

An Overview of International Relations in the Constitution of Pakistan

Fahd Rauf Bhatti

Doctoral Candidate of Islamic Studies, Qurtuba University of Science and Information Technology, D.I.Khan

Imdad Ullah

Doctoral Candidate of Islamic Studies, Qurtuba University of Science and Information Technology, D.I.Khan

Naveed Ahmad

Doctoral Candidate of Islamic Studies, Qurtuba University of Science and Information Technology, D.I.Khan

Muhammad Waris

Doctoral Candidate of Islamic Studies, Qurtuba University of Science and Information Technology, D.I.Khan

Fanoos Safdar Shah

Doctoral Candidate of Islamic Studies, Qurtuba University of Science and Information Technology, D.I.Khan

Inayatullah Khan

Doctoral Candidate of Islamic Studies, Gomal University, D.I.Khan

Abstract: *Foreign policy is a symbol of integrity of the country without which no country can stand alone on the World map. This was the basic point which was realized by the founder of Pakistan even before the establishment of Pakistan. Quaid-e-Azam had said in 1946 that naturally no nation can sustain its existence alone, rather there will be unity and agreement between nations and it will be with nations that have common interests. The integrity of Pakistan lies more in ideological security than geographical security.*

When we look at the basic principle of Pakistan's foreign policy in the light of the Quaid-e-Azam's edicts this is what is evident from it that he had initially described Pakistan's foreign policy keeping these conditions in mind that Islam is a religion of peace, brotherhood, love and freedom. The foreign policy of this country will be the bearer of letters. We believe in the principle of co-existence with integrity. Pakistan's foreign policy continued to be based on the strategy of survival in its evolutionary perianal. Quaid-e-Azam expressed that Pakistan's foreign policy will be based on friendship with other nations.

Key Words: *Foreign policy, Ideological, Religion, Quaid-e-Azam, Geographical, Integrity, Nations, Pakistan, Islam.*

Introduction:

Establishing natural relations between all the countries and states on the World map is a necessary and intuitive thing. Especially now-a-days when the World has become a global village. No country can live without having relations with the countries on the World map nor can one be immune from the worldly happenings and its effects whether positive or negative.

Therefore, it is necessary that if every country is aware of international relations, on the other hand, it should also be involved in this fight of relations. This type of relationship with the outside World is the guarantor of the country's global evaluation and determines the country's status and position in the international community.

Meaning of International Relations:

International relations, like individual relations, are also governed by the principle of diversity. It can be explained that an individual or a state cannot live alone, but they have to follow the principle of give and take. For example, one person has a radio, another has a car and a third has a telephone, so they have to depend on each other's goods. In this way, differences or differences are also found in the resources of the states. Many countries are agricultural. Some are rich in minerals and some have advanced a lot in industry and craft. So all these countries have to establish relations with each other. This contradiction is actually the axis of international relations.

Types of International Relations:

There are generally two types of relations:

I. Private International Relations:

Such relations that exist between citizens and institutions of two or more states are called private international relations. These relations may be related to commercial, industrial, economic, academic, cultural, technical and other information of the citizens. They also include issues such as citizenship, immigration, genocide, etc. These relations are usually developed through various international organizations, parties.

2. Official International Relations:

Relations between two or more states are called official international relations or political relations. These relations include peace and security, defense and defense agreements, international building and exchange, war and war preparations, treaties, foreign affairs, diplomacy, neutrality, international correspondence, communications, international organizations, foreign propaganda and espionage, etc. are called Official International Relations.

Islamic Concept of International Relations:

It is inherent in human nature that he differentiates between himself and others in mutual relations and determines the nature and priorities of relationships on this basis, but who should be considered as his own and who should be considered alien depends on the nations' own concept of life. And it depends on the ideology of life, national mood, cultural background and principles and culture. Some nations claim ethnic solidarity as its basis. Even in the two currents, the superior nations build their international relations on the basis of a particular race, color, but the basis of the Islamic system is not on linguistic geographical unity, regional or ethnic nihilism, but only on a belief and ideology. This is the first reality of the universe on the basis of which the international system can be established. Islam has brought humanity together on the basis of race and color without discrimination. Therefore, in Islam, no one is superior on the basis of race and color. It is stated in the Quran:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا
وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ (I)

Translation: "O people! We created you from a male and a female and then made you into nations and communities so that you may know one another. Verily, the most honorable of you in the sight of Allah is the most pious of you. Indeed, Allah is All-Knowing and All-Aware."

Prophet Muhammad (pbuh) said on the occasion of Hajj al-Wida:

"يا ايها الناس الا ان ربكم واحد وان اباكم واحد الا لا فضل
لعربي على اعجمي ولا لعجمي على عربي ولا لاحمر على اسود ولا
اسود على احمر الا بالتقوى" (2)

Translation: "O people! Be aware that your Lord is one and indeed your father Adam (peace be upon him) is one. There is no superiority of an Arab over a non-Arab and a non-Arab over an Arab, nor a white person over a black person. And the black has no superiority over the white except in piety."

The Islamic state builds relations with the world on the basis of this principle of equality, Islam invites the world to come together on the basis of this ideology and belief. It is stated in the Quran:

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا
نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا (3)

Translation: "Say, O People of the Book! Come to a thing that is common between us and you, that we worship none but Allah, and associate none with Him."

Islam has adopted ideology and faith as the basis of collectivity, on this basis the whole philosophy of life and life system of Islam is built, and this is the basis on which the

international law of Islam is based, from which the Islamic state is based. Relations with other states are regulated.(4)

Foreign Policy of Islamic Countries and its International Responsibilities:

The principles of state relations in Islam, on which the external relations of the Islamic state are established even in the state of war and peace, and the establishment of these principles is also the international responsibility of the state, are as follows:

I. Unity and Respect for Humanity:

The foreign policy of the Islamic State should be to establish a global community that gathers the nations on one platform because Islam has brought the message of unity of the human race. Allah says:

The people were one nation, so Allah sent the Prophets as bearers of good news and as warners, and He sent down with them the Book with the truth to judge between the people in what is right. Allah says in Quran:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ
وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا
فِيهِ (5)

Translation: "In the beginning, all people were on the same path (then this condition did not remain and differences occurred), then Allah sent prophets who gave good tidings of righteousness and warned of the consequences of wrongdoing, and with them the Book. He revealed the truth in order to judge the differences that had arisen between people about the truth."

Similarly, Islam bases the relations of the state established on its principles with other states and the mutual relations of its Muslim and non-Muslim citizens on the principles of tolerance, justice and mercy and respect for humanity.

2. Justice and observance of treaties in international affairs:

Justice in the field of state relations requires that all agreements, conventions and resolutions should be based on justice, justice should be done to all, and no powerful person should oppress or oppress the weak on the basis of this. Therefore, justice is the most obvious characteristic that is fundamental in all human relations and the rulings about it are proven by the Qur'an and Sunnah. Justice is the right of an enemy as it is the right of a friend. Despite the enmity and abuse of non-Muslims towards Muslims, injustice towards them is not right, but the foreign policy should be based on international justice and piety. Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا

يَجْرِمَنَّكُمْ شَنَاٰنَ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوٓا۟ اَعْدِلُوٓا۟ هُوَ اَقْرَبُ لِلتَّقْوٰى
(6)

Translation: "O you who believe! Stand up to testify in the name of Allah with justice. Do not let the enmity of any nation provoke you to leave the foot of justice. Whatever you do justice, this is piety. is closer to".

Allah Tala says:

وَأَوْفُوا۟ بِالْعَهْدِ اِنَّ الْعَهْدَ كَانَ مَسْئُوْلًا (7)

Translation: "And keep the covenant, indeed you will be held accountable for the covenant."

The Islamic government should respect the covenant. Allah says:

وَأَوْفُوا۟ بِعَهْدِ اللّٰهِ اِذَا عَاهَدْتُمْ (8)

Translation: "And fulfill the covenant of Allah while you have made a covenant with Him".

3. Relations with non-Muslim states on the basis of equality:

Islam encourages its followers to act in goodness, beneficence and human relations with respect to all human beings except those who are enemies of Allah and His Messenger (peace be upon him) but also non-Muslims (non-combatants, peace-loving non-Muslims). The religion of Islam does not forbid kindness to them, as long as there is peace and harmony. Allah says:

لَا يَنْهٰكُمْ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِي الدِّيْنِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبْرُوْهُمْ وَتُقْسِطُوْا اِلَيْهِمْ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ (9)

Translation: "And Allah does not prevent you from dealing with those who have not fought you in the matter of religion, nor expelled you from your homes, with goodness and justice. Allah loves those who do justice. Is".

It is also said:

وَلَا تُجَادِلُوْا اَهْلَ الْكِتٰبِ اِلَّا بِالَّتِي هِيَ اَحْسَنُ اِلَّا الَّذِيْنَ ظَلَمُوْا مِنْهُمْ (10)

Translation: "And do not argue with the People of the Book except in a good way, except for those who are unjust among them."

During the time of Hazrat Umar, it was decided that the same attitude and attitude a state would have towards us, we will have the same attitude towards it. Based on this principle, Imam Sarkhsi gave the principle that relations between the Islamic state and non-Muslim states will be based on the principle of punishment. As they deal with us, we will deal with them. On the basis of this principle, matters of protocol, trade, embassy, travel facilities and other concessions can be decided.

4. Protection of the interests of the Islamic world:

An Islamic government should take care not to make agreements with a non-Muslim government that harms the interests of any other Islamic state or Muslims. Allah says:

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ (II)

Translation: "Do not make disbelievers your sympathizers and friends except the believers."

If a non-Muslim government attacks an Islamic government, it is the duty of all the Islamic countries of the world to help the Islamic government. The second duty of the Islamic government is to give freedom to Muslims who are oppressed, weak and enslaved.

5. Establishing world peace: preventing the oppressor from oppressing and supporting the oppressed:

All matters of Islamic government should be settled on peace and harmony because Islam has brought the message of peace and harmony. The spirit of peace should remain in every color in the foreign policy of the Islamic government. Allah says:

And if they turn to peace, then turn to it and put your trust in Allah. Indeed, He is the All-Hearing, the All-Knowing. Allah says in Quran:

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ۝ وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ (I2)

Translation: "And O Prophet ﷺ! If the enemies are inclined towards peace and security, then be ready for it and put your trust in Allah, surely He is the All-Hearing and All-Knowing. And if they intend to deceive you, then for you. Allah is Sufficient, He is the One Who supported you with His help and through the believers."

One of the principles of the foreign policy of the Islamic State is to always support the truth and oppose oppression. Muslims were allowed to fight to prevent aggression and oppression.

6. Guarantee of protection of ambassadors:

The Islamic State guarantees the protection of the lives of ambassadors and messengers. If any other ruler violates this principle, military action should be taken against him. During the era of the Prophet (peace be upon him), the ambassador and messenger of the Prophet (peace and blessings of Allah be upon him) was martyred by the ruler of Balqa, so the Prophet (peace and blessings of Allah be upon him) sent an army of three thousand to avenge him. (I3)

Ghazwa Muta took place in this sequence. Imam Sarkhsi has stated this principle in Sharh al-Sair al-Kabir that:

"ان الرسول من الجانبين يكون امنا من غير استيمان"-(I4)

Translation: "A messenger coming from the parties (even in war) will be safe and secure even without security."

So, when two envoys of Muslimah Qazab came to the Prophet ﷺ with his letter and told him about his claim to prophethood, the Prophet ﷺ asked what do you say about his claim. ? So he replied that we also say what he says, then the Holy Prophet said:

"لولا ان الرسل لا تقتل لضربت أعناقكم"-(15)

Translation: "If it were not for the principle of not killing the envoys, I would have blown the necks of both of you."

Foreign Policy of Pakistan:

Pakistan came into existence on August 14, 1947. It was formed for the protection and implementation of the Islamic philosophy of life, so naturally its foreign policy was also established on the same basis. However, each country has certain circumstances that determine its foreign policy. The geographical location and economic conditions of Pakistan also changed the foreign policy of Pakistan. There are many periods of Pakistan's foreign policy, but in all these periods there are some permanent foundations of our foreign policy. (16)

These values are indicated below:

Foundations of International Relations

I. Protection of national integrity:

Pakistan was created in such circumstances that neither the British government nor the Congress was ready for it. Hindus were actually likening the dismemberment of Bharat Mata to the dismemberment of Cow Mata. The great unity of the Muslims, the spirit of sacrifice for their cause and the unparalleled leadership of the Quaid-i-Azam forced both the British and the Hindus to accept the demand for Pakistan. But at the time of partition, Mountbatten, in collusion with the Congress leadership, handed over many areas that were included in Pakistan to India and tried to make Pakistan such a state that it could not sustain its existence and was forced to join India. Request. For many years after the creation of Pakistan, Indian leaders kept chanting slogans of Akhand Bharat and expecting that Pakistan would end soon. Pandit Nehru continued to try to bring the two countries "constitutionally closer". Extremist Hindus are still dreaming of joining Pakistan. The aggressive policy adopted by the Bharatiya Janata Party (BJP) after coming to power in 1998 indicates these ambitions. Due to these ambitions of the Indian leaders, Pakistan was more concerned about protecting its integrity than other countries. Therefore, the most basic point of our foreign policy was the protection of the country's integrity. For this purpose, we also needed military assistance, economic Also technical. We took such aid

from wherever we got it and established close relations with such countries.

2. Kashmir issue:

At the time of the creation of Pakistan, the most important of the problems created for this new state is the problem of Kashmir. Kashmir is the source of our rivers and in this sense the agricultural economy of Pakistan is closely related to this state. The vast majority of the citizens of this state are Muslims. In spite of all the requirements of moral justice, the state was handed over to India. The condition of this state is something like if a nursing baby is taken away from the mother's breast and both the mother and the baby are distressed. In formulating its foreign policy, Pakistan has primarily been trying to achieve the right of self-determination for the people of Kashmir. All those countries who supported giving this right to the Kashmiri people on this critical issue were declared as friends of Pakistan and those who did not support Pakistan on this legitimate issue, Pakistan's relations with them could never be pleasant.

3. Alliance of Islamic Countries:

Pakistan's Millat Islamia has always been the leader of the unity of the Islamic world. Be it the Balkan war or the intervention of Great Britain and Russia in Iran, the threat to the Turkish caliphate or the conspiracy to establish the state of Israel in Palestine, every problem of the Islamic world has been considered as their problem by the Muslims of Pakistan. This country was created for the purpose of establishing a state based on the principles of Islam. This objective is the exact requirement of existence that the Muslim people of Pakistan strive for maximum unity and solidarity among Islamic countries. Therefore, the government that came to power in Pakistan kept in mind the basic principle while formulating the foreign policy that every Islamic country should be supported in times of need and efforts should be made to strengthen the mutual unity of Islamic countries. Our growing relations with the Muslim states that have become independent from Russia are also based on this consistent policy.

4. Condemnation of Racial Discrimination:

Pakistan is an Islamic country which tries to formulate its foreign policy on the basis of its basic ideas. Since there is no difference between black and white, red and black in Islam, Pakistan has always condemned racial discrimination and has been a supporter of putting pressure on white governments that want to suppress black people. The white government of Pakistan was boycotted until the policy of racial discrimination was abandoned, even the Pakistan cricket team refused to associate with South Africa on the playing field.

5. Economic and social condition of the people:

In the United Nations, the "developed" countries make up about 8% of the population, while they earn 28% of the world's total population. In contrast, the "backward nations" have about 50% of the population and their income is only 16% of the world's total income. Pakistan belongs to the same second group. America's per capita income is 6 dollars per day, while Pakistan's per capita income is 8 dollars per month. Therefore, every government of Pakistan has been seeking "foreign aid" in the struggle for the development and prosperity of its people, and Pakistan has tried to get aid and loans from the rich countries of the world for this purpose. This "need" has also had profound effects on our foreign policy. Unfortunately, Pakistan as a whole has become accustomed to dependence on domestic aid and in the words of Chaudhry Muhammad, "Large-scale foreign aid usually results in the moral and spiritual degradation of the state that accepts the aid, and political and economic dependence becomes the fate of the nation."

6. Seeking peace and security:

The government of Pakistan has always wanted world peace and security, so if a war starts in any part of the world, Pakistan's weight is always in favor of ceasefire. Therefore, Pakistan's foreign policy has always been based on pacifism. The two wars that Pakistan fought with India were both imposed on it by India and mirrored India's old intentions. Worldwide, Pakistan has always opposed war and has tried to resolve controversial issues through reconciliation and negotiation.

7. Trade and cultural relations with all countries:

Undoubtedly, the alliance of Western countries has been for a long time, but its government was in favor of maintaining and establishing cultural and social relations with all countries on humanitarian basis, but also efforts were made to establish trade relations in such a way that international groupings Don't get in the way. So when Pakistan ally of western countries

Even during this period, trade relations with Russia and the countries under its influence were maintained and if there was any "bitterness" at any time, the government of Pakistan tried to remove this bitterness and despite all the hostility with India. Trade relations were established. Al-Qasa Pakistan wants economic cooperation from countries all over the world and wants to establish economic relations with all countries on the basis of bilateral relations.

8. Adherence to the Charter of the United Nations:

Pakistan has always sincerely adhered to the UN Charter. It has contributed to the efforts of the United Nations for the resolution of controversial issues. It has also sent military forces as needed in the efforts to maintain peace. However, Pakistan also demands

that other countries abide by the UN Charter. (17)

Summary of Discussion:

The search for public peace, building fraternal relations with Islamic countries and finding resources for economic development and many other objectives of this type have always been the basis of Pakistan's foreign relations, but in different periods, some special objectives have been given more importance due to need of time

The Islamic State builds relations with the world on the basis of equality. Islam invites the World to come together on the basis of this ideology and belief, and this is the basis of international law of Islam, on which the relations of the Islamic state with other state are organized.

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