

International Values of Islam

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ABSTRACT

In late 395A.D and due to moral corruption, non-stop increase of taxes, long-term wars, over-expansion of reigned lands, decline of the empire and mainly political disputes between senators, gladiators, slaves and consul members over power, the holy Empire of Roma was collapsed. It was beyond expectation that emergence of glory Islam will outweigh the collapse of empire of Roma. Emergence of the religion and its Prophet (peace be upon him) named "Ahmad" is mentioned severally in the Bible. Comprehensiveness of the Islam, whether in domestic laws or international laws, is unprecedented. No unbiased mind may neglect innovations and guidelines by Islam regarding human rights, philanthropic laws, peace treaties, war laws, and cease of hostility treaties.

KEYWORDS: laws of war, philanthropic laws, Islam, mere uncivilized, religious renaissance

1- INTRODUCTION

Emergence of Islam in "Jaziratol Arab" (Saudi Arabia) in mere uncivilized era was a miracle per se. Quite isolation, arid and rough climate and specific geological position have made all world powers reluctant to occupy the land. In Nahjolbalagh-Khotbe No. 26 Imam Ali emphasized that, the Almighty God sent his messenger Prophet Mohammad to warn world people and trusted him to receive divine orders, while you (Arabs) had the worst religions and lived in worst lands. You used to live among rough rocks and poisonous snakes and drink unclear water and eat worst foods. You used to fight each other to death and kill kinship relations. Idols were worshiped by you and you were deep into sins." Add to Arabs life at that age uncivilized bigotry, savagery, barbarism and warlike, etc.. Of common habits of pre-Islam Arabs were gavel, spoliage, gambling and many others. Uncivilized Arabs had no respect for nobody and considered other tribes as enemy. However, with emergence of Islam all converted to Islam. To grasp the immense task carried out the Prophet one should visit Saudi Arabia and the specific environment. As Carlail said, by emergence of Islam God brought Arab people from total obscurity to fame and from paralysis and inability into a world power; so that wherever Muslims go war, bloodshed and dire diseases would be replaced by peace, friendship, worship, hygiene and mutual respect (Sobhani, 1983, pp.5). An undeniable fact is that no scholar may neglect Islam. Its march from Arabia for spiritual victory over Asia, Euro and Africa implies dominance of Islamic theology. Those who waged the Crusade in 1095 A.C. countered with Muslims' power of faith and themselves' doom. It was the time, when they find out that to what extent corruptions have weakened political life of Christianity. Facing with its doom, West civilization agreed to hand over Jerusalem for peace treaty. The treaty was signed between Salaheding Ayoubi head of Islam Army and Richard the king of England the claimant of returning the Promised Land (Jerusalem) to Christianity. Muslim determined terms of the treaty and in 1270 the Crusade was officially declared over. Over time, friendship was replaced by war and adversary on the side of radical Christians. Gradually they admitted that the wars were results of greediness of bishops, cardinals and popes. They were the cause of underdevelopment of Europe, which resulted in Muslim reign over Asia, Europe and Middle East.

2- Islam and laws of war

While Catholic Church was reigning over Europe and Popes were the only power in the fragile world of that era, Islam managed to takeover neighbors of Arabia, north of Africa, India, and Andalusia in Spain as heart of Europe. It was resemblance of power of faith and Islam for the world. Not only religious, social, humanistic, moral and economic codes were changed by Islam, it brought in new international orders by changing international laws and laws of war. Comparative study makes it clear that many modern legal and international systems, which are claimed to be academic achievements of the West, in fact, were first introduced by Islam and then taken by the West. Following 30 years wars between zeal French Catholics and The Lutheran reformist Protestants dependents to Germany Viten Burg Church (1517 A.C) which was resulted in Vestfalia peace treaty (Monster and Osnabrok) in 1648, European countries started to copy legal systems of other Empires such as Japan, China in Far East, native tribes and Chachapoya Indians, Aztecs and Mayas in Latin and Central America, Muslims in Asia, and Germans in north of Europe. They were striving for rebuilding intellectual, social and economic foundations of their society and this was the beginning of the Renaissance.

Having its root in divine orders, Islamic laws systems have merits to be guideline for earthly and heavenly prosperity of all nations in all ages. The Prophet's orders to his followers (you virtuous only fight who fights with you as God owns the religion. Do not kill women, children and elderly people. Have mercy to those who beg for it and do not torment others) in Badr War regarding moralities and human rights are identical to principles we have now today

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as Marten's clause¹ (Zarif 1996, pp. 108) or the Quadruplet Treaties of Geneva 1946 and protocol of 1977 approved by the Red Crescent Int'l Committee. Imam Ali (p.b.u.h) called his army in Saffein War to have mercy to those who stop fight and escape, to wounded; avoid tormenting women even if they utter curse. After Mecca Victory, the Prophet asked Belal Habashi to announce that all in Abu Sofian's house are safe and all who stay in their houses are safe and all who are in Masjed Al Haram are safe. In his historical and valuable letter to Malik Ashtar, Imam Ali (p.b.u.h) advised him not to break conventions with enemies. Regarding observation of human rights, Ebn Hesham narrates that the Prophet (p.b.u.h) said to the son of Abdolrahman Bin Ouf that, "fight for God and with those who have no faith in God and never commit betrayal to anyone and what is trusted to you, and never kill women. This is God's word and Prophet's way of life to lead you" (Mohaghegh Damad 2002, pp. 91). In Roman laws the principle of *pacta sunt servanda* is one of the main rules of contracts and civil rights. According to Austrian scholar Hans Kelsen thousands years ago Islam declared this rule in the Quran, Maed 40, 177, Baghare 20, Raad 34, Bani Israel 76, Al Emran 9, Nesa 4 and Tobe 7 as religious obligations and that virtuous keep their promise (Ziaee Bigdeli 2005, pp. 67). Moreover, in Half Al Fosol treaty which was signed by the Prophet (p.b.u.h) and a group of youth in Mecca, the underwriters promised to stop all oppression in Mecca (Amid Zanjani, 1991, pp. 13).

3- Pro-peace features of Islam

Adopting an unbiased approaches regarding Islamic theologies and rules it is clear that Islamic regulation are based on philanthropy. Literal meaning of term "Islam" is peace and friendship. Pacifism, as an undeniable fact, is the essence of Islam. Islam has made considerable contribution in human society development out of darkness of Greek and Roman theologies about war. So that even advisory parties enjoy some definite rights in Islamic codes. There are two eligible reasons to attend war in Islam; defending territory and Islam. Human utopia will happen by considering settlement of justice as top priority. In many occasions the Prophet mentioned that for Muslim worrier mercy and humanity is prior to war and killing. The worriers must keep in mind that they are God's arm of justice not the sword of revenge and destruction. Actually, Islam was first to emphasize on codification of international philanthropic laws. Losers of the Crusade took the theologies to Spanish and Italian universities to develop the idea into international laws. There is no limit in observation of humanistic codes within edges of conscience.

Human nature, according to Islam, is under God's rule stipulated in the Quran and the Prophet's way of life and followers are called to observe them. Altruism is considered as general task for every Muslim and an element of faith. Imam Ali (p.b.u.h) called his army not to kill those who escape the battle after being defeated, not to kill wounded and captives, not to insult captive by make them to remove their cloth, to have respect to dead bodies and not to enter any house without permission and avoid pillage, that property of defeated belong to the heirs unless what you take such as armor, animal, bondwoman and dondsman from the army, and never torture women even if she scold your beliefs. In this regard we read in Quran (Sora 2, 190)(Fight in the way of Allah against those who fight against you, but begin not hostilities. Lo! Allah loveth not aggressors). Destruction to spread fear is rejected in Islam especially when the area is predicted to win by Muslims. First international philanthropic rule calls worriers not to kill wounded and patients, do not torture, and scold defeated and avoid killing when the advisory stops fighting. This is stipulated in Note c, Article 33 or Hague convention 1907 and confirmed in Article 38 of first protocol and Article 7 of second protocols of Geneva convention. The Prophet of Islam (p.b.u.h) said: before committing war, try to build friendship with them and invite them to Islam. Rather than women whose husbands have been killed by you in war, I prefer that you bring to me people who just converted to Islam. Therefore, war in Islamic viewpoint is not quite empty of mercy. Attracting people is of more value in Islam while killing is accepted only as the last resort. Muslim worrier is banned from mass destruction or negligence of advisory's right for surrendering. The same rule is stipulated in 40th article of 1st protocol and 1st paragraph of 4th article of 2nd protocol. There is no case mass execution of ward prisoners by Muslims in history.

An outstanding case is the way the Prophet treated with people of Mecca during Mecca Victory. The Prophet ordered to set them all free and this is recorded in history of Islam as "Altalagh" which refers to those who remain pagan after Mecca Victory. Muslim worriers are not allowed to commit genocide especially as an act of revenge. This rule is stipulated in first Geneva convention, article 47 or 2nd convention, article 20 of 1st protocol and 15th article of 2nd protocol. Any act of revenge against wounded, patients, survivors of shipwreck, ships and goods is prohibited by other conventions. Therefore, it is on safe ground to say that international regulation regarding prohibition of massacre is rooted in Islamic codes and theology. Based on norm of virtue war in Islam is permitted with limitations. Even when the advisory breach the norms Muslims are not allowed to breach the laws. Act of disrespect to dead bodies by advisory does not grant Muslim the right to do the same. Islamic orders go further to prohibit killing elderly person, those with chronic incurable disease who had no role in war but consultation. In addition, workers, farmers and those in advisory army without any role battle and also merchants are safe during war.

Even killing animals is prohibited unless in emergency situation and only for food. To avoid loss of economic value of animal, killing through incineration is prohibited. Islamic guidelines regarding treating war prisoners require underlay provisions, which are far beyond international laws and customs. The Prophet said: "avoid execution of war prisoners" and regarding respecting war prisoner he added "call others to treat prisoner with respect".

¹ Marten's Clause: first inserted in Saint Petersburg 1868, later used in Hague and the Quadruplet Treaties of Geneva 1949 conventions and protocol No.1 attached to 1977 conventions. In the protocol we read: in case of unpredicted issues herein and other international agreement, military and civil individuals are supported and subjects of international laws, which per se is rooted in humanistic regulations and common conscious) see strebel, Helmut, martens clause, Encyclopedia of public international law, vol.3., 1, 82, p.252

Those who have been taken prisoner by Muslim in Badr war were treated by date and bread. Muslims commander Salah Eding Ayoubi during Crusade ordered to free many of prisoners due to lack of food resources. Following World War II and facing with great number of deaths, wounded and disabled, world policy makers gathered in Geneva in 1949 to negotiate for four conventions to prevent massacre and unmoral harsh treatment against wounded, prisoners and dead bodies. Swedish jurist Jane Picket who participated in codification of the conventions wrote "I wanted to put all philanthropic international rules in a comprehensive clause. Finally I found it the best to say "treat others as you like to be treated by others". Among valuable innovations by Islam are principles such as necessity of war declaration after primary warning, prohibition of breach of treaties, and defensive battle instead of invasive battle. Jus de bello or what we recognized nowadays as laws of war have been emphasized by Islam and Imams in many occasions. (Ziaee Bigdeli, 2001, pp. 75, & Rosso 1990, pp. 35).

4- Islam's honor in international relation area

One first recommendations to Muslim worries by the Prophet (p.b.u.h) and Imams afterward was consideration of humanistic morals and values. The same is true regarding global village first introduced by Canadian scholar Ernest Mc Lohan (Mehdi Zakerian, 2002, pp.5). This idea, in fact, was first introduced by Islam by talking about unified human society (Ommat). Observation of diplomatic principles by sending envoys to other kingdoms was in consistent with diplomatic relation convention of 1961. Ambassadors were treated respectfully and friendly by the Prophet and the followers were advised in this regard. In observance of good behaviors codes, ambassadors were always returned to their countries with gifts. The followers were advised do as much as they could to provide decent accommodation for foreign ambassadors.

When in Roma people were taxed even for breathing air, religious minorities only paid trivial amount (called Jazieh) as tax in return of the security grated to them by Islamic government. Women, children, the poor, mental patients, monks and clergies were exempted from tax. Religious minorities had equal rights and freedom like Muslims and even had their own judicial codes based on their religion. In Islamic courts parties of disputes were treated based on their religious codes. While speaking about fare wars, Christian Emperor and Church of the Middle Age permitted murdering non-Christianities such as Muslims, Jews and Buddhists. Islam never recommended conventional war, as war was only permitted for moral goals.

When world powers never lose a chance for victory in war, it is prohibited in Islam during four months each year. What we observe as philanthropic intervention by some members of international society was common 1430 years ago as liberating wars to redeem nations from cruel governments. In his book "Islam and West Civilization" Gustav Lobon writes when Jerusalem was captured by Christians, they butchered all Muslims and also Jews and burned prisoners in fire alive. If the modern West now launches campaign to preserve animals and animals' right, hundreds years ago Muslims were prohibited from killing animals for political and military reasons. Nowadays, sanctions are imposed by international bodies against specific government while peoples' life in target countries is not a concern. The Islam Prophet objected Samane Inb Asali Hanafi's order to cut all way of supply to Mecca during their siege of the city. Modern wars are featured with utilization of dire gases such as Sarin, tabon, sulfur mustard gasses, or anthrax and tens of other poisonous chemical materials. The holy Prophet banned utilization of poison and recommend face to face battle (David, 1978, p 443). While UNESCO calls nations to avoid attacking churches and temples, 14 centuries ago Islam granted immunity for clergies in shrines and banned demolishing churches and other religious structures.

Observation of moral codes in dealing with war prisoners, which is now recognized by quadruplet convention of Geneva 1949, is one honours of Islam. During Crusade, Christians used to cut Muslims right or left arm to make them unable to hold sword or shield. Another customs of Christian army at the era was to burn prisoners' fact to spread fear among their enemies. When Portuguese attack south of Iran and as necessity of occupation, they cut ear and nose of local people in Khormshahr and Abadan as a cat of spreading fear. A custom in the ancient Egypt was that Pharaoh's sword must be tested on prisoners. This was common also in ancient Roma and Greece. We read in the Holy Quran, Dahr 8 "and they share their food to the poor and prisoner for sake of His love." This is why the Prophet (p.b.u.h) is called with names such as "Rahmat Al Alamin" (bless to humanities) and known as kindest of all on earth. The Prophet asked Hamzeh, in Badr War, to settle prisoners among Muslims and treat them with respect. He believed in humanistic behavior and emphasized on not to separate mothers and children when settling prisoners and to observe equality in sharing food.

The Prophet and Imams' behavior toward prisoners is unique throughout the history.

During 1st and 2nd World Wars German troops used prisoners as human shield in battle field. By sheer breach of all international conventions and regulations and negligence of human rights, 52480000 were killed just in World War II and double that figure were wounded and displaced. In spite of recognition of human freedom, equality, rule of laws, principles of innocence until proven guilty, rule of laws on offences and sentences norm, prohibition of inquisition, freedom of expression, and prohibition of slavery, the reality of world shows that many of these values are neglected by many countries. While 300 million people live on less than US\$2 per day, we here and there hear about modern global order and globalization. For what remains of peace in the world we have prophets and pacifist to thanks for. They redeemed human from aggression as his phenomenal characteristic by morality edification and freed people from slavery. They were emissary of peace and friendship and gifted people with dignity, freedom, honour and equality, although there is still a long way remained to go.

5- Islam and freedoms subject to human rights

Islam is herald of fundamental social and political freedom. Although God is the source of political power and sovereignty in society, people have the right to decide about their future. Paragraph 3, Article 21 of world declaration of human rights 1948 holds that people's will is the cause and source of sovereignty. They express their will through transparent and free elections. Elections must be free, and people must have the right to conceal their vote. Human history is replete with crises about religious freedom. Charlemagne the King of Franks ordered to kill all non-Christians (Mehrparvar, 1998 pp 319). Religious zeal and aggressions and putting pressure to accept spiritual rule of Roman Catholic Church by holding inquisition courts in Europe and especially England, France and Spain are some of well-known cases of religious intolerance. In 12th century Pope Invasno III declared paganism as the sheer betrayal and called for war against Catar (pagans) as the first priority of Roman Church. Public opinion was directed to support seize pagans properties, many were killed or their eyes were taken out and nose were cut.

Pope's army attacked Benerieh in 1209 and reported to the Pope that all residents including men, women children, old, poor and wealthy were killed- about 20000 were killed- and the city was pillaged. Pope congratulated warmly and saluted them that their sins in the past were forgiven. The soldiers gifted what they have pillaged. Afterward, inquisition courts were held and sentenced many to be burned in city squares, imprisoned in dungeon and their properties were confiscated. The courts needed slightest evidences to hold one as pagan and it was culprits' job to defend themselves. The judges were usually dogmatist and ruled on in negligence of principle of innocence until proven guilty. Witnesses were remained in anonymity and only officials of church were allowed to attend the court. Barons, dukes, princesses and knots were usually remained silent to keep their prestige and posed to agree with the church. Witnesses were chosen among children, maniac, and villainous. Culprits were deprived from the right to have advocate. Those who insisted to advocate would be charged. Testimony in favor of culprit would bring penalty for the witness. As common practice torture were usually used except on Saturdays. Cutting ear, hand, shoulder blade, legs, finger, sexual abuse of wife and children of culprits and taking eyes out were some of common sentences. During Muslims' reign in Andalusia, Muslims, Christians and Jews lived in peace. However, by Christians' takeover many of Arabs and Jews were forced to migrate or to choose between converting to Christianity or death. This was not the end as even after conversion to Christianity, they were faced with many cases of discrimination such as prohibition to join army or churches.

In 1478, the permission was granted to King of Spain by Pope Ciktos to establish inquisition courts to test loyalty of those who have newly converted to Christianity and sentence to death in fire those who still have doubts. In this process many properties were confiscated. The courts were working until 1834 A.C and sharing earthy and heavenly position kings and priests created a dark age in history. Half of Spain population was slaughtered in the courts. Also in Portugal newly converted to Christianity were sentenced to variety of penalty to make them, as believed by priests, purified. This era was finished after 30 years wars between Catholics and Protestants in 1648 A.C.. On the other hand, the Crusade was triggered in 1095 and ended in 1270 A.C. the wars were waged by Pops order and in the name of Christ. However, the main goal of the wars was to gain control of treasures of shrines of Jerusalem and to win glory and honor. In their path, catholic army would make sure to torment wherever they found Orthodox, Muslim and Jews.

In 1391A.C. there was a nationwide massacre of non-Christians in Spain (Movahed 2006, pp.496). Another shocking tragedy happened for Christians of Yemen when Zonoas the king of Yemen ordered to place more 20 thousands Christians in tranches and burn them by oil and asphalt (Amid Zanjani, 1991, pp9). Long after, Christians took the power and then it was their turn to take revenge against Jews by genocide or forced migration. Deprivation of civil right was the least sentence for followers of other religions. In 1648, the house of representative in UK enacted a law to permit execution of any sole who does not believe in the Holy Trinity and that Catholics are not allowed to settle in Protestants' territory. The discrimination was not over after death as they were not allowed to be buried in city graves. Cauterizing Muslims prisoners was considered as religious and honorable act. To took too long to recognition of freedom of religion. Article 4 of declaration of prohibition of religious discrimination and inequality of 25 November of 1981 stipulates:

- 1- All states must take effective measures to eliminate religious discrimination and also recognition, implementation and enjoy the benefits of fundamental freedoms from civil, economic, political, social and cultural aspect.
- 2- All states must move toward enactment or termination of laws against religious freedoms and take effective measures in this regard. (Mehrparvar, 1998, pp.324)

Moreover, it is stipulated in article 18 of world declaration of human rights that everyone is entitled to enjoy freedom of thought, conscious, and religion. Freedom for conversion to other religions or beliefs and freedom of expression and faith, and religions ceremonies and education are also included. Similarly, Article 18 of International covenant on civil and political rights says that freedom shall not be limited or deprived from anyone by pretext of different religions or beliefs.

General viewpoint in Islam is to live peacefully by those who do not take military action against Islam. Another distinctive feature between Islam and other societies is women's situation and position. Man and woman are addressed equally and salvation in the other world is both for man and woman believers. Islam banned the barbarian custom of putting girls in grave alive or to sacrifice girls and women before idols.

Islam was a notable improvement in women's position in society. International society took its first step in this regard in 1950s. Nowadays, feministic movement all around the world are fighting to gain what was bestowed to women by Islam. They fight against aggression in family, sexual discrimination, aggression against women and women

traffic. They try to improve women's position and spiritual level and in this regard, women political rights convention 1952, convention to eliminate all discrimination against women 1975 and international contract to stop women traffic 1933 are some steps to name (Amir Arjmand, 2002, pp. 167). By holding several meetings, the UN tries to make states to cooperate in observation of human rights and philanthropic laws, while this movement in all legal and moral aspects was triggered by Islam thousands years ago. While we observe reemergence of xenophobia, neo-nazism, racism, religious and racial intolerance, Islamic codes guarantee rights people of all race and religious.

Rights and social position granted to citizens by Islam is far beyond imagination of all western philosophers (Hojatol Islam Shahmoradi, 2005, pp. 5). The human defined by West ideology is lost in the world and seeks peace in earthly joys. He has no way to believe in God as his thought is based on experimentalism. On the other hand, human in Islam has special superior position in the world superior to all creatures. Imam Ali (p.b.u.h) said human is the master of all creatures and bears specific responsibility in dealing with other humans and creatures.

Emphases on animals' right such as feeding, treating, etc. by Islam make everyone to admire. Human in Islam is the master of the world and blessed with God's sole. Imam Ali's letter to Malek Ashtar Nakhae is brilliant illustration of human right in Islam, "Malek, nurture love of people in your heart and does not deal with them like beast who wants to tear them into pieces as people are of two groups: your brothers and those who have similar creation with you."

Christian scientist and priest, Vitoria believed that all Muslim prisoners must be killed and their wives and children must be taken to slavery (Ziaei Bigdeli, 2001, pp. 138). Political scholar Niccolò Machiavelli (1469-1527 A.C.) in his book "The Prince" advised kings to rule with cruelty and to be remiss in humanistic behaviors; also have no hesitation to take any step to keep their power even committing massacre or acting hypocritically. He also advised them to mix cruelty and tolerance with oppression and cunning. He believed that kings have no obligation to keep their promise, king should be cruel like lion and con like fox and make sure to spread fear among the subjects.

Thomas Hubs (1588-1679 A.C.) compares human with wolf (Movahed 2005, pp.149). On the other hand, justice, good deed, charity, equality, condemnation of negligence of others' rights, altruism, and forgiveness are ordered as obligation not just toward Muslims but regarding every sole in the world. Islam saves human lost in life and shows him the way of salvation in the other world. What makes people to refuse God's invitation is the gross negligence. Nihilism movements have hunted many people all around the world and deprived them from internal peace.

Modern human has lost the goal and sunk in material world. This trend is rooted in negligence of religion and mere reliance on experiment. Poverty is another issue emphasized in Islam. Decreasing wealth difference between north and west has been recently a main area of debate. Many crimes, aggressive policies and problems are rooted in poverty. Unfortunately, globalization failed to help reduction of poverty as we still witness that the poor move toward extreme poverty and wealthy toward more wealth. Although not as the only cause, poverty is the root of many problems in human society. Otherwise, there must be no report of crime in wealthy countries. Islam seriously fights against poverty and emphasizes on solving economic problems and helping others (Baeid Negan, 2005, pp. 68). Poverty is of reasons of security problem and what brings down many governments.

In world economy summit, Daos, Switzerland 2005, the General Secretary of the UN declared that to have peace in the world we need to pay attention to poor countries. Poverty and insecurity are two side of the same coin. Poverty leads all plans and projects launched by government to dead end. Terrorism is one consequence of dire poverty and the shocking fact is that three out six billion population of the world only live by less than US\$2, and for 1.2 billion the figure is less than US\$1. World poverty is extending and consequently increases social and political challenges ahead of peace, development, and democracy, while terrorism, kidnapping, mafias and organized crime are increasing.

Since 1990, number of the poor has increased by 10 million. Fifty-four countries have faced with decrease in income. Not only intensifying aggressive behavior in cities, poverty also affects cost of medication and fighting epidemics. Current international system is ineffectual in dealing with poverty. Donation of debts of poor and under developed countries is one solution. Crises and wars result in poverty as dire poverty has enveloped Africa. Many earn less than US\$1 per day in Africa. International measures to eliminate poverty have been fruitless and many breached their undertaking to donate debts.

By calling Muslims to help others and charity works Islam tries to eliminate poverty. If population of the poor is increasing in a society, there are wealthier people and poor public management in the society to condemn. Calling for having patience, peaceful relation and observation of equality is common feature of all divine religions. Senior citizens are another group in society emphasized by Islam. From Islamic standpoint, Muslim and non-Muslim are entitled to have decent life in society. The Holy Prophet (p.b.u.h.) said: one who hears a man's call for help and does nothing is not a Muslim. Islam orders to help others whether Muslim or non-Muslim.

Conclusion

Reviewing the history and taking into account prophets' orders and courses, common message among them is the message of peace, friendship, equality, and sympathy. Along with promoting theism, all religions emphasize on high position of human as a world citizen. For hundreds of human rights convention and even slightest improvement in our behavior at international level, we have believers of Gods, pacifism and altruisms to thank and many who invited people to welfare, happiness and prosperity by their act and behaviour. In Islam, two responsibilities are undertaken by believers, one is responsibility toward God and another is responsibility toward other people whether Muslim or non-

Muslim within the borders of conscious. Altruism behaviour of Muslim worriers through defensive wars was one illustration of the moral renaissance. Emphasize on forgiving criminal or waiving claims for God's sake is an outstanding honor of Islam. In addition, jurisprudence system in Islam helps religious orders to evolve along with evolution of international society. Humanistic and spiritual values of Islamic have the merit to be taken and global values for international society. This is the glory destination desired by God, and sure will happen.

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