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## Islam and International Law: A Comparative and Analytical Study

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### Abstract

This scholarly work examines the convergence of Islamic international law with modern international law in comparative and analytical terms. It closely examines the core pillars of Islamic international law—formerly known as siyar—against the constitution and historical evolution of Western international law. The two legal regimes both serve to regulate the behavior of states and to offer peace and justice, but they have significant differences in sources, underlying principles, and patterns of evolution. The work describes the extent to which Islamic doctrines of war, peace, treaties, and diplomatic immunity converge with or diverge from existing legal norms, including those codified in the United Nations Charter, the Geneva Conventions, and the series of international human rights covenants. Furthermore, this work assesses the role of globalization and political change in interpreting and applying the two bodies of legal regimes. Based on historical examples and current case studies, the paper concludes that Islamic international law—based on ethic responsibility and justice—has an constructive role to play in global legal thinking, particularly if interpreted in a dynamic and maqasid-oriented way.

**Keywords:** Islamic law, International law, Siyar, Shariah, War and Peace, Treaties in Islam, Geneva Conventions, Human Rights, Global Justice, Comparative Legal Studies.

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## **Introduction**

International law is extremely useful to modern society because it provides an instrument of peace, diplomacy, conflict resolution, and the protection of human rights. It governs the relations among states, places obligations in times of peace and war, and maintains the global order. While modern international law is most closely identified with Western law tradition and institutions—the United Nations, the International Court of Justice, and the Geneva Conventions—the need must be recognized that non-Western cultures, above all in the Islamic tradition, have developed complex and sophisticated systems of law that govern relations between states.

The Islamic legal framework, or Shariah, is a codified body of rules and principles far beyond religious and individual contexts into issues of international relations, war, diplomacy, and general peace, all referred to collectively as siyar. Medieval Islamic jurists codified the body of law systematically well before modern international law had existed and applied it in relation with Muslim and non-Muslim governments.

This essay attempts to compare and examine the values and principles of Islamic international law and contemporary Western-oriented international legal systems. It examines whether the two traditions are compatible, in conflict, or complementary and whether Islamic thinking can contribute meaningfully to universal legal discourse in topics such as warfare ethics, refugee rights, sovereignty, and justice.

The research is characterized by both comparative and analytical methods. It will first trace the roots of Islamic international law and its historical usage. Subsequently, it will track the development of contemporary international law in Europe and its expansion around the world. Employing systematic comparative

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analysis, the article will identify the commonalities, divergences, and points of convergence or divergence. It will then analyze case studies and current debates, particularly those regarding the engagement of Muslim-majority countries with international law in the contemporary context.

With a more globalized and interconnected world, it is theoretically important and practically imperative to understand how international law and Islam can coexist, and indeed complement each other. This study seeks to overcome the gap between different traditions and to offer insights that can make the international legal order more pluralistic, fair, and inclusive.

## **Foundations of Islamic International Law (Siyar)**

### **Definition and Origins**

Siyar is the phrase to denote the body of Islamic law addressing the relationship of Muslims to non-Muslims and, more precisely, war, peace, treaties, and diplomacy. It is a technical branch of fiqh (Islamic law) and was codified by the early Muslim jurists of the formative centuries of Islam. Unlike modern international law, based largely on treaties and conventions, siyar is based on religious materials, such as the Qur'an, Sunnah (Prophetic tradition), ijma' (consensus), and qiyas (analogy).

The earliest and most important work on siyar is the work of Imam Muhammad ibn al-Hasan al-Shaybani (d. 805 CE), a student of Imam Abu Hanifa. His writings—such as *Kitab al-Siyar al-Kabir*—are the foundation of classical Islamic international law and have been quoted by later authors in other schools of law.

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## Theological and Ethical Underpinnings

Islamic international law is not purely procedural; it is deeply tied to moral values and theological principles. At its core, siyar is grounded in the concepts of:

- Justice (‘adl)
- Compassion (rahmah)
- Fulfilling covenants (‘ahd)
- Upholding peace (sulh)

The Qur’an repeatedly commands believers to fulfill agreements and not betray trust, even in conflict. For example:

*“And if they incline to peace, then incline to it [also] and rely upon Allah...”* (Qur’an 8:61)

This emphasis on ethical conduct in war and diplomacy makes siyar both a legal and moral system.

## Juridical Classifications of the World

Classical Islamic scholars divided the world into conceptual zones:

- **Dar al-Islam (Abode of Islam):** regions under Muslim rule.
- **Dar al-Harb (Abode of War):** regions not governed by Islamic law and not in peace treaties with Muslims.
- **Dar al-‘Ahd (Abode of Treaty):** non-Muslim states with formal agreements of peace or alliance with Muslim entities.

These classifications were juridical tools used to define political and legal relations, not fixed theological labels. Some contemporary scholars argue that these divisions were flexible and served specific historical contexts rather than permanent frameworks for all time.

## Role of the Caliphate and the Ummah

Unlike modern states that derive authority from the nation-state model,

classical Islamic governance was based on the Caliphate, seen as the political leader of the ummah (Muslim community). Foreign policy was an extension of the Caliph's duty to protect the Muslim community while upholding treaties, ensuring justice, and promoting peaceful coexistence where possible.

## Key Concepts: Peace, War, and Treaties in Islam

Islamic international law (*siyar*) is deeply rooted in the ethical and spiritual framework of the Qur'an and Sunnah. Rather than promoting conflict, it emphasizes **peace as the default state**, and war only as a **last resort**, governed by strict rules. This section explores the Islamic principles concerning peace, war, and the legal status of treaties.

### Peace (*Sulh*) as a Primary Objective

The Qur'an encourages Muslims to seek peace and reconciliation wherever possible. **Peace is not only permissible but encouraged**, especially when it leads to greater justice and stability.

*“Indeed, Allah loves those who act justly.” (Qur'an 60:8)*

*“If they incline to peace, then you should incline to it also.” (Qur'an 8:61)*

This reflects a foundational principle: **war is not normative**, and peaceful resolution is the ideal mode of international engagement in Islam.

### Legitimate Grounds for War (*Jihad* vs. Aggression)

Islamic law strictly prohibits aggression. **Jihad**, often misunderstood, literally means “struggle” and can include both spiritual and defensive physical struggle. When jihad refers to armed conflict, it is:

- **Defensive:** to protect the Muslim community from aggression.
- **Against oppression:** when there is injustice or persecution.

- **In support of treaties:** to defend allies when agreed upon.

*“Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors.” (Qur’an 2:190)*

Islam does not allow the killing of non-combatants, destruction of infrastructure, or use of excessive force—principles that closely mirror the modern concept of **just war**.

### **Diplomatic Immunity and Protection of Envoys**

Islam established the **principle of inviolability of envoys** long before it became part of modern international law. The Prophet Muhammad (peace be upon him) never harmed ambassadors—even those sent by hostile tribes. Classical jurists maintained that **messengers, diplomats, and emissaries could not be attacked**, even during wartime.

### **Treaties and Covenants (‘Aqd and ‘Ahd)**

Islamic law places a strong emphasis on the **binding nature of treaties**. Once a treaty is made, it must be upheld, even with non-Muslims or adversaries:

*“Fulfill all contracts. Surely, you will be held accountable for all your contracts.”*  
(Qur’an 17:34)

Treaties can be:

- **Temporary or permanent**
- For **non-aggression, trade, prisoner exchange, or alliances**
- Revoked only with **notice and justification**, not arbitrarily

These concepts laid the groundwork for **mutual trust and lawful conduct**, similar to modern principles in the Vienna Convention on the Law of Treaties.

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## Evolution of International Law in the Western Tradition

While Islamic international law developed in a religious-ethical framework, modern Western international law developed from a secular, state-based system motivated by political, philosophical, and colonial goals. To have an understanding of this development provides greater understanding of how the two systems diverge or converge.

### Early European Concepts

Western international law has Christian theology and Roman law as its foundation but began evolving in the 17th and 16th centuries, during European colonization and exploration. There was a need for codification of state-to-state relations, and for that, there was a need to formulate rules of war, treaties, and seafaring conduct.

One of the earliest foundation works was that of Hugo Grotius, *De Jure Belli ac Pacis* (On the Law of War and Peace, 1625), generally regarded as marking the start of modern international law. Grotius maintained:

- The **natural rights** of nations
- **Rules of just war**
- The importance of **treaty obligations**

Although Grotius was a Christian scholar, he argued that international law should be based on **rational principles** accessible to all nations, regardless of religion.

### The Westphalian System

The **Peace of Westphalia (1648)** marked a turning point in European legal history. It introduced the principle of:

- **State sovereignty**
- **Non-intervention in internal affairs**

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- **Legal equality among states**

This **Westphalian model** became the bedrock of modern international relations and law. It promoted the idea that **nations are autonomous actors**, governed by mutual consent rather than a universal moral code.

### **Development of Legal Institutions**

Over time, European countries evolved formal institutions and treaties to govern international conduct, such as:

- **The Congress of Vienna (1815)** – to restore equilibrium following the Napoleonic Wars.
- **The Hague Conventions of 1899 and 1907** – to codify laws of war and diplomacy.
- **The League of Nations (1919)** – the first attempt at world government.
- **The United Nations (1945)** – a post-World War II institution to encourage peace, security, and cooperation.

These institutions lay the foundations of the contemporary international legal system, which comprises the International Court of Justice (ICJ), the World Trade Organization (WTO), and a number of human rights treaties.

### **Secular and Liberal Orientation**

Modern international law is generally **secular**, grounded in **rationalism, liberalism, and human rights philosophy**. Its key characteristics include:

- **Equality of states**
- **Pacta sunt servanda** (treaties must be respected)
- **Prohibition of aggression**
- **Protection of civilians and minorities**

Although widely accepted, critics argue that this system has **Western biases**, often excluding or marginalizing non-Western traditions like Islamic law, especially during colonialism.

## Comparative Analysis: Similarities and Differences

A comparative analysis of Islamic international law and modern international law reveals several areas of both convergence and distinction. While they have different beginnings, views, and approaches, both systems possess inherent principles that attempt to regulate state relations, reduce conflict, and promote justice.

### Shared Principles

Despite different sources, both legal systems uphold many common values:

| Principle                        | Islamic Law ( <i>Siyar</i> )                                  | Modern International Law                                    |
|----------------------------------|---------------------------------------------------------------|-------------------------------------------------------------|
| <b>Prohibition of aggression</b> | War is only permissible in defense or against oppression      | Use of force prohibited except in self-defense (UN Charter) |
| <b>Peace and diplomacy</b>       | Peace ( <i>sulh</i> ) is encouraged; treaties must be honored | Peaceful settlement of disputes; binding treaties           |
| <b>Protection of civilians</b>   | Non-combatants, women, and children must not be harmed        | Geneva Conventions protect civilians and POWs               |
| <b>Treaty obligations</b>        | Contracts and agreements are binding (Qur'an 17:34)           | <i>Pacta sunt servanda</i> —treaties must be observed       |
| <b>Immunity of envoys</b>        | Diplomats cannot be harmed, even in war                       | Vienna Convention on Diplomatic Relations                   |

These shared norms highlight the **ethical convergence** between both systems in dealing with war, peace, and diplomacy.

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## Differences in Foundation

- **Sources:**

Islamic law is God-given, derived from the Qur'an, Sunnah, and juristic opinion (fiqh). International law is man-made and secular, derived from custom, treaties, and agreements between states.

- **Legal Actors:**

Islamic law focuses on the idea of the ummah and the Caliphate, or Muslim rule, while international law presents sovereign states as the principal objects of legal interest.

- **Moral Framework:**

Islamic law binds legal duty to religious and moral duty before God. International law is based on consent and mutual interest among sovereign nations, with no appeal to religious authority.

## Approaches to Universalism

Islamic law views justice and rights as universal principles based on revelation but, in the past, practiced within a religious context. Contemporary international law subscribes to secular universalism, which frequently comes into conflict with religious standards on matters such as:

- Apostasy laws
- Blasphemy and freedom of speech
- Gender equality
- Sovereignty vs. religious obligation

These tensions are **not irreconcilable** but require **interpretative flexibility** and mutual respect.

## Enforcement Mechanisms

Modern international law borrows strengths from institutionalized systems

like the United Nations, International Court of Justice, and International Criminal Court, but the limitations of enforcement remain. On the other hand, *siyar* was enforced by moral authority, the Caliphate, and the consensus of the community, but it lacks a single international institution today.

## Islamic Contributions to Early International Legal Thought

While often overlooked in Western literature on law, the Islamic civilization contributed significantly to the early development of international legal norms—well before the European cultures launched the codification of such laws. This research suggests that Islamic civilization was not isolated from international legal thought development but was actively involved in the development of principles still applicable today.

### Early Codification of War and Peace Norms

Long before Hugo Grotius, Islamic scholars had **systematically codified rules of war, peace, and diplomacy**. Jurists like **Imam al-Shaybani**, a disciple of Abu Hanifa, wrote extensively on the conduct of war (*jihad*), treatment of prisoners, and the sanctity of treaties. His works, including *Kitab al-Siyar al-Kabir*, were translated into European languages and influenced early European scholars.

In fact, modern historians acknowledge that **Islamic legal literature inspired many medieval Christian thinkers** on just war theory and legal ethics.

### Recognition of Non-Muslim Rights

Islamic law recognized the **legal personality and rights of non-Muslim communities and states**. Non-Muslims under Muslim rule (*dhimmis*) were guaranteed protection, religious freedom, and property rights. Similarly, non-

Muslim nations with treaties (*Ahl al-‘Ahd*) were treated with respect and dignity in international dealings.

This acknowledgment of legal diversity and the rights of others was **an early form of pluralistic law**, predating the Westphalian model by centuries.

### **Diplomatic Protocols and Envoy Protections**

Islam formalized diplomatic etiquette and immunity. The Prophet Muhammad (PBUH) set up embassies, wrote and received letters to and from foreign kings, and honored treaties—even after those who fought war against him. Envoys were not to be killed.

These practices were so ingrained that both European explorers and diplomats alike recorded the hospitality and legal protection they were accorded in lands under Islamic control.

### **Refugee Protection and Asylum (*Aman*)**

Islamic law also provided the right of protection and asylum to foreigners. The doctrine of 'aman' (safe-conduct) protected non-Muslims entering Muslim territories for trade, diplomacy, or refuge. This is a doctrine very close to contemporary definitions of asylum and the rights of refugees in international law.

*“And if anyone from the disbelievers seeks your protection, then grant him protection so that he may hear the word of Allah, and then escort him to where he can be secure.”*

—Qur’an 9:6

### **Ethical and Legal Limits in Warfare**

Islam introduced detailed **ethical constraints in warfare** that align closely with modern rules of armed conflict:

- 
- No harm to civilians, women, children, or religious figures
  - No destruction of crops or religious places
  - Humane treatment of prisoners
  - Proportional use of force

Such regulations anticipated the **Geneva Conventions** by over a thousand years.

## Compatibility and Conflicts with Contemporary Norms

As Muslim-majority countries participate in the global legal order, the relationship between **Islamic law and modern international law** has become increasingly complex. While both legal traditions share common goals such as justice, peace, and ethical conduct, they also diverge in **key conceptual and practical areas**. This section explores points of **compatibility**, as well as areas where tensions or conflicts may arise.

### Areas of Compatibility

Several modern international legal norms **mirror values found in Islamic law**, allowing for meaningful cooperation:

- **Humanitarian Principles:** Islamic teachings on **the protection of civilians, fair treatment of prisoners, and just warfare** are echoed in international humanitarian law, particularly in the Geneva Conventions.
- **Diplomatic Conduct:** Both systems uphold the **inviolability of ambassadors and envoys**, and promote peaceful resolution of disputes through negotiation and treaty.
- **Treaty Law:** The Islamic concept of **fulfilling covenants and treaties** aligns with the principle of *pacta sunt servanda* (agreements must be kept) in modern treaty law.

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- **Refugee Rights and Asylum:** Islam's recognition of '**aman**' (safe-conduct) for those seeking protection corresponds closely with international refugee law.

These shared values create **avenues for integration**, particularly when international law is understood not just as a legal system, but also as a **moral and humanitarian framework**.

### Sources of Conflict and Misalignment

Despite overlaps, several tensions exist between Islamic law and international legal standards:

- **Sovereignty versus Universal Human Rights:**

International law upholds global norms with regard to human rights; in contrast, certain interpretations of Shariah emphasize the supremacy of God's law and religious law, particularly in the context of freedom of religion, gender roles, and punishments for moral crimes.

- **Secular vs. Sacred Legitimacy:**

Islamic law is based on divine revelation, whereas international law is secular in character and based on consent. This can lead to tensions when international rulings are seen as incompatible with religious duty.

- **Interpretive Diversity within Islam:**

There is no one supreme authority governing Islamic jurisprudence. Different schools of theology contribute variably to different interpretations of warfare, diplomacy, and rights, thus it becomes difficult to pursue a common approach in the international legal systems.

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- **Perceived Western Bias in International Law:**

Others argue that international law is an expression of Western political will and cultural values, particularly in its development under the auspices of colonial expansion. This image creates suspicion and selective participation on the part of most Muslim states.

### **Bridging the Divide**

Efforts are underway to **harmonize Islamic and international legal standards**:

- **Islamic Human Rights Instruments:** Such as the **Cairo Declaration on Human Rights in Islam (1990)**, attempt to balance Shariah with human rights.
- **Ijtihad and Maqasid Approaches:** Contemporary scholars promote **independent reasoning** and **higher objectives of Islamic law** to interpret rulings in light of modern realities.
- **Interfaith and Legal Dialogues:** Increasing cooperation between Muslim scholars and international legal bodies fosters mutual understanding and reform.

### **Case Studies: Geneva Conventions, OIC Charter, and Beyond**

To better understand how Islamic principles interact with modern international law in practice, this section presents a few key **case studies**. These examples reveal how **Muslim-majority countries engage with international legal norms**, the challenges they face, and the innovative ways in which they attempt to reconcile Islamic values with global expectations.

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## The Geneva Conventions and Islamic Humanitarian Principles

The **Geneva Conventions** (especially the 1949 conventions and their protocols) are a cornerstone of modern humanitarian law, outlining the treatment of:

- Civilians
- Wounded soldiers
- Prisoners of war (POWs)
- Medical and religious personnel during conflicts

Many of these provisions **resonate with Islamic teachings**. For instance:

- The Qur'an prohibits harming **non-combatants**.
- The Prophet (peace be upon him) emphasized the humane treatment of prisoners.
- Destruction of property, places of worship, and agriculture was condemned in classical Islamic military ethics.

**Muslim scholars** and legal bodies often highlight these parallels to argue that **Islamic law already contained principles now formalized by the Geneva Conventions**. Countries like **Pakistan, Indonesia, and Egypt** have ratified the Conventions and apply them through both secular and Shariah-based systems.

## The OIC and the Cairo Declaration on Human Rights in Islam

The **Organization of Islamic Cooperation (OIC)**, a body representing over 50 Muslim-majority nations, has played a pivotal role in formulating **Islamically-informed responses** to international legal debates.

In 1990, the OIC adopted the **Cairo Declaration on Human Rights in Islam**, intended to offer a framework of rights **compatible with Shariah**. Key features include:

- Right to life, dignity, and justice
- Right to religious practice (with limitations)

- Prohibition of forced conversion and torture

However, the **Cairo Declaration** has received mixed responses:

- Supporters view it as an effort to **assert Islamic moral sovereignty**.
- Critics argue it limits certain freedoms (e.g., speech, religion) based on strict interpretations of Islamic law.

Nonetheless, the Declaration shows how Muslim countries **engage constructively** with international norms while maintaining religious authenticity.

### Modern Conflicts and Legal Dilemmas

Conflicts in **Palestine, Syria, Afghanistan, and Yemen** highlight both the **need for international law** and the **limitations of its enforcement**. In many of these cases:

- **Humanitarian laws are violated** by both state and non-state actors.
- Appeals to both **Islamic ethics and international law** are made—but accountability remains weak.
- Local religious scholars often issue fatwas supporting humanitarian principles, echoing Geneva provisions.

The gap between legal ideals and on-ground realities demonstrates the **urgent need for collaboration** between Islamic legal scholars and international legal institutions.

### Refugee Protections: The Rohingya Crisis

The large-scale flight of Rohingya Muslims from Myanmar initiated large-scale humanitarian responses from various Muslim-majority nations such as Bangladesh, Turkey, and Malaysia. These nations offered refuge on the basis of international refugee law as well as Islamic teachings regarding the principles of

mercy and hospitality.

This crisis brought into relief how Islamic concepts of asylum ('aman) can complement the UN Refugee Convention, without the need for ratification.

The case studies here illustrate that, in most cases, Islamic law and international law need not be conflictive, but rather can complement each other in the quest for justice, peace, and respect for human dignity.

## **Modern Debates: Human Rights, Sovereignty, and Global Governance**

As legal systems become more interconnected around the world, most Muslim-majority nations are engaged in heated debates regarding how to balance Islamic principles with their international responsibilities. Those discussions are particularly heated where human rights, state sovereignty, and the influence of international institutions are involved.

### **Human Rights: Universality vs. Cultural Specificity**

One of the most discussed and debated topics is whether **international human rights**—as defined in instruments like the **Universal Declaration of Human Rights (1948)**—are truly **universal** or **culturally biased**.

#### ***The Islamic Viewpoint:***

- Islamic law recognizes **life, property, dignity, justice, and religious freedom** as core values.
- However, certain **interpretations of Shariah** may conflict with Western notions of individual freedoms—particularly on issues like:
  1. **Apostasy and freedom of religion**
  2. **Blasphemy and freedom of speech**
  3. **Gender roles and inheritance**
  4. **Sexual orientation**

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### *The Debate:*

- Some Muslim scholars and governments argue that **Western human rights models are secular and individualistic**, lacking spiritual or communal foundations.
- Others advocate a "**universalist**" reading of Islamic texts that supports broader interpretations of justice and dignity.

### **Sovereignty and Islamic Obligations**

The **Westphalian principle of state sovereignty**—a cornerstone of modern international law—holds that nations are autonomous and immune from external interference. However, classical Islamic law posits that **divine sovereignty (hukm Allah)** ultimately governs human conduct.

This tension plays out when:

- A state's **religious obligations** (e.g., enforcing Shariah punishments) appear to conflict with **international commitments**.
- Islamic institutions feel **pressured by international bodies** to conform to norms perceived as incompatible with their religious identity.

Yet, many contemporary scholars and jurists argue that **sovereignty and Shariah are not inherently at odds**, especially when interpreted through **maqasid al-Shariah** (the objectives of Islamic law), which emphasize justice, human welfare, and dignity.

### **Women's Rights: A Polarizing Issue**

Women's rights are often seen as a **litmus test** in the compatibility debate:

- International law calls for **equal rights in marriage, divorce, custody, and inheritance**.

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- Traditional Islamic jurisprudence assigns **complementary roles**, often leading to unequal outcomes.

However, a growing movement within the Muslim world—led by **female scholars, reformist jurists, and civil society actors**—seeks to reinterpret scriptural sources in light of:

- Historical context
- Changing social realities
- The overarching Islamic principle of **justice** (‘**adl**)

### **Engagement with Global Legal Institutions**

Despite criticisms, many Muslim countries:

- **Ratify and participate** in international treaties (e.g., CEDAW, ICCPR)
- Engage in **diplomatic and legal cooperation** through the United Nations
- Serve as **members of the ICJ, WTO, and human rights councils**

This growing participation suggests that Islamic and international legal systems can **coexist and collaborate**, even amid tension. It also reflects the practical recognition that no nation can remain **legally or morally isolated** in an interconnected world.

### **Conclusion**

Islamic law and international law are sophisticated and evolving in relation to one another. Although these systems develop out of differing world visions—one religious and the other secular—both have numerous common conceptual foundations, such as justice, peace, preservation of human dignity, and management of conflict. Over centuries of legal evolution, the two systems have provided significant templates for structuring relations among states and communities, despite differing methods and conceptual foundations.

Historically, Islamic law was instrumental in the development of early international legal standards, particularly in the spheres of the laws of war, diplomatic relations, asylum policies, and treaty obligations. These contributions, though largely discounted, serve to illustrate that Islamic civilization was not merely compatible with the development of modern legal frameworks, but was, in fact, integral to their development.

Today, Muslim countries face the daunting task both of upholding Islamic norms and of prudently engaging with the international modern legal system. It has led to significant debates regarding human rights, state sovereignty, the development of law, and religion. Although the tensions are genuine, they do not have to be insurmountable. An increasing number of scholarship and activism are seeking to encourage dialogue and reforms that respect both sacred law and international norms.

The foundation of the way to progress is constructive, transparent, and academic in orientation—one based on Islamic moral principles and the global cooperation paradigm. This involves:

- Reviving ijtiḥād (independent reasoning)
- Fostering maqasid al-Shariah (aims of Islamic law)
- Facilitating intercultural legal exchange between religions and states

Instead of rivals, Islam and international law can be mutually supportive drivers for a more peaceful, just, and inclusive international order. The harmony is possible—what is required is the will to seek it with wisdom, humility, and courage.

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