

Distinguish Features of Foreign Policy of the Prophet Muhammad (P.B.U.H) with Special Reference to South and Central Asian States

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ABSTRACT

Islam is a comprehensive and universal religion for all races and classes of people not inclined to serve a specific category or group but specially aim to address the needs of all humanity with its moral, spiritual, social, legal, political and economic systems. The research basically involves a distinguish features of the foreign relations of Prophet Muhammad (P.B.U.H). The analysis has been done from the time of migration and it also includes the states relations with different continents along with letters of Prophet Muhammad (P.B.U.H). I have tried my lever best to simply describe the events and highlight the wisdom and intelligence of Prophet Muhammad (P.B.U.H) in the foreign relations of the Muslim state of Madina.

Keywords: Prophet Muhammad (P.B.U.H), Madina, Makkah, Muslims, Arabia, Letters, Embassy

Introduction

The aim of Islam is to establish the ideal human society and brotherhood spreading general benevolence and the divine guidance among men for their betterment and salvation. The prophet hood mission of Prophet Muhammad (P.B.U.H) provides guidance for perfect balancing of individual and spiritual life with social and material life. Migration to Madina was the first ever migration not only in the Islamic history but also in world history. The migration to Madina was a glimpse of hope for not only for Prophet Muhammad (P.B.U.H) but for the whole Muslim community of Makkah for the survival of Islam. When 15 tribes refused Prophet Muhammad's (P.B.U.H) proposal of Islam, he was able to convince some of the Madinan's who not only embraced Islam but also promised him to spread it in their land. The policy of Prophet Muhammad (P.B.U.H) to show Islam to the Madinans played a key role in the post-migration issues and also in the arrival of Muslims to Madina as the Madinans welcomed them with open hearts, shared their businesses and properties with them, and helped them to spread the sphere of Islam.

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Almighty but in dire need and when there is no other way to save the life then it is also permissible under the conditions previously mentioned to use. Holy Prophet, may Allah be pleased with him, permitted Urfija (R.A) to transplant the nose made by gold because he loses his nose in battle.⁶⁷

Conclusion

Among the contemporary scholars of Islam, the issue of blood transfusion is a matter of disagreement and great debate. Various scholars of Islam from all over the world opt the view that blood transfusion is not permissible without necessity or specific conditions. All jurists are agreed upon the permissibility of it in dire need for the reason that there is no ambiguity in it. Regarding the issue of blood transfusion there are evidences taken from the Holy Quran and traditions of the Holy Prophet (S.A.W) implying the permissibility of blood transfusion.

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Scholars discuss different matters in the light of this hadith. Intentions play vital role in matters of faith and differentiating. When in the condition where no permissible thing is available and there is a danger to life and the intention of person is not to break the rules of *Shariah* and transgression then the prohibited thing will become permissible for him.⁶¹

In Holy Quran the prohibited things are clearly mentioned so there is nothing hidden about prohibition. So the things which are forbidden in Quran are illegal to use until there came the immense necessity. Prohibited things are allowed in case of necessity in the amount that is sufficient to overcome the compulsion.⁶²

c- *Permissibility of Blood Transfusion*

Narrated from Abdullah ibn Umar that Prophet Muhammad (S.A.W) said:

*“Two kinds of carrion are permitted for us as the fish and locust and two kinds of blood as the liver and the spleen.”*⁶³

This hadith meant that just mentioned blood is permissible other than these are prohibited to use similarly, carrions are prohibited to use except fish and locust. The prohibited things are evident from Holy Quran are dead meat, flesh of swine, blood that poured forth and the animals sacrificed other than the name of Allah Almighty.

The permissibility for the blood transfusion can be clear in the light of the following sayings of Holy Prophet, may Allah be pleased with him.

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَدِمَ أَنَسٌ مِنْ عُكْلٍ أَوْ عَرَبِيَّةٍ، فَاجْتَوَوْا الْعَدِيَّةَ فَأَمَرَهُمْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بِلِقَاحِ، وَأَنْ يَشْرَبُوا مِنْ أَبْوَالِهَا وَالْبَيَّاتِ⁶⁴

This Hadith is narrated by Abu Qilaba that Anas stated that:

*“Some people of 'Ukl or 'Uraina tribe came to Medina and its climate did not suit them. So the Prophet ordered them to go to the herd of (Milch) camels and to drink their milk and urine (as a medicine). So they went as directed and after they became healthy....”*⁶⁵

IbnHajarAsqalani and Badar-ud-Din wrote in SharahBukhari that urine is impure and this is the reason for its unlawfulness. There was no alternate medicine available and because of that Holy Prophet permitted them to use the thing which was originally *Haram*. Muhammad bin al Munzir related from Ibn Abbas that the urine of camels was beneficial for the cure of their disease.⁶⁶ From this Hadith it is clear that for medication Holy Prophet, may Allah Almighty be pleased with him, permitted to use the substance that is originally not allowed and camel's urine that is think as a bad and impure they drink that to overcome their disease.

Subsequently, in the light of above mentioned Hadith the ruling came that same like the urine of camel that is impure, termed permissible in state of necessity. So, as for the blood that is stated unlawful and impure in Holy Quran by Allah

- Blood transfusion and its donation is allowed in Islam, when it not cause harm for the donor and the purpose should be to save the lives of others.⁵¹
- The establishment of blood banks is also permissible in Islam for the purpose to receive and save the blood for others.⁵² It should not be for the purpose to earn money it should just for the help of needy patients.⁵³ Al Sistani and Abu Sanah are in favor of blood banks but they termed unlawful to the buying of blood without having dire need.⁵⁴

Islam recommended to help others in their affairs and overcome the troubles of others. Allah Almighty said in Holy Quran that:

"...and if any one saved a life, it would be as if he saved the life of the whole people..."⁵⁵

Islam recommended to save the lives of others, vital principle in Islam is humanity and to safeguard others. Saving the lives of others is very appreciated in Islam so it is recommended to live for others and try to overcome the problems of others and help them by using all the possible means.

2- Prophetic Traditions Regarding Blood Transfusion

a- Traditions regarding Medication

Holy Prophet, May Allah be pleased with him, commanded to seek remedy from the ailment by possible means.⁵⁶ He stated that:

"There is no disease that Allah has created, except that He also has created its treatment."⁵⁷

As it is mentioned in the books of Hadith that Prophet commended Saadibnabi Waqqas to seek remedy by Al- HarithibnKalidah who was the renowned physician of that time.⁵⁸ Holy Quran and Hadith both recommend and encourage to seek remedy from ailments. Health is blessing from Allah Almighty. But when ailment came then it is not permissible to not do any struggle to overcome the disease it is the duty upon humans to seek remedy and thank Allah Almighty for the blessing of health.⁵⁹ This is narrated from Um-e-Salma, may Allah be pleased with her, that no doubt, in prohibited things there is no healing. According to her statement the prohibited things are not beneficial for human beings to use.

Imam Ahmad and Tabrani mentioned in "Mu'jam Kabir" that it is narrated from Abdullah bin Masood that healing is not in the unlawful things because Allah Almighty forbidden that things so it will be transgression and disobedience to use unlawful things. Imam Bukhari also mentioned this into his Sahih Bukhari.⁶⁰

b- Intentions Behind Actions

Holy Prophet, May Allah be pleased with him, stated that:

"Acts are valued in accordance with their underlying intention"