

RESEARCH ARTICLE

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Fiqh of the rulings derived from the letters of the Prophet (peace be upon him) to kings and princes

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Abstract:

The article examines the jurisprudence of rulings derived from the Prophet's ﷺ letters to kings and princes, establishing the foundations of Islamic international relations. It then derives rulings such as: the legitimacy of sending ambassadors and corresponding with them as commanded by the Qur'an and the Sunnah, ensuring the safety of messengers and their diplomatic immunity, using the silver seal, accepting gifts from non-Muslims, and collecting jizya from the Magians. The prophetic letters were distinguished by brevity, eloquence, and well-crafted openings, accompanied by the selection of competent ambassadors and modest receptions, which laid the groundwork for a peaceful political concept based on equality and invitation, as well as the legitimacy of negotiations and treaties.

Keywords: Prophetic letters, diplomatic immunity, international relations, jurisprudential rulings

Introduction

Praise be to Allah, Lord of the worlds. We praise Him and seek His help and forgiveness, and we ask Him for guidance. Prayers and peace be upon the master of creation Muhammad, peace be upon him and upon his family and all his companions, who delivered God's message to all creation, and established the proof upon all mankind.

Islam came with a universal message that gathers all humanity upon monotheism and worship of Allah alone. The Prophet, peace be upon him, did not leave any nation among nations except he conveyed to them God's religion through his letters and messages to their kings, or through conquests and spread of Muslims in countries, whether during his life or after his death. All these methods in conveying God's exalted religion were characterized by spreading truth with wisdom and good exhortation, and those calls, conveyances, and conquests laid the foundations for international relations between nations, based on delivering the truth, conveying guidance, and removing obstacles that stand in the way of God's religion and guidance reaching all people.

The correspondence of the Prophet, peace be upon him, with kings and princes during his time was the intellectual nucleus from which emanate the international relations of Muslims with the nations around them. Thus, studying those letters, their content, and what they contained in establishing rules of dealing with others.

The importance of the topic of the Prophet's letters to kings and princes and their role in establishing international relations comes in this delicate and sensitive stage of the life of the Arab and Islamic nation, where Islam is subjected to continuous and persistent attempts of doubt-casting and accusation against this Sharia, the noble Messenger, and the peaceful Islamic approach that the Messenger, peace be

upon him, followed even after the state gained strength. This is through the language of the letters that the Messenger, peace be upon him, sent to the kings of that time, focusing on the peaceful concept through two constant words: "Aslim taslam". Moreover, there are rules and foundations in building international relations based on freedom, dignity, justice, and other rules that Islam urged in dealing with the other, and on the legitimacy of resorting to peaceful means such as negotiations, treaties, and others.

The plan required two sections with branches, as follows:

First Section: Definition of Terms:

First Branch: Definition of Fiqh linguistically and terminologically.

Second Branch: Definition of Message linguistically and terminologically.

Third Branch: Definition of Prophet linguistically and terminologically.

Fifth Branch: Definition of Princes linguistically and terminologically.

Fourth Branch: Definition of King linguistically and terminologically.

Second Section: Some Rulings Derived from the Letters.

First Branch: Legitimacy of sending ambassadors to leaders and writing to them.

Second Branch: Securing messengers and not killing them.

Third Branch: Legitimacy of adopting a seal.

Fourth Branch: Permissibility of accepting gifts from disbelievers.

Fifth Branch: Permissibility of taking jizya from Magians.

First Section: Definition of Terms

First Branch: Definition of Fiqh Linguistically and Terminologically

Fiqh linguistically: The knowledge of something and understanding it, and it prevailed

on religious knowledge due to its supremacy, honor, and preference over all other types of knowledge, just as the star prevailed over the Pleiades and the lute over the mandola. (Ibn Manzur, 1414 AH, p. 522)

Fiqh terminologically: Knowledge of practical religious rulings with their detailed evidences. (Khanfar, 1440 AH, p. 5)

These extracted rulings are called branches, and extracting from them is called branching.

Second Branch: Definition of the Message Linguistically and Terminologically

The message linguistically: The message, from the verb rasala, it is singular and the plural is risalat and rusul, and it is said: corresponded with so-and-so in the matter, sent to him a messenger or letter or message (Omar, 2008, p. 888), and it is said: corresponded with him in such and such, and between them correspondences and exchanges, and they corresponded and sent him with a message and a messenger, and sent to him to do such (Al-Zamakhshari, 1998, p. 353), and it is said: sent so-and-so in a message. (Ibn Manzur, 1414 AH, p. 283)

What is clear from the sum of these definitions is that the meaning of the message in language is: mediation between the addressee and the sender by carrying a sentence of speech to the intended through a written message or a messenger to achieve a purpose or goal.

The message terminologically: Several terminological definitions for the message have come, among them:

Correspondence, also known as correspondence, is addressing the absent with the tongue of the pen, its benefit is broader than to be limited since it interprets minds, deputy of the absent in settling his affairs, binder of affection with distance of lands, and the method of correspondence is the method of eloquent addressing with consideration of the writer's conditions and the addressee and the relation between them. (Al-Hashimi, n.d., p. 44)

Al-Qalqashandi says: Letters are plural of letter, and the intended in them are matters that the writer arranges, from narrating a state from enemy or friend, or praise or satire, or boasting between two things or other that runs this course, and called letters because the eloquent composer of them, perhaps that from what he wrote with them to another informing in them of the picture of the state. (Al-Qalqashandi, 1919, p. 157)

Through the foregoing, it can be said that the Prophet's letters consist of the Messenger, peace be upon him, addressing kings and princes with the tongue of the pen to convey to them what Allah ordered of calling to follow what Allah revealed to him.

Third Branch: Definition of the Prophet Linguistically and Terminologically

The Prophet linguistically: Arabs apply the term prophet to a sign among the landmarks of the earth by which is guided, and the relation between the word prophet and the linguistic meaning, that the Prophet has high status and great rank in this world and the Hereafter, so the prophets are the noblest of creation, the landmarks by which people are guided so their worldly and hereafterly affairs are reformed. (Al-Ashqar, 1989, p. 13)

Through the speech of Arabs it becomes clear that the prophet in language has meanings among them news and informer, and the clear path and the elevated place, and it points to that the prophet is the informer from Allah and indicator to the clear path and the elevated place.

Definition of the Prophet terminologically: Scholars have differed in it, and what Shaykh al-Islam chose: that "the prophet is whom Allah informs, and he informs of what Allah informed him, so if he is sent with that to who opposes Allah's command to convey to him a message from Allah to him then he is a messenger, but if he only acts by the Sharia before him and is not sent to anyone to convey to him a message from Allah, then he is a prophet and not a messenger. (Ibn Taymiyyah, 2000, p. 255)

Fourth Branch: Definition of King Linguistically and Terminologically

Definition of king linguistically: The king from kings of the earth, and it is said to him: malik with lightening, and the plural: muluk, and amlak, and the kingdom: what the hand possesses of wealth and servants, and the female owner possessed the slave, and the kingdom: the authority of the king over his subjects. (Al-Azhari, 2001, p. 149)

So the king is applied to Allah exalted be He, and applied to whom people made king over them managing their public affairs.

Definition of king terminologically: The person whom people make king over them: they made him king, made him king over them commanding them and forbidding them and they obey him, and disposes in affairs of his kingdom over some land. (Omar, 2008, pp. 21–23)

Fifth Branch: Definition of Princes Linguistically and Terminologically

Definition of prince linguistically: It is singular and plural princes, and prince is a resembling adjective indicating permanence from command, and on who undertakes leadership. (Omar, 2008, p. 118)

Definition of prince terminologically: It is a title applied to sons of kings and princes, and called the prince crown prince. (Omar, 2008, p. 118)

Second Section: Some Rulings Derived from the Letters

First Branch: Legitimacy of Sending Ambassadors to Leaders, and Writing to Them

First: From the Noble Qur'an

Legitimacy of writing to disbelievers in religious and worldly matters came in Qur'an, Allah said: And We revealed to you the message that you may make clear to the people what was sent down for them and that they might give thought (The Qur'an, Al-Nahl 16:44). And said exalted: And We have not sent you, [O Muhammad], except as a mercy to the worlds

(The Qur'an, Saba' 34:28), and said exalted: 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." But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him]." (The Qur'an, Al 'Imran 3:64), and said exalted: O Messenger, proclaim what has come down to you from your Lord. And if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people. (The Qur'an, Al-Ma'idah 5:67)

Second from Sunnah:

Came in Prophetic Sunnah from his action sending messengers to kings and princes, legitimacy sending Muslim ambassadors to infidel leaders and writing to them; because every letter Prophet wrote he charged man from Muslims carry it to addressee (Al-Sallabi, n.d., p. 720), Prophet peace upon him sent Dihya al-Kalbi to Caesar great Roman, Abdullah bin Hudhafa al-Sahmi to Khosrow great Persian, Hatib bin Abi Balta'a to Muqawqis great Copts, Amr bin Umayya al-Damri to Negus great Abyssinia, Amr bin al-As to Jayfar and Abd bin Jalandar kings Oman, Shuja' bin Wahb al-Asdi to al-Harith bin Abi Shamr al-Ghassani king Damascus, Sulayt bin Amr to Hudha bin Ali lord Yamama, al-Ala' bin al-Hadrami to al-Mundhir bin Sawi king Bahrain (Ibn Hisham, n.d., p. 607), from Anas bin Malik: "that Prophet wrote to Khosrow, to Caesar, to Negus, to every tyrant calling them to Allah exalted." (Muslim, n.d., p. 1397)

Mentioned Messenger Allah peace upon him came out to companions one day after Umrah turned away day Hudaybiyyah, said: O people, Allah sent me mercy and universal, do not differ on me as Hawariyyun differed on Isa bin Maryam, companions said how differed Hawariyyun O Messenger Allah? Said: called them what I called you, but whom sent near mission pleased submitted, whom sent far mission disliked turned face hesitated, Isa

complained that to Allah, so morning those hesitators each speaking language nation sent to." (Al-Tabarani, n.d., p. 7; Al-Haythami, 1994, p. 306)

Second Branch: Securing Messengers and Not Killing Them

Islam emphasizes necessity securing messengers and sent ones even if arrive without prior agreement with Muslims; because messengers enjoy security if enter Muslims' lands even war ongoing between Muslims others, securing messengers among Muslims ruled by Allah's order, said exalted: 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. That is because they are a people who do not know. (The Qur'an, Al-Tawbah 9:6), came in great explanation al-Sarakhsi, "if issued letter resembles be their king's letter claimed it their king's letter safe until delivers message, security established for him here by preponderance suspicion, perhaps letter fabricated, but since not in his power beyond this; because no find Muslims in war land accompany witness he messenger from them, sufficed from him this proof, messenger safe from both sides, thus custom in Jahiliyyah and Islam, peace or war not complete without messenger, must messenger safe to able perform message" (Al-Sarakhsi, 1971, p. 296).

And scholars cited security of messengers and not killing them with hadith Naim bin Masud said: I heard Messenger Allah peace upon him when read Musaylima liar's letter said so what you two say?

They said we say as he said he said by Allah if not messengers not killed I would struck your necks (Ahmad ibn Hanbal, n.d., p. 366; Abu Dawud, n.d., p. 84; Al-Hakim, 1990, p. 54; Al-Albani, n.d., p. 940), and about Ibn Masud said came two messengers Musaylima to Prophet peace upon him said to them do you witness I Messenger Allah they said we witness Musaylima Messenger Allah Prophet peace upon him said I believe Allah and His Messenger

and if I was killing messenger I would kill you Abdullah said passed year messenger not killed. (Al-Tayalisi, 1999, p. 203; Ahmad ibn Hanbal, n.d., p. 240)

Said Ibn Qudamah explaining that if we kill thier messengers they kill our messengers so miss benefit correspondence (Ibn Qudamah, n.d., p. 244), and from rights messengers ambassadors not imprison them or prevent return thier countries, came in Musnad Ahmad about Abu Rafi said Quraysh sent me to Prophet peace upon him when saw Prophet peace upon him Islam fell in heart said O Messenger Allah I not return to them said I not break covenant not hold envoy return to them if Islam in heart return. (Abu Dawud, n.d., p. 83; Al-Nasa'i, 2001, p. 52; Al-Hakim, 1990, p. 691)

Said author Kharaj book: governors when meet messenger ask him name, if said I messenger king sent me to Arab king this his letter with me, what with me animals goods slaves these to him; accepts truth take his saying gift from king to Arab king no way on him not touch him nor what with him goods weapons slaves money, likewise if Muslims take ship who in it said we messengers king sent us this his letter to Arab king this goods in ship gift to him governor takes them should send them what with them to Imam (Abu Yusuf, n.d., pp. 205–206)

Among diplomatic immunities guarantee worship freedom for sent come to state, Prophet peace upon him ordered companions not harm them performing religious duties, this caused appreciation from sending sides, this right clear through story Najran Christians delegation, they performing worships in mosque said some who saw them from Prophet companions that day: not seen delegation like them, prayer time came stood in Messenger Allah mosque peace upon him pray Messenger Allah peace upon him said leave them pray to east (Ibn Hisham, n.d., p. 574; Ibn Rajab, 1996, p. 244). Through reviewing previous evidences appears Islam cared securing messengers, Islam approved principle securing messengers sent ones or what now called diplomatic immunity (Omar, 2008, p. 723), gives protection security no harm thier

properties selves families, so able perform works easily easily, responsibility not on Imam alone but all Muslims, diplomatic immunity in Islam considered basic brick establishing modern diplomatic immunity foundations.

Third Branch: Legitimacy of Adopting the Seal

Came adopting seal in dealings and evidence that his action peace upon him in letters to kings princes, Messenger Allah peace upon him sealed his letters after writing them with seal, his action clear evidence legitimacy adopting seal, seal was silver, indicated legitimacy engraving owner's name on it, many scholars cited that recommending wearing silver seal ring on finger put his seal, little finger ring (Al-Buti, 1426 AH, p. 255), from Anas - Allah pleased him - said: when Prophet peace upon him wanted write to Romans told they not read letter unless sealed, made seal silver, as if I see whiteness in his hand, engraved Muhammad Messenger Allah. (Al-Bukhari, n.d., p. 157; Muslim, n.d., p. 807)

Fourth Branch: Permissibility Accepting Gifts from Disbelievers

Gift definition:

Gift linguistically: singular gifts, in Sharia: what presented to person honoring him loving him or happy occasion, gift what giver approaches with to receiver, named gift because presented before need. (Omar, 2008, p. 2338; Al-Askari, 1412 AH, p. 167)

Gift legitimacy:

Came permissibility taking gift from disbelievers from Prophet acceptance peace upon him gift from kings princes, Muqawqis great Copts Egypt governor sent with Messenger Allah ambassador peace upon him Hatib bin Abi Balta'a, he disbeliever gift included two slavegirls clothes for Messenger Allah mule ride, Messenger Allah accepted it one these slavegirls Maria Copt (Al-Bayhaqi, n.d., p. 395), in Sahih Bukhari Prophet peace upon him gifted brocade garments gold embroidered divided

among some companions (Al-Bukhari, n.d., p. 86)

From Anas bin Malik Allah pleased him said: Jewish woman came to Prophet peace upon him poisoned sheep ate from it brought her said shall not kill her said no (Al-Bukhari, n.d., p. 163), in Tabuk expedition "Ayla king gifted Prophet white mule clothed him fur wrote him thier sea" (Al-Bukhari, n.d., p. 97) Ibn Qayyim said: kings gifted him he accepted thier gifts divided among companions took some for himself. (Ibn al-Qayyim, n.d., p. 71)

Fifth Branch: Permissibility Taking Jizya from Magians

Jizya definition linguistic from compensation, Sharia contract securing exchange perpetual from Imam specified money taken disbelievers every year thier agreement exchange living Islamic land (Abd al-Ra'uf, n.d., p. 125)

Jizya legitimacy came imposing jizya Noble Quran, Prophetic Sunnah

First: From Noble Quran:

Allah exalted said: Fight those not believe Allah nor Last Day nor forbid what Allah Messenger forbidden nor religion truth from given Scripture until give jizya hand while they humbled. (The Qur'an, Al-Tawbah 9:29)

Second from Sunnah:

What came Prophet letter peace upon him al-Mundhir bin Sawi determines stance Jews Magians, stays Judaism Magianism pays jizya (Al-Halabi, 1427 AH, p. 353), Messenger Allah peace upon him sent Abu Ubayda Jarrah Bahrain bring jizya, Messenger Allah peace upon him made peace Bahrain people put over them al-Ala bin Hadrami, Abu Ubayda brought money Bahrain (Al-Bukhari, n.d., p. 96), narrated Umar Khattab mentioned Magians said not know deal them? Abdurrahman Awf said witness heard Messenger Allah peace upon him say treat People Book (Malik, 1985, p. 278; Al-Albani, n.d., p. 308), also narrated Abdurrahman Awf Prophet took jizya Hajar Magians. (Al-Bukhari, n.d., p. 96)

Clear us through evidences Book Sunnah permissibility taking jizya Magians, clear Quranic verses, evident Prophetic hadiths.

Conclusion

Results researcher reached through study following:

- 01-** Legitimacy sending letters ambassadors, duty securing messengers thier immunity. Permissibility seals stamp letters. Permissibility gifts jizya. Other rulings.
- 02-** Prophetic letters found international relations entrenching new political concept unknown Arabian peninsula important communication means create ties establish relations kings princes states, Prophetic letters proved other states Islam no objection relations non-Muslim states correspondences exchange ambassadors accept gifts etc.
- 03-** Prophet letters peace upon him good opening phrasing complete diplomatic docs elements identify sender addressee greeting letter purpose subject ending, brief concise clear handwriting seal preserving became admin job companion, Prophet peace upon him followed custom address each king title description gentle good advice.
- 04-** Prophet choice peace upon him right time send letters after Hudaybiyyah treaty Quraysh official state recognition suitable time establish relations kingdoms tribes previously not recognize Islamic state.
- 05-** Prophet peace upon him excellent choose ambassadors knowledge eloquence bravery good conduct appearance efficiency experience countries sent, able discuss convince, excellent receive messengers reception system place

delegations beautify meeting
hospitality house gifts farewell
travel dealt kings princes equality
not subjection peer speech,
Prophetic letters alternatives
relations: king prince convert stay
king people pay jizya Muslims
peaceful dispute resolution
negotiations peace security.

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