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**A Comprehensive Shariah Analysis of Diplomatic and Political Treaties between Muslim and Non-Muslim States**

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**Abstract**

*A Comprehensive Shariah Analysis of Diplomatic and Political Treaties between Muslim and Non-Muslim States explores the historical and contemporary dynamics of treaties shaped by Islamic legal principles. This subject is significant as it not only elucidates the rich tapestry of interactions between diverse political entities but also highlights the relevance of Shariah in modern international relations. Such treaties have historically facilitated both conflict resolution and cooperation, demonstrating the profound impact of Islamic jurisprudence on diplomatic conduct. The article outlines key historical treaties, such as the Treaty of Hudaibiyyah, which marked a transition in Islamic diplomacy from tribal engagements to structured agreements, establishing a precedent for future diplomatic practices. It also examines the evolution of treaties during the Ottoman Empire, showcasing how diplomatic relations evolved from unilateral declarations to balanced agreements reflecting contemporary international norms of sovereignty and coexistence. Such historical contexts are pivotal in understanding current diplomatic frameworks and their legal interpretations. Furthermore, the analysis addresses ongoing controversies surrounding Shariah, particularly in Western discourse, where it is often misinterpreted. This has led to polarized views that conflate diverse interpretations of Shariah with extremist practices. The complexity of Shariah—ranging from its ethical underpinnings to legal applications—underscores the necessity for nuanced discussions, particularly as they relate to security concerns and legal pluralism in various societies. Ultimately, this comprehensive examination serves as a crucial resource for scholars and policymakers alike, emphasizing that the principles of good faith and mutual respect in diplomatic treaties remain central to fostering peaceful relations between Muslim and non-Muslim states. The insights gained from historical precedents and legal frameworks continue to inform contemporary discussions on international diplomacy and the role of Shariah within it.*

**Keywords:** Shariah, diplomacy, Hudaibiyyah, tribal, Treaties

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## **Introduction**

Islam offers noble and comprehensive values that guide human relationships at every level—personal, societal, and international. A key feature of Islam is that its core principles and values extend beyond individuals to states and the global community. The Quran emphasizes the universal nature of Islam, making the political practices and principles of the early Islamic state essential references for understanding Islam's vision of international relations.

This research is especially relevant today, as contemporary international relations are plagued by numerous crises rooted in ideologies that prioritize national interests. The dominance of liberal thought, which constructs the global system around the interests of more powerful states, has contributed to global instability and the erosion of peace. Islam's value-driven framework offers an alternative vision that prioritizes justice, mercy, and mutual cooperation over self-interest.

### **Methodology and Topics of International Relations in Islamic References**

To fully understand Islam's approach to international relations, it is essential to analyze the methodologies of Islamic scholars and the key topics they addressed. Muslim jurists and scholars have extensively explored the complexities of international relations, focusing on areas such as conflict resolution, peacebuilding, and diplomacy. Some researchers argue that Islamic jurists have addressed topics that modern Western theories are yet to fully engage with, showcasing the unique depth of the Islamic approach to global affairs.

### **The Intellectual Foundation of International Relations in Islamic Jurisprudence**

In the current global landscape, international relations face significant challenges at both theoretical and value-based levels. Liberalism, with its dominance, continues to shape international policies by advancing ideologies centered on national self-interest, often at the expense of global stability. However, these prevailing frameworks reveal gaps and limitations, underscoring the urgent need for alternative or complementary theories. Unfortunately, the Islamic perspective on international relations has remained largely dormant in recent times. It appears that Muslims, at both the intellectual and theoretical levels, have not fully engaged with or activated the rich legacy of Islamic thought in this field, as though they have relinquished the hope of making a meaningful contribution to such a critical ar

However, it is essential to recognize that Muslim jurists have historically laid robust foundations in this regard. Imam Abu Hanifa (may Allah have mercy on him) is widely acknowledged as one of the first scholars to focus on international relations. He pioneered the study of al-siyar (Islamic conduct) by teaching his students principles related to peace and war, providing practical frameworks that

addressed issues such as warfare, security, treaties, jizya (poll tax), kharaj (land tax), and the rights of dhimmis (non-Muslim citizens) and musta'min (foreigners seeking protection). These principles established a set of rules for how the Islamic state interacted with other nations, balancing justice, responsibility, and diplomacy.

Imam Abu Hanifa was not alone in these efforts. Scholars from various Islamic schools of thought contributed detailed legal theories and rulings on international relations, which can serve as a solid foundation for developing contemporary frameworks in this field. Their work not only addressed the dynamics of conflict and diplomacy but also provided ethical guidelines for peacebuilding and cooperation.

Among the most influential contributions is *al-Siyar al-Kabir*, authored by Imam Muhammad ibn al-Hasan al-Shaybani (may Allah have mercy on him). This monumental work remains a cornerstone of Islamic international relations, continuing to hold relevance even in modern discourse. Recognizing the significance of this text, a group of international law scholars established the Shaybani Society for International Law in Göttingen, Germany, to promote awareness of Imam al-Shaybani's scholarly contributions. In further recognition of the value of his work, UNESCO translated *al-Siyar al-Kabir* into French, affirming the pioneering role of Islamic jurisprudence in developing and institutionalizing legal frameworks for international relations under the concepts of jihad and siyar.<sup>1</sup>

The question that now arises is: Can Muslim scholars develop a theoretical framework for international relations that serves as a viable alternative to liberalism? Addressing this challenge will require dedicated intellectual efforts, creativity, and the courage to re-engage with the foundational principles of Islamic thought. By revitalizing this legacy, Muslim scholars have the potential to offer meaningful contributions to contemporary international relations—grounded not in self-interest, but in justice, mutual respect, and cooperation.

These Islamic references provide ethical frameworks for managing both peaceful and conflict-ridden situations, offering guidelines on how states should interact with one another. The contributions of early scholars remain highly relevant today, providing moral and practical solutions to challenges in modern diplomacy and global governance.

### **Islamic Jurists and Their Perspectives**

Islamic jurists can be categorized into two distinct groups:

#### **Classical Jurists**

Contemporary Jurists

This division is crucial, as each group's perspectives reflect the realities of their respective times. Classical jurists framed international relations from the standpoint of established Islamic states, defining the core principles that guided interactions with other nations. Their insights were grounded in the practical management of state affairs, including diplomacy and conflict resolution.

Contemporary jurists, by contrast, build on classical works while incorporating modern terminology and theoretical frameworks. However, their limited experience with the complexities of modern international relations often restricts them to theoretical discussions. This highlights the need for integrating traditional principles with modern diplomatic practices to address today's global challenges.

### **Categories of Islamic International Relations**

Islamic references classify international relations into two primary categories:

International Relations During War and Jihad

International Relations During Peace

Each category addresses key topics:

#### **During War and Jihad:**

Discussions cover the legitimacy of war, responses to aggression, treatment of prisoners and hostages, distribution of war spoils, soldiers' conduct, deception in warfare, espionage regulations, and alliances with specific conditions. Protocols for negotiations during conflict are also extensively discussed.

#### **During Peace:**

Topics include the exchange of envoys, types of treaties, diplomatic relations, and standards for alliances. The legal and constitutional frameworks governing international relations, as well as rules for embassies and diplomatic missions, are explored in detail.

Theoretical Foundations of International Relations in Islamic Jurisprudence

Islam offers a balanced perspective on international relations, providing an alternative to contemporary liberal frameworks. The Quran emphasizes universal values such as justice, compassion, tolerance, cooperation, and fairness, which are essential for harmonious relations among nations.<sup>2</sup>

For instance, Surah Al-Mumtahina (60:7) encourages reconciliation with former enemies:

"Perhaps Allah will bring about affection between you and those you once held as enemies. Allah is All-Powerful, and Allah is Forgiving and Merciful."

This Quranic guidance reflects Islam's commitment to peace and friendship, demonstrating that conflict is not an end in itself but a means to restore justice and promote harmony.<sup>3</sup>

### Islam's Vision of International Relations: Justice and Kindness

Islam also emphasizes justice and kindness toward non-hostile groups. This principle is articulated in Surah Al-Mumtahina (60:8):

"Allah does not forbid you from being kind and just to those who do not fight you because of your religion and do not expel you from your homes. Indeed, Allah loves those who act justly."

Islamic states are thus encouraged to build just and compassionate relations with non-Muslim nations, provided they do not engage in hostility or aggression. Surah Al-Mumtahina (60:9) further clarifies:

"Allah only forbids you from taking as allies those who fight you because of your religion, expel you from your homes, or aid others in your expulsion. And whoever takes them as allies – they are indeed wrongdoers."

This balanced approach ensures that peace remains the preferred option, with war permitted only in self-defense to repel aggression. Islamic international relations are thus grounded in mercy, fairness, and cooperation.<sup>4</sup>

### Examples from the Life of the Prophet (PBUH)

The life of the Prophet Muhammad (PBUH) offers valuable lessons in diplomacy and international relations. The Treaty of Hudaibiyyah is a prime example of diplomatic success. In a time marked by tribal conflict and the pursuit of power, this treaty de-escalated tensions between the Muslims and the Quraysh, creating an environment for peaceful outreach to other tribes and facilitating the spread of Islam.<sup>5</sup>

The Prophet's letters to global leaders, such as the Emperor of Rome and the King of Persia, further illustrate Islam's diplomatic approach. These letters opened channels of communication between the Islamic state and major world powers, showcasing the credibility and strength of Islamic values in international diplomacy.

### The Principle of Fulfilling Covenants

One of the most distinctive aspects of Islamic international relations is the emphasis on fulfilling covenants and agreements. The Quran underscores the importance of honoring treaties with transparency and integrity. Surah At-Tawbah (9:4) states:

"If you fear treachery from a people, declare the treaty null before them in a fair manner. Surely, Allah does not like the treacherous."

This principle ensures that even in conflict, Muslims must uphold justice and fairness, setting Islamic diplomacy apart from modern practices that often prioritize national interests over ethical commitments. Islam's approach promotes trust and accountability in international relations, even in difficult

circumstances.

## **Historical Context**

### **Early Islamic Treaties**

One of the most notable early treaties is the Treaty of Hudaibiyyah, which, although initially designed to last for ten years, marked a pivotal moment for Islam. It facilitated the transition from a tribal to a more organized socio-political structure, enabling greater interaction between Muslims and non-Muslims. The treaty's provisions underscored the Prophet Muhammad's ﷺ commitment to dialogue and negotiation, laying the groundwork for the subsequent bloodless conquest of Mecca<sup>6</sup>

. This interaction demonstrated the potential for treaties to foster peace and understanding in a period marked by conflict.

The historical significance of diplomatic and political treaties between Muslim and non-Muslim states cannot be overstated, particularly in light of the profound influence these agreements have had on regional and global relations. The complexities of these treaties are rooted in the diverse political, social, and economic landscapes of the early Islamic period and the Ottoman Empire's evolution from the mid-sixteenth to late seventeenth centuries.<sup>7</sup>

### **.Ottoman Diplomacy**

During the Ottoman period, treaties shifted from being unilateral declarations of the sultan's privilege to more balanced agreements between equals. The Peace of Karlowitz in 1699 is a prime example, as it introduced innovative measures such as the delineation of borders and a mutual obligation to prevent raids, reflecting a move towards international norms of territorial sovereignty<sup>8</sup>

. These treaties were characterized by a temporary suspension of hostilities rather than a complete cessation of conflict, aligning with Islamic legal traditions that permitted treaties for a limited time under specific conditions.<sup>9</sup>

### **.Contextual Influences**

The prevailing political and social contexts heavily influenced the development and interpretation of these treaties. The Ottoman Empire faced domestic challenges, with uprisings from regions like Romania, Serbia, and Greece during the late eighteenth and early nineteenth centuries. These rebellions were often examined through national lenses, but a legal historical perspective highlights the role of treaties in managing these conflicts<sup>10</sup>

. Moreover, the early context of Qur'anic revelations, including their social and political implications, also shaped how treaties were understood and implemented in Islamic law<sup>11</sup>

. Through a comprehensive understanding of these historical frameworks, one

can appreciate the intricate dynamics of diplomatic treaties between Muslim and non-Muslim states, which continue to resonate in contemporary international relations.

## **Shariah Principles in Diplomacy**

### **Overview of Islamic Diplomatic Conduct**

Islamic diplomacy is grounded in the teachings of the Quran and the practices of the Prophet Muhammad (PBUH), who established a framework for respectful and humane interactions with representatives from various nations, religions, and ethnicities. The Prophet emphasized the importance of diplomatic immunity and treated envoys with respect, encapsulated in verse from Surat An-Naml: "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best."<sup>12</sup>

. This principle has shaped Islamic diplomatic relations, promoting an atmosphere of mutual respect and cooperation.

### **Core Principles**

#### **Respect and Immunity**

A fundamental tenet of Islamic diplomacy is the respect accorded to ambassadors and envoys. The Prophet Muhammad (PBUH) highlighted the necessity of safeguarding their rights, contributing to a stable diplomatic environment. This practice is not merely a historical artifact but remains relevant in contemporary diplomatic engagements between Muslim and non-Muslim states<sup>13</sup>

#### **Economic Cooperation**

The resumption of diplomatic relations between countries, particularly between Saudi Arabia and Iran, illustrates the application of Shariah principles in enhancing mutual economic interests. Such diplomatic endeavors can lead to increased trade opportunities, leveraging unique services like religious tourism, which aligns with the goals outlined in Shariah for promoting economic welfare and communal benefit.<sup>14</sup>.

#### **Integration with Legal Systems**

Islamic diplomatic principles also interact with national and international legal frameworks. In the context of legal dualism, where state law may diverge from Islamic Shariah, the application of Shariah can still guide diplomatic conduct and state interactions. This dynamic reflects the ongoing relevance of Shariah in shaping foreign policy and international relations among Muslim nations, alongside their obligations to adhere to international law.<sup>15</sup>.

### **Types of Treaties**

#### **Classification under Modern International Law**

Under modern international law, treaties are categorized based on their



functions and the relationships they establish between the parties involved. The Vienna Convention on the Law of Treaties provides a framework for understanding these classifications. Treaties can be classified into three broad categories: contractual, legislative, and constitutional treaties.<sup>16</sup>.

### **Contractual Treaties**

Contractual treaties involve agreements between two or more states that establish specific legal relationships in various areas, including trade, extradition, air and landing rights, and mutual defense. These treaties are binding only on the states that have signed and ratified them.<sup>17</sup>

### **.Legislative Treaties**

Legislative or law-making treaties serve to codify existing customary international law or to create new legal norms. These treaties are generally binding on the parties that enter into them, but they do not impose obligations on non-signatory states.<sup>18</sup>.

### **Constitutional Treaties**

Constitutional treaties, such as the Charter of the United Nations, create international organizations and serve as their foundational legal documents. These treaties typically involve multiple states and establish a framework for cooperation among them.<sup>19</sup>.

### **Treaties in Islamic Legal Tradition**

In the context of Islamic law, treaties can also be categorized, particularly regarding the relationships between Muslim rulers and non-Muslim states. Muslim rulers are permitted to enter into binding treaties with non-Muslim rulers, provided these agreements are beneficial to Islam. However, such treaties may only be temporary, often limited to a duration of ten years according to interpretations from the Hanafi and Safi'i schools<sup>20</sup>

Additionally, these treaties could be unilaterally terminated by Muslim rulers if deemed contrary to Islamic interests, usually after a fair warning to the other party<sup>21</sup>

### **Modern Principles and Good Faith**

A fundamental principle in both modern international law and Islamic law is the notion of good faith, embodied in the maxim *pacta sunt servanda* (agreements must be kept). This principle underscores the importance of trust in international agreements and is vital for the successful functioning of treaties<sup>22</sup>

. The intertwining of modern legal frameworks and Islamic law reflects a broader understanding that treaties, regardless of their cultural or legal origins, function as instruments of diplomacy and mutual respect between states.

### **Case Studies**

#### **The Iran-Saudi Arabia Agreement**

## **Economic Context**

The agreement between Iran and Saudi Arabia comes at a critical juncture for Iran, whose economy has faced severe challenges due to a variety of factors. The reimposition of U.S. sanctions in 2018, the impacts of the COVID-19 pandemic in 2020, the Russia-Ukraine war in 2021, and domestic protests, such as those following the death of Mahsa Amini in 2022, have all contributed to an already deteriorating economic situation<sup>23</sup>

## **.Global Powers' Reactions**

The United States has expressed cautious optimism regarding the agreement, emphasizing its potential to ease regional tensions and enhance Saudi security. However, concerns linger about Iran's commitment to fulfilling its obligations under the agreement. National Security Council Spokesperson John Kirby underscored that Washington will monitor Iran's actions closely, suggesting a wariness about Iran's broader regional behavior<sup>24</sup>

. Conversely, Russia has congratulated the involved parties, noting that the resumption of diplomatic relations aligns with its aims to foster a security framework in the Gulf region, which is pivotal for global economic stability.<sup>25</sup>

## **.Nuclear Ambitions and Regional Dynamics**

The complexities of Iran's nuclear ambitions pose significant implications for the agreement. If Iran leverages improved relations with Saudi Arabia to advance its nuclear capabilities, the agreement's practical implications could be jeopardized, potentially leading to increased regional tensions and security concerns<sup>26</sup>

. The Iranian nuclear file remains a contentious issue, affecting not just regional security cooperation but also economic interactions, especially given the constraints imposed by U.S. sanctions.<sup>27</sup>

## **Israel and U.S. Concerns**

The agreement has elicited dissatisfaction from both Israel and the United States, given Iran's nuclear program and its perceived destabilizing actions in the region. Suppose Saudi Arabia and Iran can address their contentious issues. In that case, there may be pathways for resolving concerns surrounding Iran's nuclear activities within the framework of the International Atomic Energy Agency (IAEA) regulations. A solid Saudi-Iran agreement could diminish the likelihood of a military strike by Israel on Iranian nuclear sites and enhance trust between Iran and Western nations, reflecting Tehran's commitment to international agreements.<sup>28</sup>

## **Implications for Global Rivalries**

The Iran-Saudi Arabia agreement also has broader implications in the context of Sino-U.S. rivalry in the Middle East. As major powers vie for influence, the

evolving dynamics between Iran and Saudi Arabia could reshape alliances and strategic partnerships in the region, further complicating international relations.<sup>29</sup>.

### **Challenges and Controversies**

The concept of Sharia often evokes a multitude of interpretations and reactions, particularly in Western contexts. This complexity stems from the divergent practices associated with Sharia, ranging from extreme interpretations by groups such as ISIS and the Taliban to more moderate applications embraced by the majority of Muslims. The term "Sharia" itself lacks a singular definition, as it encompasses classical legal scholarship, contemporary applications within legal systems, and various informal practices, leading to confusion and contention in public discourse.<sup>30</sup>.

### **Misinterpretations of Sharia**

One significant challenge in understanding Sharia in the West is the tendency to conflate different representations of it. While some view Sharia as oppressive legal codes, others recognize its scholarly dimensions and ethical underpinnings. The varying perspectives contribute to a lack of nuanced public understanding, resulting in widespread fear and misinformation regarding its implications for social cohesion and legal order in Western societies.<sup>31</sup>.

### **Security Concerns**

Sharia is often perceived through a security lens, particularly in discussions around national security and legal frameworks. This perspective categorizes Sharia, or certain interpretations of it, as a potential threat, which complicates legal and cultural responses. The focus on security can overshadow the more prevalent moderate interpretations held by the majority of Muslims living in the West, thus reinforcing stereotypes and fostering division.<sup>32</sup>.

### **Political and Legal Responses**

The legal status of Sharia-related practices varies significantly across Western nations. In the UK, for instance, there have been debates surrounding the use of Sharia councils for dispute resolution, raising concerns about human rights and the potential oppression of women. Similarly, in Canada and the Netherlands, the integration of Sharia into local legal frameworks has sparked contentious discussions regarding multiculturalism, legal pluralism, and women's rights<sup>33</sup>. Moreover, existing research on the application of Sharia in the West often lacks comprehensiveness, focusing mainly on the influence of Muslim-majority countries rather than the unique practices and adaptations developed by Muslims in Western contexts. This gap highlights the need for further exploration of domestic Sharia practices and their implications for both Muslim communities

and broader societal frameworks.<sup>34</sup>.

### **Divergent Interpretations within Muslim Communities**

Interpretations of Sharia in Muslim communities in the West can vary widely. While some adhere to traditional or conservative views, others adopt liberal interpretations that align more closely with contemporary societal values. This internal diversity complicates discussions about Sharia, as it is often oversimplified in public narratives. Thus, it is crucial to recognize that Sharia's relevance to daily life among Muslims is not monolithic and can differ substantially across individuals and communities.<sup>35</sup>.

### **Recent Developments**

#### **Contemporary Understandings of Sharia**

In recent years, the understanding of Sharia within Western contexts has evolved significantly, marked by a growing recognition of its multifaceted nature. Sharia is no longer viewed as a monolithic set of laws; rather, it encompasses a spectrum of interpretations and practices that vary widely among different Muslim communities. This complexity is reflected in how Sharia is discussed in legal and political arenas, where its meanings can diverge dramatically, ranging from oppressive implementations, as seen with extremist groups like ISIS and the Taliban, to more nuanced and tolerant interpretations practiced by many Muslims.<sup>36</sup>.

#### **Legal and Cultural Responses**

The responses to Sharia in the West can be categorized into political-legal and cultural-religious reactions, both of which stem from deeply held values. However, an additional layer of response has emerged, rooted in national security concerns. This security-oriented perspective regards certain manifestations of Sharia as threats to social cohesion or national order, leading to a focus on self-preservation rather than values-based discourse

<sup>37</sup>. This shift has sparked debates about the implications of Sharia for Western legal systems, especially as it intersects with national laws, foreign laws, and informal practices among Muslim communities.<sup>38</sup>.

#### **Sharia in Practice**

Practically, Sharia is observed in various domains within Western societies, including national law and international private law. The interaction of Sharia with existing legal frameworks raises questions about its applicability and influence on local governance and social practices. Some regions have begun to incorporate Sharia principles into civil matters such as marriage and inheritance, while debates continue regarding its enforcement on non-Muslims and within secular legal contexts<sup>39</sup>.

Moreover, scholarly research on Sharia's role in Western legal systems is gradually increasing, although it remains fragmented across different disciplines. The focus often lies on how Sharia is perceived through the lens of laws from Muslim-majority countries and the way these laws are adapted or challenged within Western courts<sup>40</sup>.

As this field of inquiry develops, it is becoming clearer that understanding Sharia's implications requires a comprehensive exploration of its diverse applications and interpretations among Muslims in the West.

### **Historical Perspectives**

The historical evolution of Sharia also plays a crucial role in contemporary discussions. Traditionally, Sharia was interpreted by jurists based on Islamic sources. Still, modern legal reforms in various Muslim countries have resulted in the codification of certain aspects of Sharia into national laws, often retaining traditional foundations. This tension between classical interpretations and modern statutory laws continues to inform the debates surrounding Sharia's place in both Muslim and non-Muslim contexts today<sup>41</sup>.

. The ongoing dialogue regarding Sharia, particularly in the context of diplomatic and political treaties between Muslim and non-Muslim states, reflects a broader need to reconcile differing legal traditions. Islamic law's foundations in good faith, which parallel principles found in modern international law, highlight the potential for a synthesis of legal thought that respects the complexities of both systems<sup>42</sup>.

### **Conclusion**

The Islamic vision of international relations offers a value-based framework that contrasts with the self-interest-driven approach of modern liberal theories. The Prophet Muhammad's diplomatic practices—such as the Treaty of Hudaibiyyah and his letters to global leaders—provide enduring lessons in managing international relations with justice, fairness, and respect.

While many modern Muslim states have adopted the norms of dominant global powers, Islam's teachings offer a comprehensive framework for engaging in international relations based on ethical principles. There is a growing need to re-evaluate these principles as viable alternatives to the current global order, which often prioritizes power and self-interest over justice and cooperation.

Reviving the foundational values of Islamic diplomacy would empower Muslim nations to play a significant role in fostering global peace and cooperation. By applying Islamic principles of justice, transparency, and covenant fulfillment, Muslims can contribute to building a more equitable and peaceful international system, setting a model for constructive global engagement.

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<sup>14</sup> <https://rasanah-iiis.org/english/monitoring-and-translation/reports/the-saudi-iran-agreement-and-the-resumption-of-diplomatic-ties/>

<sup>15</sup> [https://www.academia.edu/105349981/Sultans\\_Law\\_and\\_Islamic\\_Sharia\\_in\\_TheOttoman\\_Empire\\_Court\\_An\\_Analysis\\_of\\_The\\_Existence\\_of\\_Secular\\_Law](https://www.academia.edu/105349981/Sultans_Law_and_Islamic_Sharia_in_TheOttoman_Empire_Court_An_Analysis_of_The_Existence_of_Secular_Law)  
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<sup>17</sup> <https://docslib.org/doc/5038025/in-diplomatic-banquet-of-treaty-islamic-shar%C4%ABah-and-international-laws-share-the-attires-of-pacta-sunt-servanda> , and <https://opil.ouplaw.com/page/945>

<sup>18</sup> <https://docslib.org/doc/5038025/in-diplomatic-banquet-of-treaty-islamic-shar%C4%ABah-and-international-laws-share-the-attires-of-pacta-sunt-servanda>

<sup>19</sup> <https://docslib.org/doc/5038025/in-diplomatic-banquet-of-treaty-islamic-shar%C4%ABah-and-international-laws-share-the-attires-of-pacta-sunt-servanda>

<sup>20</sup> <https://opil.ouplaw.com/page/945>

<sup>21</sup> <https://opil.ouplaw.com/page/945>

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