



Q 48:18. *Allah was well-pleased with the believers when they swore fealty to you under the tree; and He knew what was in their hearts, so He sent down Tranquility upon them, and rewarded them with a near victory.*
(Muḥammad ‘Abd al-Qādir ‘Abd Allāh)

Tirmidhī. *Sunan*.

Yahya, Harun. *The Miracle of the Human Creation*. Trans. Ron Evans. New Delhi: Goodword Books, 2003.

Zabīdī. *Tāj*.

See also: BIRTH; BLOOD; BODY; BONES; THE QUR’ĀN AND SCIENCE; REVELATION; RESURRECTION.

MUZAFFAR IQBAL

Allah, Most High

See first entry in this volume

ALLIANCE AND TREATY

The article comprises the following sections: i. Definitions; ii. Importance of Upholding Agreements; iii. Prophetic Treaties with Non-Muslims; iv. Establishing Written Contracts; v. Bibliography.

Definitions

General terms for alliances, treaties and contracts

The Qur’ānic terms that denote an alliance, treaty, and contract are *mūthāq* (occurring 25 times), *‘aqd* (pl. *‘uqūd* used once for contracts in Q 5:1; derived word *‘uqda* used twice specifically for marriage contracts), *ḥilf* (various forms of its verb appearing twelve times as to swear or take an oath, and the noun *ḥallāf*, oath-taker, appearing once in Q 68:10), *yamīn* (while none of its 24 occurrences in the singular form refer to oaths, promises, bonds, or treaties, many of its 41 occurrences in the plural, *aymān*, do), *wa‘d* (occurring

15 times), *‘ahd* (31 times), and *dhimma* (twice).

The word *mūthāq* is derived from the root *w-th-q*, which originally has the meaning of “bond” (Q 5:7) and its corollary, “confidence” (Q 12:66; Ibn Manzūr, *sub w-th-q*). In its Qur’ānic usage, it often refers to Allah’s covenant with humanity to believe and worship Him alone, and to follow His Messengers (Q 2:63; 7:172-173; 33:7-8) (for further discussion of *mūthāq*, see COVENANT).

The word *‘aqd* is derived from the root *‘-q-d*, which means to tie a knot (*‘uqda*, as in Q 20:27, *loosen the knot from my tongue*; pl. *‘uqad*, as in Q 113:4, *who blow on knots*) or “bond”, and by extension to enter into a binding agreement (Q 5:1). Allah refers to the marriage contract as the “tie of marriage” (*‘uqdat al-nikāh*) (Q 2:235 and 237; see more on marriage below). When the word *‘aqd* is used along with other words for promise, such as *‘ahd* or *yamīn*, it implies the “strong bond” created through the treaty (Ibn Manzūr, *sub ‘-q-d*; see Q 4:33 and 5:89).

Al-Ālūsī (d. 1270/1854) states that the pre-Islamic Arabs (see JĀHILIYYA) often instituted treaties through symbolic acts, which later came to refer to the treaties themselves. For instance, two persons or tribes would sometimes become allied through the taking of bilateral compacts that made each an ally (*ḥalīf*, pl. *aḥlāf*) of the other. Later, the word *ḥilf* came to be used for allegiances regardless of the ritual involved. Oaths might also be instituted through other symbolic acts, for instance, placing one’s right hand (*yamīn*) on another’s, such that the word *yamīn* (pl. *aymān*) also came to be used for oaths and covenants: *those with whom you have made solemn covenants* (*‘aqadat*