

Guiding Principles in Global Affairs: The Foreign Policy Wisdom of the Prophet Muhammad (SAW)

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Abstract

In this research article, we aim to illuminate the prominent aspects of the foreign policy practiced by the Holy Prophet Muhammad (SAW). Presently, many countries base their foreign policy on self-interest, cunning tactics, and deceit. However, this paper endeavors to showcase the international dimension of the Prophet's wise diplomacy, revealing how he handled his staunch adversaries with gentleness and patience even in the most critical circumstances. On the international stage, the Holy Prophet Muhammad (SAW) forged treaties with other nations and dispatched envoys to the states of his time. We strive to demonstrate how the Prophet adhered to international ethics in their true essence, even in an era when concepts of civilization and morality were nascent. This study refutes the notion prevalent in contemporary foreign policy that "Truth is good, but for others," as Islam champions the belief that truth is universally beneficial, prohibiting the utterance of falsehood under any circumstances. It is this virtue that earned the Holy Prophet the title "a man of his word." Furthermore, this study underscores the valuable lessons that modern states can glean from the Islamic principles of foreign policy exemplified by the Prophet Muhammad (SAW).

Keywords: Foreign policy, Treaties, Diplomat, Duplicity, Mean tricks, International ethics

Introduction:

Aristotle says that man is a social animal, he cannot live alone. Similarly states also establish relations with one another because no state can avoid its involvement in the international brotherhood. Such involvement should be based on some principles. Foreign Policy reflects these principles and objectives of a state. Today the most important principle of foreign policy is national interest. So the states frame their foreign policy in such a way that they may protect their national interest easily. It is said that a state without a foreign policy is just like a ship without radar which runs aimlessly without any specific destination.

Prof. F.S. Northedge says that foreign policy implies “The use of political influence in order to induce other states to exercise their law making power in a manner desired by the state concerned. It is an interaction between forces originating outside the country’s borders and those working with them”¹ Prof. Joseph Frankel says that “Foreign Policy consists of decisions and actions which involve to some appreciable extent relations between one state and others”² Hugh Gibson defines Foreign Policy as “A well rounded comprehensive plan based on knowledge and experience for conducting the business of government with the rest of the world.”³

According to Padelford and Linclon, “A state’s foreign policy is the totality of its dealings with the external environment. Foreign Policy is more than a collection of official documents, formal records of actions and public statements. A foreign Policy can be simple and succinct or it may be complicated and imprecise. Foreign Policy is the overall result of the process by which a state translates its broadly conceived goals and interests into specific courses of action in order to achieve its objectives and preserve its interests.”⁴

God has gifted each state with different natural resources. If one state has vast petroleum reservoirs there might be shortage of agricultural products. So there is no region in the world which can claim self-sufficiency in all spheres of life. This is because nature wants that the human beings must be dependent upon each other. Population is an important element of a state and the relations between the states are in fact relations between the people. These relations are managed through foreign policy. Foreign policy protects the interests of a state. It is made to maintain the integrity and solidarity of a country and also to dignify the national prestige of a state. Through foreign policy, states promote their economy as well as defense.

Objectives

While dealing with the family of nation, each state wants to get its objectives positively. Each state frames out its foreign policy by keeping in view of its national interests. There are many factors which affect the foreign policy of a state, such as religion, ideologies, social and economic conditions, culture and civilization, international and regional geo political situation. “The main objectives which the foreign policy of a country seeks to achieve are as under, Firstly, it seeks to protect the territorial integrity of the country and protect the interests of its citizens, both within and outside the country. Generally for this purpose, states prefer to follow the policy of status quo. If a state pursues a policy which seeks to upset the status quo it is branded as revisionist and arouses suspicion for the other members of international community. It has to protect the interests of its citizens both inside and outside the state for the maintenance of its prestige. Secondly, the objective of foreign policy is to maintain links with other members of international community and adoption of policy of conflict or cooperation towards them with a view to promote its interests. It is well known that India has deliberately avoided exchange of diplomatic relations with Israel so that its relations with the Arab countries do not get strained, primarily because of close trade relations with the Arab countries. Thirdly, the foreign policy of a country seeks to promote further its national interests.

The primary interest of each state is self-preservation, security and well-being of its citizens. Often the interests of various states come in clash and the states have to protect their interest bearing in mind this factor. Fourthly, the foreign policy aims at promotion of the economic interest of the country. As the status of the states in international arena is largely determined by its economic status, the state try to pursue a foreign policy which can contribute to their economic property and enable it in turn to play a more effective role in international politics. Most of the treaties and agreements concluded by the states with other members of the international community are essentially designed to protect and promote the economic interest of these states. The importance of this factor is evident from the fact that India opted to keep out two power blocs, which had come into existence on when she gained independence, and adopted policy of non-alignment chiefly because she was keen to concentrate on her economic development. Further, she hoped to get every possible help and assistance from both the super powers to accelerate the process of economic development. Similarly U.S.A. and China were obliged to patch up their differences, despite their ideological differences, due to economic considerations. Finally, the foreign policy aims at enhancement of the influence of the state either by expanding its area of influence or reducing the other states to the position of dependency. The

policy of United States and Soviet Union in the post World War II period have been largely motivated by these considerations.”⁵

Principles of Muslim Foreign Policy

As Islam is a complete code of life so it also guides its followers how to deal with other states at international level. In this regard Islam acts upon the policy of “live and let others live.” The foreign politics of the Holy Prophet (SAW) was not based on the principle of geo politics rather it was universal in nature. If Islam accepted this principle it would remained only in the Arab peninsula. The message of Christ was only for the offspring of Israel but the Holy Prophet (SAW) was sent to the whole human beings. So the message of Islam is universal in nature. The basic principles of Muslims foreign policy as given by Quran and Sunnah and described by the Muslim jurists are;

Peace and Security

Islam is a word of Arabic language and it means peace and security. Because Islam is a religion of peace, affection, love and co-operation so the basic principles of Muslim’s foreign policy is to maintain peace and security all around. The basic principle of an Islamic country, while maintaining its relations with other states is ‘peace with all and war against none’ and ‘friend ship towards all and enmity against none.’ The holy teachings of Islam do not allow anybody to wage aggressive wars. Islam allows its followers to pick up weapon as the last solution of the problem.

The Holy Quran says;

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ - 2:190

“Fight in the way of Allah with those who fight against you, but begin not hostilities. Lo! Allah loveth not aggressors.”⁶

If we carefully analyze the history of Islam we will find that the Holy prophet (SAW) and his companions waged war only when they were wrongly persecuted or driven out from their mother lands. Quran narrates this fact as under; “Sanction is given unto those who fight because they have been wronged; and Allah is indeed able to give them victory.”⁷ No doubt that like other religions or ideologies, Islam also wants its propagation and wishes to bring in its fold as many people as possible but this target would be achieved through peaceful means. Islam does not allow war even for its preaching or propagation. According to Quran;

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ - 2:256

“There is no compulsion in religion.....”⁸ Quran says to the disbelievers through the voice of the Holy Prophet, “Unto you your religion and unto me my religion.”⁹

Brotherhood and Fraternity

As all the human beings have the same parentage. Being the sons and daughters of Adam and Eve they have equal rights and duties. Having the common ancestry, all the human beings are just like brothers and sisters so they should live accordingly. The Quran brings this fact in the following verses! I. “O Mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! The noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is knower, aware.”¹⁰ 2.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا - 4:I

“O Mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women.....”¹¹ 3. And He it is Who hath produced you from a single being and (hath given you) a habitation and a repository.....¹²

From the above mentioned verses, we come to know that all the human beings have common ancestry, so being children of the same parents (Adam and Eve), have equal rights. Islam favors such kind of universal brotherhood and fraternity not only for individuals but for the nations at large. More over the human beings are not only brothers and sisters but also equal to each other. Islam does not accept any kind of discrimination of language, cast, color and creed. Everybody is equal in the eyes of law. So the promotion of universal brotherhood and fraternity among the nations is one of the fundamental principles of the foreign policy of an Islamic state. In the last sermon of the Holy Prophet (SAW), at the occasion of farewell pilgrimage, he announced that “All human beings are sons of Adam and Adam was created out of clay. No white one has superiority over a black one nor an Arab over a non-Arab. All are equal and in the sight of Allah he is best one who is most excellent in conduct.”¹³ It is evident from the above discussion that the equality among the human beings without any discrimination is the most wanted principle of the foreign policy of an Islamic state.

Justice and Equity

One of the fundamental objectives of the foreign policy of an Islamic state is to provide justice to its people. Quran says: "Lo! Allah enjoineeth justice and kindness, and giving to kinsfolk, and forbiddeth lewdness and abomination and wickedness. He exhorteth you in order that ye may take heed." 14 Dispensation of fair play and justice among all human beings should be ensured without any fear or favour. The Quran narrates this principle as under; "O ye who believe! Be ye staunch in justice, witnesses for Allah, even though it be against yourselves or your parents or your kindred whether (the case be of) a rich man or a poor man, for Allah is nearer unto both (than ye are). So follow not passion lest ye lapse (from truth) and if ye lapse or fall away, then lo! Allah is ever informed of what ye do." 15 These rules of equity and fair play would not only apply on individuals but also on relations between the states. So these principles should be kept in mind while establishing relations with other states. In this regard Quran says;

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُواۗ اعْدِلُواۗ هُوَ أَقْرَبُ لِلتَّقْوَىٰ
وَاتَّقُوا اللَّهَۗ إِنَّ اللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ - 5:8

"Ye who believe! Be steadfast witness for Allah in equity, and let not hatred of any people seduce you that ye deal not justly. Deal justly, that is nearer to your duty, observe your duty to Allah. Lo! Allah is informed of what ye do." 16 So Islam orders to do justice while establishing foreign relations and enmity or hatred is not a valid reason for an Islamic state to deal unjustly with hostile states or its people.

International cooperation

One of the fundamental principles of an Islamic state towards other states is to cooperate for good, fair play, justice, peace and righteousness and not to cooperate in the matter of sin, enmity, hatred or transgression. The Holy Quran says;

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَجْلِسُواۥ فِي الشُّعَائِرِۙ وَاللَّهِ لَا تَجْلِسُ فِي الشُّعَائِرِۙ وَاللَّهِ لَا تَجْلِسُ فِي الشُّعَائِرِۙ وَلَا الْقَلَابِدِۙ وَلَا الْأَيْمَنِۙ الْبَيْتِ الْحَرَامِۙ يَتَّبِعُونَ فَضْلًا مِّن رَّبِّهِمْ وَيَرْضَوْنَآءَ وَإِذَا حَلَلْتُمْ فَاصْطَادُواۗ وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُواۗ وَتَعَاوَنُواۥ عَلَى الْبِرِّۙ وَالتَّقْوَىٰۙ وَلَا تَعَاوَنُواۥ عَلَى الْإِثْمِ وَالْعُدْوَانِۙ وَاتَّقُوا اللَّهَۗ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ - 5:2

".....help ye one another unto righteousness and pious duty. Help not one another unto sin and transgression but keep your duty to Allah. Lo! Allah is severe in punishment." 17 This principle does not only apply to the dealings of individuals but

also to the relations on international level. While acting upon this principle, the Islamic state is duty bound to extend its cooperation to all the states and individuals who are working for peace, security, welfare and betterment of people and who are fighting against terrorism, extremism, ignorance, poverty, injustice, evil and disease. And no cooperation would be given to those who are tyrants, usurpers, violators of law and order, persecutors of the rights of minorities, disturbers of peace and security, violators of human rights and the killers of innocent people of weak and poor nations.

Mr. Muhammad Sharif Ch. Author of “Islamic Jihad” has quoted the comparison of Islamic concept of international relations with that of the other civilized states of the world. This comparison is made by the renowned Muslim scholar Dr. Muhamad Hmeed Ullah as under; “The basic principle of the system of international relations in Islam, in the words of jurists, is that “the Muslims and non-Muslims are equal (sawa) in respect of the sufferings of this world.” In ancient times, the Greeks, for instance, had the conception that there was an International Law which regulated the relations amongst only the Greek city states; as for the Barbarians, i.e., non- Greeks, nature had intended them, as was said by Aristotle, to be the slaves of the Greeks. Therefore it was an arbitrary conduct, and no law, which was the rule with the notion of untouchability rendered the fate of the defeated still more precarious. The romans recognised a few rights in respect of foreign friends, yet for the rest of the world there was nothing but discretion and arbitrary rule, changing with the whims and fancies of individual commanders and ages. The Jewish law asserted that God had ordained the extermination of the Amalecites (‘Amaliqah, Arab inhabitants of Palestine) and that the rest of the world might be allowed to live on payment of tribute to and as servants of the Jews. Until 1856 the Westerners reserved the application of International law to Christian people; and since then they have made a distinction between the civilised and non-civilised peoples, the later having still no rights. In the history of International Law, Muslims have been the first and so far also the only to admit the right of foreigners without any discrimination or reserve both during war and peace.”¹⁸

Foreign Policy of the State of Madina

The foreign policy designed by the Prophet Muhammad (SAW) was not based upon the principle of regional politics rather it was universal in nature. If Islam would have accepted the principle of regional politics it might remained only in the Arab peninsula. Due to this broad mindedness of the state of Madina, Islam penetrated rapidly to each corner of the world. These principles are practicable for all the nations of the world even today but there should be no prejudice while

implementing. The message of Jesus (AS) was only for the children of Israel but Muhammad (SAW) was sent for the whole mankind.

Before the advent of Islam the world was divided into three spheres of race, language and colour. There was no respect for humanity at all. The dignity of mankind was burning in the fire-temple of Iran. The wisdom of Greek diagnosed the presence of women as a curse. In the idol temple of India, women were being slaughtered in the feet of idols. The Arabs were so proud of their language that they thought Iranians as dumb. The people of Iran were white and they looked down upon Indians and Abyssinians and called them "crow." The human society in India was divided into four castes and the upper one thought the lower one as defiled (unclean).

At the advent of Islam, all these differences were abolished at once when Quran says:

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَاللُّوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ - 30:22

"And of His signs is the creation of the heavens and the earth, and differences of your languages and colours. Lo! Herein indeed are portents for men of knowledge."19 According to the above verse there was no difference between Bilal (Abyssinian) and Sohaib (Roman) while living in an Islamic state. At the occasion of farewell pilgrimage the Holy Prophet (SAW) said; "O people! Verily your Lord is one and verily your father is one. Behold! Neither is an Arab superior to a non-Arab, nor is a non-Arab superior to an Arab. Neither is a white superior to a black, nor is a black superior to a white, except on the basis of piety. Verily, the most honorable of you in the sight of Allah, is that who is the most righteous of you."20

Due to this Turks did not hate Abyssinians nor did Arabs feel any difficulty to live with Chinese peacefully. Muhammad (SAW) washed out all the differences based on sect and creed by saying: "All the human beings are the family of Allah (SWT)."21 Hence all the sects, differences and limitations among human beings were broken at once. While negating the racial discrimination, the Quran says; "Who made all things good which He created, and He began the creation of man from clay. Then He made his seed from a draught of despised fluid."22 Islam does not favour any kind of discrimination among the human beings except piety. In this regard Allah(SWT) says; "Lo! The noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is knower aware."23

Muslims do not negate the previous religions, rather recognize all. Allah (SWT) says in the Holy Quran; "And unto thee have We revealed the Scripture with the truth, confirming whatever scripture was before it, and a watcher over it"24 The

letters which were written by the Prophet Muhammad (SAW) to Christian communities, did not contain any material which confute the teachings of Christianity, rather the following verse of Quran was quoted intentionally by Holy Prophet (SAW) to create harmony among the people of different religions. "Say: O people of the Scripture! Come to an agreement between us and you: that we shall worship none but Allah, and that we shall ascribe no partner unto Him, and that none of us shall take others for Lords beside Allah. And if they turn away, then say: Bear witness that we are they who have surrendered (unto Him)"²⁵

The foundation of faith in Islam is wisdom, deliberation, meditation and careful thinking into the message of Quran. Islam does not like the blind conformation whether it is due to fear or with one' own will. The Holy Prophet (SAW) did not interfere with Jews or Christians in the matter of religion until they did not politically oppose him. Islam has accepted the liberty of non-Muslims and in all the treaties which were made with them, their life, property as well as their faith and religious signs was also guaranteed. Quran says in this regard;

وَقُلِ الْحَقُّ مِن رَّبِّكُمْ ۖ فَمَن شَاءَ فَلْيُؤْمِن وَمَن شَاءَ فَلْيُكْفُرْ ۗ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ وَإِن يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۚ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا - 18:29

"Say (it is) the truth from the Lord of you (all). Then whosoever will, let him believe and whosoever will, let him disbelieve."²⁶ It is said in Quran in another way; "Obey Allah and obey the messenger, and beware! But if ye turn away, then know that the duty of Our messenger is only plain conveyance (of the message)."²⁷

During the propagation of Islam, one would not see any kind of coercion or compulsion rather everyone was allowed with broadmindedness to accept or refuse the call of Islam. The sole purpose of Jehaad was that the non-believers might not stop the believers to accept Islam. The Holy Prophet (SAW) fought to redress the oppressed community and for the uplift of the human rights. Almost all his wars were defensive in nature and in these defensive wars, the objective was only to get the pleasure of Allah. The non- believers of Makah attacked Madina, the Prophet (SAW) and his companions defeated them at the place of Badr. Then they defended themselves in the war of Ohad. In the battle of "Ditch" the non-believers of Makah, with the collaboration of Jews attacked Madina, this time the Holy Prophet (SAW) again adopted the way of defensive war by digging a ditch. In the early days of Madina, the Holy Prophet (SAW) adopted the policy to block the way of the commercial caravans of Quraish. Behind this the intention was to fetch the Quraish to some kind of compromise. It was the practice of the Holy Prophet (SAW) that whenever he made

any treaty or compromise with a nation, after this whoever became the ally of that nation, the Holy Prophet (SAW) allowed him to join that treaty.

Master piece of the foreign policy of Muhammad (SAW)

It looks appropriate to mention Hudaibia treaty as the master piece of the foreign politics of Muhammad (SAW). While this treaty was being drafted, a newly Muslim named Abu Jandal came to the Holy Prophet (SAW) and begged for asylum but Sohail bin Amr the representative of Quraish, demanded for his custody and threatened to terminate the treaty otherwise. Prophet (SAW) without any hesitation handed over his loyal companion to the enemies and asked Abu Jandal to be patient.²⁸ The object behind this bold decision was only to handle the situation peacefully and avoid any kind of bloodshed.

After the First World War, a treaty was made at the place of Warsaw on 28th of June 1919. Encyclopedia Britannica certifies the details of the said treaty as follows; 1. Germany was declared as the sole responsible of war. 2. Its army was made totally unarmed. 3. The envoys of Germany were brought before the representatives of conquerors in a very humiliating manner. 4. While drafting the treaty, the German envoys were forced to remain standing like criminals. 5. A heavy ransom (about 25 billion dollar) was levied on Germany, which was a hard pill to swallow for it.²⁹ By comparing neutrally the treaty of Warsaw with Hudaibia treaty and the attitude of Muhammad (SAW) as the conqueror of Makah, one would see that how softly Muhammad (SAW) dealt with his enemies and didn't impose any kind of ransom on the subdued nor made any kind of massacre, which is the hallmark of the conquerors of this modern, enlighten and civilized world.

Conclusion:

It is said in this materialistic world that everything is fare in love and war. The conquerors, when enter their conquests, they loot and ruin the property of inhabitants, sexually harass women and children, gardens are burnt, execute merciless massacre, put the nobles behind the bar by declaring them prisoners of war. These prisoners of war are tortured by different ways as is being done in Guantanamo bay and Abu Ghuraib jail even today. No way of insulting the opponents is left behind. These facts have been narrated in the Quran in the words of Queen Bilqees when she consulted her commanders;

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوهَا أَعْرَآةً أَهْلِهَا أَدْبَلَهُمُ وَكَذَلِكَ يَفْعَلُونَ - 27:34

“She said: Lo! Kings when they enter a township, ruin it and make the honour of its people shame. Thus will they do”³⁰ But it is not so in Islamic concept of war. At the occasion of the conquest of Makah, one can see the soft image of the foreign policy of Muhammad (SAW). The Holy Prophet (SAW) did not demand any kind of ransom from his bitter enemies and announced pardon for everyone.³¹ When Muhammad (SAW) entered Makah as a conqueror he asked his dire enemies that “what do you think about me today”? They answered that “you are our nephew and well-wisher for us.” The Holy Prophet (SAW) repeated this question and got the same answer. Then the Holy Prophet (SAW) said that “I will say the same words which my brother Prophet Yusuf (AS) said to his brothers” and recited the following verse of Quran;

قَالَ لَا تَثْرِبَ عَلَيْكُمْ أَيُّومَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ - 12:92

“He said: have no fear this day! May Allah forgive you, and He is the Most Merciful of those who show mercy”³²

On the contrary, in the ninth century, after Viking attacks, the oppression and destruction in a war which continued for thirty years was unprecedented. Constant disturbance resulted in many epidemics and severe famine. Man eating was made a routine matter and usually the dead bodies of the war criminals were used for this purpose. According to many historians, one third of Germans were killed and final estimates showed that about seventy lac people died in these clashes.³³ During the First World War ten million people were died and twenty million were wounded.³⁴ The expenditures of the First World War were 338,000,000,000.dollars.³⁵ And the losses of the Second World War were many times more than that of the First World War. In this war almost twenty two million people were killed and its estimated cost was 1, 117, 000, 000, 000.dollars.³⁶ If we compare the forgiveness of this great conqueror Muhammad (SAW) with Victorians of this modern era, we see that the Prophet (SAW) after gaining the upper hand over his severe enemies (Makkans), he (SAW) did not snatch anyone’s home nor he (SAW) let any migrant to regain the control of his left home. Even he himself did not take control of his own home and he remained in a tent as long as he stayed in Makkah.

- ¹ Sheikh, Khaled Mahmood “Foreign Policy of Pakistan” Publishers Emporium, Urdu Bazar Lahore. (2002) P. 2
- ² Ibid p. 2
- ³ Ibid p. 2
- ⁴ Sheikh, Khaled Mahmood “Foreign Policy of Pakistan” Publishers Emporium, Urdu Bazar Lahore. (2002) p.1
- ⁵ Sheikh, Khalid Mahmood “Foreign Policy of Pakistan” Publishers Emporium, Urdu Bazar Lahore. Pakistan(2002) p. 7-8
- ⁶ Quran, Surah 2, Verse 190
- ⁷ Quran, Surah 22, Verse 39
- ⁸ Quran, Surah 02, Verse 256
- ⁹ Quran, Surah 109, Verse 6
- ¹⁰ Quran, Surah 49, Verse 13
- ¹¹ Quran, Surah 04, Verse 01
- ¹² Quran, Surah 06, Verse 98
- ¹³ Ch. Muhammad, Sharif “Dynamics of Islamic Jihad” Burhan Education and Welfare Trust, Lahore. (2000) p.128
- ¹⁴ Quran, Surah 16, Verse 90
- ¹⁵ Quran, Surah 4, Verse 135
- ¹⁶ Quran, Surah 5, Verse 8
- ¹⁷ Quran, Surah 5, Verse 2
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