions has contributed to the development of the rules of contemporary international law, particularly diplomatic and consular impunity. The judge then cited Ahmed Rashid, who talked about Islam and international law in Hague Academy of International Law in 1937, and discussed the impunity of political envoys in Islamic law. He mentions excerpts from the book 'international law' published by the Institute of State and Law of the Soviet Academy of Sciences to clarify the impunity of ambassadors in Islamic states.²

According to the Article 9 of ICJ statute, ICJ members should represent various civilizations and the most important regimes in the world besides meeting certain personal conditions. The writers of the statute emphasized Islamic civilization and its regime. In April 1945, it was asserted in the San Francisco Conference that Islam is one of the independent civilizations addressed by Article 9.³ These are further evidences to support the contribution of Islam to international and diplomatic law.

6. Muslim lawyers' stance on diplomatic and consular law

Islam typically considers peace and security as the priorities in establishing relations and always invites toward mutual respect at all levels of social life. Muslim lawyers tend to create procedures in diplomatic law based on the holy Quran. In Al-Sair ul-Kabir, Sheybani writes the envoys may not carry out their mission unless they are safe. Thus, there are no conditions on their security and it would be better to ensure security through a written agreement. Sheybani can be considered as the innovator of an idea that was reflected in the introduction of diplomatic conventions many years after him. In the introduction of diplomatic conventions, it is observed that impunity is not granted to benefit the individuals but to help them carry out their duties. Sheybani believes that impunity is

²(www.hawzah.net/fa/articleview.html?articleid=78271&parentid=78238)

³ Sobh Mahmassani, the principle of international law in the light of Islamic doctrine (R,C,A,D,I 1966) p.22

necessary for the envoys to accomplish their missions.

In Al-Ekhraj, Abu Yosuf writes that once the individual is proved an envoy, he, his gears, weapons and belongings are immune to abuse. He maintains that the impunity should be preserved even at times of war.

Sarakhsi believes that envoys were always immune in either the Islamic era or Jahiliyyah period because war or peace did not happen without sending envoys. Muslim lawyers' stance is consistent with the Prophet's tradition and Quranic teachings.

CONCLUSION

Diplomatic and consular law exists to protect the life, person, assets and secrets of envoys of a given state in the recipient state so that the envoy may best carry out his mission. All diplomatic law is summarized in protecting the representative of the sender state. There is no single evidence to show that the Prophet Muhammad (PBUH) mistreated or abused the foreign state envoys. Even when the envoys behaved disrespectfully, the Prophet did not show any disrespect. It was not only the Prophet's tolerance that makes respect for foreign envoys an irrevocable principle in Islamic law; rather, he stepped further and offered presents to the envoys to respect their person. No doubt, Islam uses diplomacy at international levels to achieve its predetermined goals. The importance of diplomacy was recognized by the Prophet since the beginning of his prophethood. Such diplomacy may be reinforced only when the consular diplomatic law is recognized and foreign state envoys are respected. When the Prophet began to send many envoys to different states, he writes to Zar'a bin Saif to treat his envoys kindly when they came to him. Thus, the Prophet expects the recipient country to observe consular and diplomatic law, which he recognizes himself, in treating the envoys. In contemporary diplomatic law, countermeasures are not recognized when ambassadors are abused. The Prophet observed this rule so that when his envoys were abused or killed, he never took retaliatory measures and treated the foreign envoys with respect and impunity. Islam, led by the Prophet Muhammad (PBUH), recognized diplomatic and consular law in Arabia 1400 years ago. Islam helped develop consular and diplomatic law and was committed to reserve envoys' rights. This is the truth of Islam in 14 centuries ago when commonalities among human beings are recognized and foreign state envoys are treated respectfully. This is evident in two Quranic verses:

'Say, O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah' (Surat 'Āli 'Imrān, Verse 64).

'And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah. Then deliver him to his place of safety....' (Surat At-Tawbah, Verse 6).

ICJ has acknowledged the active role of Islam in the development of diplomatic law. With regard to the Iran hostage crisis in 1979-1980, ICJ observes that people with diplomatic mandates and the location of diplomatic missions should not be abused as a well-established principle in diplomatic law that owes much to Islamic tradition (ICJ reports, 1980: 40, paraph. 86).

This is the verdict by the highest-order international tribunal that acknowledges the contribution of Islam to the development and evolution of diplomatic and consular law. Therefore, Islam has provided regulations for the development of diplomatic and consular law over the course of history. In the end, it is recommended that Islamic countries make a treaty on diplomatic and consular law based on Vienna conventions (1961, 1963) to help alleviate the existing doubts as to the contribution of Islam to diplomatic law. Besides, Islamic countries may set up a commission of diplomatic and consular law within the Organization of Islamic Cooperation to change the negative attitudes toward Islamic contribution to diplomatic and consular law.

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