

The comparison of foreign policies during the era of Prophethood (peace be upon him) and the current foreign policies of Muslim countries

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Abstract

The principles of Foreign Affairs provided by the Prophet for the welfare of humanity are universal for all times and ages. These principles were based on solid fundamental of ideology and doctrine and not on any ethnic, regional. Political or any other such application. The prophet united the humanity on the principle of equality and justice where all were equal and answerable to the law. The strategies adopted by the prophet for eliminating all kinds of international bigotries are role model for all of us. The prophet provided separate international laws for peace and war. Moreover he wrote latter to various kings of his time. He send them gifts as token of love and respect. Prophet (SAW) thought the respect for the ambassador of kings and he forbids the killing of the ambassadors of a fake and false prophet like mussailima kazzab.

Keywords: *Ambassadors, ethnic, doctrine, killing*

Introduction

The Holy Prophet (PBUH) gave us the basic rules and regulations of international relations for the well-being of humanity, which are applicable even today, as the Prophet (PBUH) implemented these principles and regulations. He said in the society - The Holy Prophet (PBUH) did not base international relations on linguistic, geographical unity, regionalism or ethnicity, but on faith and ideology. In the system given by the Prophet (peace be upon him), no one is superior to anyone else and this is the first reality of the universe on the basis of which the international system can be established even today.

The Holy Prophet (PBUH) took many measures to remove international animosity in his era, which are undoubtedly a beacon for the entire world of humanity - He (PBUH) made separate international laws for both the state of war and peace. Give principles and also write letters to kings, kings and chief tribes for the propagation of Islam. (PBUH) taught respect for the messengers

of kings and forbade the killing of messengers sent by enemies and false prophets like Musailma Kazab.

The Holy Prophet (PBUH) also considered the international slogans of the nations - while he (PBUH) has rejected many of the rituals of Jahiliyya and the international customs and interactions of that time, there he accepted some things in whole or in part. He (peace be upon him) also made many agreements with other nations in defence and military matters and introduced many new laws in the laws of war based on ethics - such as no blood will be killed at night, women, the elderly. Children, innocent people will not be killed, trees will not be cut down, animals will not be killed - there are many issues that the Holy Prophet (PBUH) has adopted at the international level.

Madinah State and International Relations:

As a result of the 13-year struggle of the Makki era, the first Islamic state came into existence in Madinah, in which the exemplary governance of the Prophet (peace be upon him) made Yathrib the best Islamic welfare state in the world, scattered internally and externally. changed to.

The State of Madinah's foreign affairs policy was based on the universal rules and principles that any orderly and civilized state could have - the State of Madinah provided the theoretical and practical basis for foreign affairs and relations with other countries. After which the Muslim international law came into being and its effects on other nations as well - the Holy Prophet (PBUH) established his style of governance and the foreign policy of the State of Madinah, a practical model for the Islamic world. He said that what will be the nature of relations of the Islamic state with other states. The basic guidance of international relations is also found in the Holy Qur'an and under these Qur'anic principles, the Holy Prophet (PBUH) established relations with other states and explained and interpreted the principles of the Holy Qur'an through his actions and Sunnah. He is describing some verses of the Holy Qur'an which are directly related to foreign relations.

1: Honouring the Covenant:

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ . بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ .¹

"And fulfill the covenant of Allah when you make a covenant, and do not break your oaths after you have made them, even though you have made Allah your guarantor; indeed, Allah is well aware of what you do."

فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ²

"So as long as they remain steadfast with you (on the covenant), you remain steadfast with them - verily, Allah loves the pious." -

Honesty:-

لَا تَتَّخِذُوا الْإِيمَانَ دَخَلًا بَيْنَكُمْ³

"Do not make your oaths a means of deception among yourselves" -

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Justice and fairness:-

“وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدَدْتُمْ عَنْ الْمَسْجِدِ الْحَرَامِ اَنْ تَعْتَدُوْا وَاَنْ تَعَاوَنُوْا عَلَي الْبِرِّ وَالْتَقَوِي ”⁴

"And do not let the enmity of any people (that they prevented you from the Sacred Mosque (i.e. attendance at the Ka'ba)) incite you to abuse (them) and to (deeds of) righteousness and piety.") but help each other".

Pacifism:-

“وَ اِنْ جَنَحُوا لِلسَّلَامِ فَاِجْتَنِحْ لَهُمْ وَ تَوَكَّلْ عَلَي اللّٰهِ اِنَّهُ هُوَ السَّمِيعُ الْعَلِيْمُ ”⁵

"And if they (the disbelievers) incline to peace, then incline to it and put your trust in Allah - verily, He is the All-Hearer, the All-Knower."

Establishment of Tolerance:-

“وَلَا تُفْسِدُوْا فِي الْاَرْضِ بَعْدَ اِصْلَاحِهَا”⁶

"And do not incite mischief in the earth after it has become corrected.

Promotion of peace:-

“وَ قَاتِلُوْهُمْ حَتّٰى لَا تُوْجَدُوْا فِتْنَةً وَّ يَكُوْنَ الدِّيْنُ لِلّٰهِ فَاِنْ اَنْتَهُمْ اَفْسَادًا عَدُوًّا اِنِ الظَّالِمِيْنَ ”⁷

"And keep fighting them until there is no temptation left and the religion (that is, the system of life and servitude in practice) is submitted to Allah, then if they desist, then it is not permissible to abuse anyone except the wrongdoers.

Support of the victim:-

“وَمَا لَكُمْ لَا تُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ وَالتَّسْتَضْعَفِيْنَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ ”⁸

"And what has become of you (Muslims) that you do not fight in the way of Allah (for the freedom of the oppressed) even though the weak, oppressed and oppressed men, women and children (weary of oppression and oppression) fight for their freedom called.

The Holy Prophet (PBUH) formulated the foreign policy of the state of Madinah in the light of the same Quranic teachings, which contains the best guidance for today's Muslim countries. can formulate foreign policy.

(1) In the light of the International Law of War:-

Humans have always wanted to end war among humans, but it is a Muslim and proven fact that war has always been a social reality among humans and the bloody world wars of the last century have sealed it. have done - that is why Ibn Khaldun said:

"War is in the nature of man, no nation or generation has been free from it".⁹

In the era of the Prophet (peace be upon him), when the state of Madinah was founded and the integrity of this state was threatened, Muslims were also allowed to take up swords in the Holy Qur'an and thus the series of wars began - this is a matter of surprise to the world today. I put that the laws of war that are being determined by international organizations today on humanitarian grounds They were given by the Holy Prophet (PBUH) to his

Ummah 14 centuries ago - A comparative study of Muslim and non-Muslim international law shows that the importance of human values and sanctity in Muslim law is unmatched by any other. The system is not found in the law - The Holy Prophet (PBUH) also gave a code of conduct for war that the enemy should not be attacked at night but should be waited for morning so that non-combatant people, women, old people, Patients and children should not be disturbed suddenly and should not be disturbed.

It is narrated in Sahih Bukhari and Sahih Muslim that Hazrat Anas (RA) said:

*"The Messenger of Allah reached the place of Khaibar at night - so it was his custom that when he reached a place at night, he would not attack those people until morning."*¹⁰

The Holy Prophet (PBUH) forbade killing the women and children of the enemy as well, as the blessed hadith says:

Yes, it has been clarified that this order is for children, women or old people who are not combatants and if it is proved that they are also combatants, action will be taken against them.

In the laws of Jihad given by Holy Prophet (PBUH), the Holy Prophet (PBUH) also forbade the killing of the people on duty during the war.

Imam Ahmad bin Hanbal, Imam Abu Dawud, Imam Nasa'i, Imam Ibn Majah and Imam Hakim narrated a hadith from Rabah bin Rabi' (may Allah be pleased with him). They say:

"We were with the Holy Prophet (peace be upon him) in one of the expeditions when he (peace be upon him) saw that many people were gathered near something - he (peace be upon him) sent a man to see what the people were about. He came to a slain woman and said: This woman did not fight. Hazrat Rabah (RA) narrates that the commander of the next squad was Hazrat Khalid bin Waleed, so he (PBUH) He sent a man and said: Say to Khalid: Do not kill the women (of the polytheists) and those who serve the people.

Another hadith says:

*"Never kill children and servants"*¹¹

One of the things that Islam has strongly emphasized in the state of war is the observance of the covenant, that is why, especially during the war, it has been emphasized that no matter how much the enemy commits infidelity, it is never permissible for Muslims to act before they are informed. advance towards them or rush upon them without informing them of the breaking of the covenant. Rather, even in spite of their breach of covenant, it has been declared necessary for the Muslims to first announce the end of the covenant in clear and unequivocal terms, then They can then take combat action.

God says:

”وَإِذَا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَأَنْذِرْهُمْ عَلَيْهِمْ سَوَاطِرَ أَلْفِ اللَّهِ لَا يُحِبُّ الْخَائِبِينَ”¹²

"And if you fear treachery from a people, throw their pledge to them on the basis of equality - verily, Allah does not like the treacherous."

In the light of the above arguments, it becomes very clear that the law

of Islam is the guarantor of peace and well-being for other nations as well - al-Mukhtasar! That if humanity wants to take a step towards the path of salvation even today, it will have to adopt the wrong ways of the Holy Prophet (PBUH).

Immediately after the migration, he (PBUH) started making treaties with various Arab tribes and other nations.

These agreements clarify the foreign policy of the Holy Prophet (PBUH):

For foreign policy, the Holy Prophet (PBUH) established public peace and international unity as the basis - the foreign policy of the Islamic state is not based on geographical expansion and war and conflict - if it were, then the peace agreement at the place of Hudaibiyah. It cannot be said that at that time the Muslims were less powerful and were afraid of the power of the non-Muslims, because the Companions (may Allah be pleased with them) had sworn to sacrifice their lives, but Hadi Kunin ((ﷺ) considered it best to make peace by accepting all the conditions of the non-Muslims. It is considered a major strategy in the foreign policy of the Prophet (PBUH) that in Madinah when he (PBUH) formed a joint state with the Jews in the form of the "Covenant of Madinah" on which the Jews As a consequence of breaking the agreement, the three tribes of the Jews Banu Qainqaa, Banu Nazir and Banu Quraiza were exiled from Madinah - after that they made Khyber as the center and started preparations for war against the Muslims. Muslims began to see this decisive battle with the Jews. On this, before the battle of Khyber, the Messenger of Allah (peace and blessings of Allah be upon him) made the "Treaty of Hudaibiyah" with the Quraish of Makkah and silenced this front, and immediately after that he arranged to attack Khyber and deal with the Jews, which is a war. And it is a masterpiece of diplomatic wisdom.

Abbas Mahmud al-Aqqad al-Masri writes about the amazing political insight and foreign policy of the Holy Prophet (PBUH) in his book "Muhammad (PBUH)" under the Peace of Hudaibiyah:

After this agreement, the Holy Prophet (PBUH) was somewhat satisfied by the Quraysh and he (PBUH) turned his attention to the Jews of Khyber. Apart from this, Prophet Muhammad (peace be upon him) also addressed letters of invitation to the heads of foreign countries and began to pay more attention to the work of preaching Islam.

When this verse of the Holy Quran was revealed on the occasion of Peace of Hudaibiyah "إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا" So many Muslims did not understand their meaning and wondered what kind of victory this was, but in a short period of two years, they witnessed the victory with their own eyes and then they realized that sometimes A war can be won through mere talk and political understanding - the Peace of Hudaibiyah can be called an unparalleled and unforgettable masterpiece of the amazing political insight of the Holy Prophet.¹³

The Holy Prophet (PBUH) did not let the ummah show weakness in

accepting the challenge, despite the equality and tolerance at the international level, if it came from somewhere, he encouraged them to accept the challenge and face it in a timely manner.

The principle of foreign policy of Islam is to continue the peaceful struggle for a dignified life - if any miscreant stands in the way, action should be taken against him to the extent necessary - this is why That he (peace be upon him) made treaties of friendship with various nations - respected the neutrality of those nations who preferred to remain neutral - for the purpose of Peace of Hudaibiyah is a reflection of the best foreign policy of the Holy Prophet (PBUH) and today's Muslims. There is also a model process for the rulers of the countries.

Letters of the Holy Prophet (PBUH): Names of Kings of Time.

After the establishment of the Islamic state in Medina, he (peace be upon him) wrote letters of invitation to the notable rulers of the civilized world at that time - what was said to them was an invitation to accept the servitude of Allah - in this the concept of Arab rule. It was made very clear to the addressees that if they accepted the invitation, they would be able to become part of the Muslim Ummah with equal rights.

Prophethood and Messengership of you (peace be upon you) is universal - under the mission of this universal prophethood, you (peace be upon you) sent hundreds of letters so that the universal message of Islam reaches all corners of the world - the addressees of these letters are different. Various people were included - some of these letters are the names of the great and formidable kings of this era, in which there were polytheists besides the people of the book, some letters are the names of regional kings, kings and chiefs of tribes in Arabia, and some of the letters are (PBUH) also wrote to the Noble Companions (RA), Muslim elders and generals - here we aim to review only a few of the letters that were written to the kings of various states.

On his return from the Peace of Hudaibiyah, he (PBUH) intended to send letters of invitation to the kings in the month of Dhu al-Hijjah 6 AH, as is stated in "Taqbat Ibn Sa'd" that after the Peace of Hudaibiyah, he (PBUH) invited 6 famous rulers of the world. Naam Tablighi sent letters and affixed his stamp on them as signature.¹⁴

The names of 6 famous rulers of the world are:

- (1) Nama Mubarak Bana M Najashi Shah Abyssinia.
- (2) Nama Mubarak in behalf of Kisra Shah Fars.
- (3) Nama Mubarak named Muqoqs, the Coptic king of Egypt.
- (4) Nama Mubarak on behalf of Heracles Caesar Rome.
- (5) Nama Mubarak on behalf of Munzar bin Sawi, Ruler of Bahrain.
- (6) Nama Mubarak in the name of Hakim bin Abi Shamar Ghasani

Hakim of Damascus.

Commenting on these letters, Syed Sulaiman Nadwi, a researcher of the Prophet's (PBUH) biography, writes:

Among the people addressed in the letters of the Prophet (peace be

upon him), there are people belonging to 4 different religions:

1. The pagan Arabs
2. Christians
3. Jews
4. Zoroastrian (Magi)

In the letters that you (peace be upon you) wrote to Heracles and Muqaqs, you (peace be upon you) wrote "Abdullah" (servant of God) with the characteristic of your name, which refutes the faith of the addressee in a very subtle way. That the Prophets and Messengers are not the children of God, but the creatures - the Nama Mubarak sent to the names of Khusr and Parvez of Persia, the belief of monotheism was particularly highlighted in it because the belief of two Gods existed in Persia, followed by Islam. Being a universal religion and being sent to all nations was expressed in clear words.

- In the letter to the Jews, he confirmed his prophethood by handing over the Torah, and in the holy book of the polytheists of the Arabs, he emphasized on the monotheism of God and prevented them from worshipping other than God.

Caesar Rome (who was a Christian by religion) reviewed the circumstances after his (PBUH) invitation letter and acknowledged his (PBUH) prophethood and prophethood, but did not accept Islam. xvi

In the same way, Aziz Misr al-Maqwaqs (who was a Christian) accepted the prophethood and prophethood of him (peace be upon him), but he did not enter the circle of Islam.¹⁵

In the light of these letters of the Holy Prophet (PBUH), Muslim countries can formulate their foreign policy, and in the light of these letters, the invitation message of Islam can be presented in a good way at the global level.

Foreign relations with other kingdoms and nations during the Prophet's (PBUH) era:

In the modern world, the foundation of international relations and the formation of its rules and regulations took place only a short time ago, but the fact is that the basic rules and regulations of international relations were established by Islam 1400 years ago for the well-being of humanity. The system of international relations of Islam has a prominent and distinguished position with concrete facts, centuries of experience and practical achievements instead of verbal accumulation - Prophet Muhammad (peace be upon him) along with other nations of his time who The system of relations continued till today is a torch for the whole world. Which if compared with the modern international rules and regulations by taking off the lens of prejudice, then without a doubt, the rules and regulations of Islam are seen as a beacon for the whole world of humanity - Prophet Muhammad (pbuh) for the establishment of relations in the era of the Prophet (peace be upon him). Karim (peace be upon him) to the sultans and princes. Wrote letters in which the religion of Islam was preached - At that time, the status of tribes was also like a country, and small

governments were established within them, which considered themselves to be independent governments and equal to the empire. Relations with the tribes were also developed.

The names of the tribes and states with which you (PBUH) maintained foreign relations are as follows:

- (1) Foreign relations with the state of Medina and Abyssinia.
- (2) Foreign relations with the state of Medina and the Ahabish tribes.
- (3) State of Medina and foreign relations with Jews.
- (4) Foreign relations with the State of Medina and Egypt.
- (5) Foreign relations with the state of Medina and the Byzantine Empire.
- (6) Foreign relations with the state of Medina and Persia.
- (7) Foreign relations with the state of Madinah and Taif.
- (8) Foreign relations with the state of Medina and Oman.
- (9) Foreign relations with the state of Medina and China.
- (10) Foreign relations with the state of Medina and Quraish.

The details of foreign relations with all these states can be found in the biographies.

Briefly, if the foreign policy of the era of the Prophet (peace be upon him) is analyzed, the foreign policy of the era of the Prophet (peace be upon him) can be divided into 4 parts.

1. The first part of the foreign policy is from the migration to the beginning of the wars, in which he (PBUH) established foreign relations with the nations settled in Medina after the migration and compiled a historical document for it, which is known as the Model of Medina. Due to which the society of Madinah became a calm and peaceful society.

2. The second part of the foreign policy is from the wars to the peace of Hdaybiyah. Madinah remained peaceful for a while, but the nations who loved the leadership considered it a challenge for themselves and started public and secret conspiracies against the Muslims, due to which the Muslims Self defense became necessary and almost 6 years passed in wars.

(3) The third part of the foreign policy is from the Peace of Hdaybiyah to the Conquest of Mecca. and sent his ambassadors to the royal palaces with a diplomatic message, the purpose of which was not to conquer them and enslave them, but he (PBUH) said that whoever accepts this religion, he will be retained in office - Most of some nations and countries respected and respected your (PBUH) diplomats - while some others considered it a sharing of power and expressed hatred.

(4) The fourth part of the foreign policy is from the conquest of Makkah to Wasal Mubarak. During this time, the nations of the world were so affected by your (PBUH) foreign policy that a series of delegations and agreements began and so many delegations came in this whole year that this year Became known as ``Aam al-Afoud''

The foreign policy of the Holy Prophet (PBUH) is a model practice for today's Muslim rulers - Even today, if the foreign principles given by the Holy

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Prophet (PBUH) are applied in their foreign policy, the Muslim countries will have far-reaching results.

Foreign Policy of Pakistan or Muslim Countries:

Pakistan's foreign policy and regional politics have not recovered from the events and their implications of the last century. The axis of Pakistan's geographical strategy has been India and Kashmir since the beginning. We have presented ourselves to the world as a religious state. This policy gave rise to innumerable problems that both the state and the people had to face. Pakistan has not been able to establish cordial relations with its neighboring countries like Afghanistan, India, Iran and even Bangladesh.

All the energies and resources of Pakistan have been diverted to these regional disputes. Even after 70 years, the state of Pakistan has not been able to provide its people with quality education, better health facilities and even clean drinking water. Due to the illegal actions of the Indian government in Occupied Kashmir, the true face of Modi has come before the world. Contrary to the resolutions of the United Nations, Modi has put Pakistan in a difficult situation by including Occupied Kashmir under the jurisdiction of India. We have not yet been able to show any kind of reaction to the cutting of our aorta. Pakistan's regional politics and geo-strategy have also seriously damaged Pakistan's internal politics. The people of Pakistan have been deprived of their democratic and basic human rights. We have to make revolutionary changes in our policies like Ethiopia to take our country Pakistan on the path of development and to gain respectable position in the world as a democratic country.

Conclusions and summary:-

Regarding the foreign policy in the light of the Prophet's (PBUH) biography, it is clear from the arguments that the basis of international relations of Muslims is peace because Islam has given priority to peace over war. It is also pointed out that all matters of the Islamic government should be settled on the basic principles of peace and peace with other nations - there should not be any intensity, extremism and aggressive ambitions, but at the same time this It should be kept in mind that the international policy should not be weak and cowardly because it is also important to protect one's rights on an equal level while establishing relations with non-nations. But if the enemy does not obey the language of peace, then the order of Jihad in the way of Allah is clear to us from the Qur'an and the good deeds of the Holy Prophet (peace be upon him). That the Islamic State should keep in mind the Qur'anic principles and the good deeds of the Holy Prophet while formulating its foreign policy so that the Islamic State can play a key role in establishing the world peace as well as determining the evolutionary process.



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