Civil Religion and the Revitalization of Secularism in Postmodern Age

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A paradigm shift was brought about by renaissance and reformation in the man's way of thinking. Prior to renaissance and reformation, the ideas and thoughts of man were based on revelation. It was the staunch belief of the man that this universe is made by Allah the Almighty and all phenomenon of nature by his command. Man also believed in spirit, angels and the life hereafter which depends on the deeds of man. But after reformation this idea of life changed out rightly, and materialistic approach was given priority at the expense of spiritualism. Now society sought secular and philosophical foundation and religion became personal matter of the man.

The man did away with the metaphysical basis of knowledge and empiricism was made the foundation of his knowledge. Hereafter was scarified at the altar of these worldly pleasures.

This shift in man's thinking influenced religion, politics, society and history to the greater extent.

On October 31, 1517 A.D Martin Luther wrote his thesis which contained objections over church, and in this way he declared independence from the church or religion. His thesis enabled people to decide the things according to their own whims and wishes, unlike traditional method in which religion had prime authority. Consequently, those moral standards which were derived from revelation lost their significance.

In the backdrop of these developments John Calvin declared interest lawful, which was previously not allowed by religion. So religion was discarded by modern philosophers and thinkers because they thought religion is an obstacle in the way of progress.

George Santayana branded religion as a kind of poetry. To Croce religion is mythology only and nothing else. Emile Durkheim took religion as a sociological phenomenon and Karl Marx opined that religion is opium for masses. Due to this blunt criticism of religion truth faded away from human life and the belief which is prerequisite of religion was replaced by scientific naturalism.

Auguste Comte presented a thesis about the evolution of human mind which has three stages. He says:

"We may proceed at once to investigate the natural laws by which the advance of the human mind proceeds. The scientific

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negatively with intention to quit. While a positive relation of organizational spirituality with job satisfaction was indicated in an investigation by Van der Walt (2007)[45]. In relating spirituality with performance indicators, McGeachy (2001)[46] posited that personal fulfillment led to outstanding performance that which resulted into organizational financial success. In the respect of performance, Reyes (2006)[47] and Bohr (2007)[48] proved spirituality to be enhancing academic performance in college and university students. Similarly, Fahey (2007)[49] and Federico (2007)[50] found positive impact of spirituality on operational excellence of participants from construction, accounting and manufacturing sector using correlation analysis. As regards spirituality and performance, either solid parameters of achievement are missing or only few dimensions of spirituality are correlated. As spirituality in the workplace continues to be studied and documented, the impact on businesses is increasingly clear. It gives rise to employee loyalty and increased job satisfaction in a culture that is overcome by rising stress levels, increasing competition and instability caused by downsizing and globalization.

surprising results were found. Hinds (2005)[36] found out that spirituality was moderately but negatively related to transformational leadership. In a latest study the concept of stewardship was tested on public service workforce by Houston and Cartwright (2007)[37]. Public servants clearly outscored for-profit workforce on all the dimensions of spirituality. Democratic style of leadership was found to be associated with transcendent experiences widely in religious neutral as well as religious affiliated universities (Dean, 2001)[38]. In seeking spirituality factors and personality preferences of leaders, Paulison (2002)[39] revealed that the upper management was more spiritual than middle management. Feeling preference was adopted by highly spiritual leaders against thinking preference. It was also shown that a supportive leadership could lead to spiritual followers, too (Karasek & Theorell, 1990)[40].

Spiritually/religiously oriented organization compared to Traditional organization, is a special area of interest in spirituality research. Bradley and Kauani (2003)[41] compared the spiritual culture and spirituality of faculty of three types of institutions namely; private-secular, non-secular and state owned. The spirituality of the faculty member was according to the different cultures of the campuses. An important finding was that spiritual expression was not acknowledged in these institutions as it is in the corporate world. Contrary to the above results, the faculty and staff of a religious affiliated university and religious neutral university felt no difference in the conditions provided by the organizations that foster relation with transcendent. Dean (2001)[37] derived that respondents do not feel significant difference in their feeling of experience with transcendence at home than to work. Organizational values if aligned with the personal values seem to lead more experiences with transcendent.

Markow (2002)[42] came to know about the choices of employers by MBA employees where majority preferred the organizations whose goals align with their own. The comparison of more spiritual firms with less spiritual firms was also the focus of the study by Nur (2003)[11]. He named the spiritually guided firms as Management-By-Virtue (MBV) Organizations and others as Traditional Management Principled (TMP) Organizations. The sample was 26 firms and due to the comparison of two different set of firms it was convenience based. Multivariate analyses showed that more spiritual firms (MBV's) scored high on affective commitment, job satisfaction and citizenship behavior whereas, it has lower level of continuance commitment. The study found no correlation of Continuance Commitment and Organizational Citizenship Behavior with all other variables including spirituality.

In the works of Markow and Klenke (2005)[43] and Milliman, Czaplewski and Ferguson (2003)[44] organizational commitment was found to be positively related with personal meaning profile and work as calling where

BioGenenex and Big Six accounting's Deloitte and Touche, are admiring the lessons usually preached by religious missionaries.

The Academy of Management and International Academy of Business Disciplines have recognized spirituality as a specialize area of human resource management in 2001, as Father Tredget (HR Managers will lead, 2001) states, "Understanding the spiritual will become an important part of workplace human development. It will become part of management training and have multiple favorable outcomes. Recent polls found that American managers and leaders wanted a deeper sense of meaning and fulfillment on the job – even more than they want money and time off. Spiritual employees who work for organizations are less fearful, more ethical, and committed. There is mounting evidence that a more humane workplace is more productive, flexible and creative. Most importantly from a management, leadership, and organizational perspective, however, is the finding by Mitroff & Denton that spirituality could be the ultimate competitive advantage.

Spirituality and Organizational Outcomes:

Burnout, stress, strains and stressors have been the topics under consideration in occupational health and organizational behavior literature. Spirituality found to have a negative relation with stress at work (Atkins, 2007) [26], depression (Robertson, 2007 & Yoshioka, 2007)[27, 28] as well as merger syndrome. Frew (2000)[15] studied multiple levels of employees in a health department and derived the main effect of spirituality on stress through regression analysis. Anderson (2003)[29] took 284 employees from two pharmaceutical companies. The companies were in a pre-acquisition stage and it was found that high merger syndrome is related with low spirituality. Health professionals are mostly concerned with the physical and non-physical wellness and spirituality is a moderator (Astin, et. al., 1999; Benjamin & Looby, 1998; Landis, 1996 & Reed, 1987) [30, 1, 31, 32]. As far as burnout is concerned, Landis (1996) [31] found a relationship between spirituality and psychosocial adjustment. A statistically significant portion of the variance in psychosocial adjustment is explained by spirituality.

Leadership has been an area of interest since long & it is still developing in the alignment of new challenges at work places. Spirituality has a part to play in leadership and has a significant role for business leaders (Delbecq, 1999) [33] as a significant relationship has been found with self-perceived leadership (Strack, 2001) [34]. Up to forty percent of the variance in transformational leadership was found to be explained by combined; emotional intelligence, self-efficacy and spirituality. While, Hartsfield (2003)[35] found that only two percent of the variability was explained by spirituality but that was significant one. The respondents were the top leaders of the respective industry. In a similar convenience based identified sample of nine leaders,

discussed by Tofler (1971) [19] in the form of a psychology theory. He identifies a psychic imbalance that is a result of high information overload. In such a condition the decoder of information loses balance between past experiences and future vision. Today information flow is at its peak and knowledge management is more critical than knowledge acquisition. This psychic imbalance causes fear among individuals resulting in various apprehensions. In a quest to return to meaning and purpose, spirituality is the cure.

The last stimulus as cited by Tischler (1999) [20] is the Maslow hierarchy of needs. Employees of the modern day organizations have likely covered up the physical needs, psychological needs and esteem need. Seeking higher purpose or 'the need to know' is the natural need of every human being (1971), so employees are seeking self-actualization and ultimately spirituality at their organizational setting. Contradictory to the trends of the time, he (as cited in Kaplan, 1998)[21] concluded that the most effective of the managers used Democratic style of leadership and were internally connected with the vision of organization. Inspired by McGregor's theory X and Theory Y he finally came up with Theory Z. He stated that the people can involve in their work up to such an extent that they start self-actualization in the workplace. Theory Z is a clear alignment with the foundational concept of spiritually working in work settings. Not even that, Maslow moved to the phenomena related to peak, mystical aesthetic and emotional experiences (Koltko-Rivera, 2006) [22]. Being-Cognition was identified as the activity generated in brain as a result of experiences with unusual level of intensity (Koltko-Rivera, 2006)[22]. The Self-actualization that was a need to find self turns in self-erasing, self transcending for ultimate truth, justice and meaning of life. "The goal of identity (self-actualization...) seems to be simultaneously an end-goal in itself, and also a transitional goal, a rite of passage, a step along the path to the transcendence of identity.   This is like saying its function is to erase itself" (Maslow, 1961/1999b) [23]. Transcendence is defined by Maslow as (a) a sense of loss of self-consciousness, (b) a link in the chain of eternity, (c) standing for something outside one's own skin, (d) transcendence of culture thus becoming the universal man, (e) taking responsibility of oneself as an agent rather than a victim.

Today, spirituality has become the latest buzzword in modern business community as well as academia (McDonald, 1999) [24]. "Spirituality is creeping into the office. companies like Boeing, AT&T, lotus Development and Medtronic were using consultants and programs to motivate employees and to create a strong identity or soul", as discussed by (Galen & West, 1995, pg. 82)[25] in an article of Business Week. There is growing and accelerated demand for spirituality in the workplace. Companies as diverse as Pizza Hut,

from the scientific community. They include (1) the lack of an accepted, conceptual definition; (2) inadequate measurement tools; (3) limited theoretical development; and (4) legal concerns. In order to address such weaknesses and to advance as a workplace spirituality paradigm rooted in science, three critical issues are needed to be addressed such as levels of conceptual analysis; conceptual distinctions and measurement foci; and clarification of the relationship between criterion variables.

Movement towards Spiritualizing Organizations:

A derive for the fulfillment of spiritual need is on its way as cited in Biberman and Whitty (2000) [12] "An organizational fourth wave is mounting, the spirituality based firm. The movement toward spiritualizing the organization has apparently caught on, in both theory and practice, even if not yet universally acknowledged as the wave of the future" (pg. 203). The literature provides various stimuli for this movement. Burnout is a phenomenon that has become a common issue in the modern corporations. It is a physical or emotional exhaustion that is a negative outcome of work and effects badly on productivity and performance (Hartman and Pearlman, 1982) [13]. Low motivation, frequent absence from job, depression and even use of drugs are its consequences. The stress and burnout has cost billions of dollars annually in USA alone (Beehr, 1995) [14] whereas spirituality has come up as a stress coping technique (Frew, 2000) [15].

Another reason might be the increasing level of uncertainty in the social, political and economic scenario of our world. Globalization weakening the joint family system in South-Asian cultures, the emergence of a strong middle class in Asian economies, 9/11 collapse of twin towers, the declining image of corporations from Godly figures to mega frauds in shape of ENRON scandal, all these incidents are making our world volatile to further changes. Furthermore, Cash et al. (2000) [16] identified, "Between 1982 and 1993 (alone), four million jobs were eliminated by Fortune 500 firms. Such job cuts exacted a severe emotional toll from affected employees and families, from coworkers and managers who remained in their organizations". Nothing seems to be immortal and corporations themselves are insecure. All these uncertainties provoke an individual to search for a 'spiritual presence' (Hamilton and Jackson, 1998) [17]. Spiritual consciousness is a probable solution to counter this fear as stated by Labbs (1995) [18], "workgroups focusing on coping with the work environment by having a larger perspective on life, aiming to find voice in the workplace (p. 63) ……. the spiritual perspective is already causing a shift in workplace values. This shift is the move from fear to cooperation in the workplace".

Information overload is yet another issue surrounding the technologically equipped work environment of today. This third aspect is

is the consequence of relational dynamics among the divine, self and others in maintaining a congruent ideology-life style". Intrapersonal aspect of spirituality measures five relational modes of fulfillment of self, self determination, self control, discovery of self, and enrichment of self. The intrapersonal aspect explores the inner world of the individual. Interpersonal aspect measures four relational modes of partnership mode, small group mode, organizational mode and movement mode. Interpersonal mode describes the applicability of spirituality in relation to others. Suprapersonal aspect measures three relational modes of transactional mode, transformational mode and transfigurational mode (Rojas, 2002)[8]. Suprapersonal aspect is the relation of an individual with the transcendent (Walton, 1999)[9]. Ideopraxis is a factor that measures life congruence with ideology of the individual as a whole.

Rojas (2002) [8] described the series of trends in the development of spirituality literature in the context of management. According to him the step wise development occurred in three trends. The first trend was based on a noticeable increase in the volume of published articles over the last decade showing a merge of the spirituality and management subjects. The second trend was the simultaneous surge of research endeavors across many academic disciplines. The last trend was a sample of specific management research initiatives contributing to the formalization of spirituality as a discipline within management discourse. Spirituality has been under the focus of multiple disciplines i.e. religion, health outcomes, psychological sciences, psychotherapy, substance abuse recovery, family therapy, stress management, clinical nursing, counseling, social work, education, occupational therapy, adult education, political and social sciences, curriculum development and sports. It was not long ago since spirituality gained attention of management theorists and practitioners.

A limited resource of empirical studies in spirituality and management discourse are available (Quatro, 2004 & Nur, 2003)[10]. Nur (2003)[11] stated that reasons for the lack of empirical studies, "......First, spirituality is a difficult concept to define or measure. There are as many definitions of spirituality as studies that investigate it. There are no widely accepted operational measures for it, either. Second, despite its popularity, many potential subjects and researchers still consider spirituality too personal to be discussed and researched in for-profit organizational settings. Taboos about the mixing of church and state spill over to the mixing of faith and business. Third, spirituality, to a certain extent has been given a bad name by "New Age" gurus and practitioners whose practices are not particularly amenable to the rigor demanded by academic research methodologies". Regarding scientific inquiry into workplace spirituality, Giacalone, Jurkiewicz, and Fry indentified four weaknesses which are hindering the acceptance of newly emerging paradigm

Spirituality at Workplace

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Spirituality, in a narrow sense, concerns itself with matters of the spirit, a concept closely tied to religious belief and faith, and transcendent reality. In this connection, spirituality denotes mind-body dichotomy which is indicative of separation between soul and body. But Spirituality may also include the development of the individual's inner life through practices such as search for God the supernatural, a divine influence, or information about the afterlife. A sense of connection is central of spirituality - connection to a reality beyond than the physical world and oneself, which may include an emotional experience of reverence. The spiritual quest is one that emphasizes a dynamic process in which one purposefully seeks to discover his or her potential, ultimate purpose, and personal relationship with a Higher Power or Being that may or may not be called God. Spirituality is broader than any single formal or organized religion with its prescribed tenets, dogma, and doctrines. Spiritual concerns are thus separate from the concerns of any religious group and are not synonymous with those of religion.

Workplace Spirituality:

Spirituality as conceived by Stamp (1991)[4] is "awareness within the individuals of a sense of connectedness that exists between inner self and the world". However, Mitroff and Denton (1999)[5] defined spirituality as "it is to be connected with your whole self, others and the entire universe." Whereas according to Thompson (2001)[6], it is something that we all possess but we are not aware of it, and when it is a time to do right then it comes in action. It was defined by Marques (2005)[2] as "An experience of interconnectedness and trust among those involved in a work process, engendered by individual goodwill; leading to the collective creation of a motivational organizational culture, epitomized by reciprocity and solidarity; and resulting in enhanced overall performance, which is ultimately translated in lasting organizational excellence" Likewise, Ashmos and Duchon (2000)[7] defined 'spirituality at work' as the "recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community".

Rojas (2002)[8] stated that"...spirituality may be defined as a relational-ideopraxis construct. Said differently, it is thought that an outcome of

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an agreement with the non-Muslim inhabitants of that area with the condition that their churches and synagogues would be kept preserved[26]. but they would not be allowed to construct any new church or synagogue[27]. It means that they have the right to renovate or restructure their already constructed holy places but new worship places can not be constructed in Muslim owned areas. As far as the areas of non-Muslim ownership are concerned, they are allowed to build new holy places too despite the fact that they are under the Muslim administration. *Abdullah bin Abbas,* an eminent exegete of the Qur'an among the distinguished companions of the Holy Prophet (SAW), replying to a question which was asked about the construction of non-Muslim citizens' new worship places, explained that they could not be given any right or freedom to build new church or synagogue, strike the wooden gong, drink the wine openly, or rear the pigs within the cities colonized or populated by the Muslims. In their own cities, constructed and populated by them and having come under the administrative jurisdiction of the Muslims as they are conquered by the Muslims, they have all the rights and liberties mentioned in the agreement with the Muslims[28]. Non-Muslim citizens' religious freedom about sacred customs and rituals is restricted by one necessary condition that they should not be observed in such a manner as they irritate the Muslim citizens or they are performed with the purpose of showing off. They should avoid performing their rituals etc. at the places of Muslims' frequent sittings. It was included as clauses of reconciliation agreement between *Abu Ubaidah bin Al-Jarrah* (RAA) and the non-Muslim citizens of Syrian territory during the caliphate of *Umar Farooq* (RAA) that they (non-Muslim citizens) would not elevate the Cross in Muslims' towns, not bring the pigs to the fields of Muslims, and would not strike their wooden gong to make announcement for their rituals before or at the time of Muslims' *Azaan* (Call for daily prayers)[29].

The liberties and freedom which Islam has affirmed for the Muslims as well as non Muslims is absolutely balanced and beneficial to the humanity. These rights become more natural and balanced when they are limited with some conditions to synchronize them with social and human values along with individual and collective benefits and expedience. Hence the limits imposed by Islam on free will of man are entirely in favour of him individually as well as collectively to keep him on a balanced and moderate way that goes straight to the success of this worldly life in addition to that of the hereafter.

religious freedom could not be enjoyed in the real sense without the same rights to others.

Islam is a preaching religion with well-wishing nature and always invites the people towards its true and genuine beliefs ever-beneficial for the humanity. Islam gives so many evidences to prove its claim but never compels anybody to accept its invitation. Rather it restricts its preachers not to use other powerful tools to coerce anyone in this respect other than clear evidences and logical arguments. The Qur'an emphasizes that the responsibility of the Holy Prophet (SAW) is just to convey the message to others and not to force them towards Islam.

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ لَسْتَ عَلَيْهِمْ بِمُسَيْطِرٍ (22)

"So remind them (O Muhammad S.A.W.) you are only one who reminds."

In terms of religious free will of non-Muslim citizens and tolerance of Islamic state towards them, an excellent example of *Umar Farooq*'s preaching to his non-Muslim slave called *Wasaq* could be quoted. The non-believer slave himself states that when I was in the ownership of *Umar Farooq*, he always used to preach me to become a Muslim. When I did not embrace Islam despite his continuous urge, he used to say:

"لَا إِكْرَاهَ فِي الدِّينِ" (23) (There is no compulsion in religion). Afterwards, when he was on his death bed, he released me and said: go away wherever you want to go[24].

Although every single citizen of the Islamic state is bound to obey the constitution as well as the administrative law of the state, the non-Muslim citizens are exceptionally independent of the state law in their personal and family matters. Islamic court is obliged to judge their personal and family matters according to their own personal laws, though the non-Muslim citizens can themselves make a request to the court to get their matters decided in accordance with Islamic law if they desire. Once *Umar bin Abdul Aziz*, one of the most pious caliphs of *Umayyad* period, demanded a legal opinion from *Imam Hassan Basari,* an eminent Muslim scholar of the first century (AH), on some issues of his non-Muslim subjects, he responded:

انما بذلوا الجزية ليتركوا ما يعتقدون وانما انت متبع ولامبتدع (25)

"They (the non-Muslim populace) have accepted to pay *Jizya* (An annual state tax) for their religious freedom that they could reside within the Islamic state according to their own beliefs. You are a follower (of Islamic law) and not the innovator (of new laws. So resolve their issues according to their own beliefs)."

Besides other rights, non-Muslim citizens also have the right to worship freely in their own proper worship places i.e. their churches, synagogues, monasteries or temples but they are not allowed to build new places of worship within the area of Muslims' jurisdiction. The second orthodox caliph *Umar Farooq* (RAA), on the occasion of conquest of Syria, signed

in religious as well as political matters. Islamic state never affords the Muslims to ignore the teachings of the Qur'an and the *Sunnah* (Primary sources of Islamic knowledge) since they are the pedestal of Islamic state. It is just like that a citizen of a secular state refuses to follow the constitution and administrative law of the state and, in other words, challenges the writ of the state. Islamic state declares such a person as apostate and fixes the same penalty as that of a rebel in a secular state. Islamic state establishes its organization on the basis of apparent deeds and never doubts the intentions of the citizens. Islamic state would consider him a Muslim who apparently observes the fundamental elements of Islam, even if he is not internally a genuine Muslim but never allows its Muslim citizens to be apostates so as the organization of the society is not disrupted.

Religious Free will of Non-Muslim Citizens:

Non-Muslim citizens of an Islamic state can be divided into three categories. The first category of non-believer citizens consists of those who have joined the Islamic state by means of any contract or a treaty. Second are those who are dominated by the Islamic state as a result of defeat in war, and the third category are those who are other than these two and are residing somehow in Islamic state. All these three types of non-Muslim citizens are called "*Zimmi*" (people held in trust) which means that the protection of their lives and properties is the responsibility of Islamic state. Despite guaranteeing the shelter to their lives and properties, Islam does not impose any restriction upon them regarding their religious matters and sacred beliefs. Their right to live in the Islamic state as a respectable citizen is admitted by Islam and no verdict is imposed upon them with any sort of coercion. The Qur'an states that there is no compulsion or coercion upon them regarding there religious matters.

<div dir="rtl">

لَا إِكْرَاهَ فِي الدِّينِ (21)

</div>

"There is no compulsion in religion."

Non-Muslim citizens of an Islamic state are a bit more independent and free as compared to the Muslim citizens. They have more rights as citizens of Islamic state than the Muslims. Islam educates the Muslims to be more tolerant and considerate towards the non-Muslims. Islam furnishes complete religious freedom to the non-Muslim citizens to reside in Islamic ideological state according to their own creeds and beliefs even though their creeds, beliefs and dogma of life are entirely contrary to the ideas of the state. Islamic state neither itself intervenes in their religious matters nor allows the other citizens to do so. Their social customs and mode of civilization are guaranteed as an important responsibility of Islamic state. Religious diversity in Islamic state does not resist non-Muslims' religious rights and their typical life style. In short, their religious freedom is absolute in their personal matters with only one condition that the right of

Bareera not to be separated from her husband and she refused to obey as it was only a suggestion not a legal commandment, admitted her right of separation and allowed to her to do so[16].

In reference to political free will within religious sphere of Islam, an example from the early caliphate period is reported in history books that *Sa'ad bin Ubadah*, one of the eminent companions of the Prophet (SAW), never took political oath of allegiance in the period of any of the first two caliphs of Islam. It is further reported that he never offered daily or weekly (*Jum'ah*) prayers which is an obligation by Islam under the leadership of either of them. During the caliphate of *Umar*(RAA), the second caliph, he migrated towards Syria and afterwards died therein[17].

It implies that one can be a part of the Muslim community and enjoy the rights and status of a Muslim citizen by not breaching the central contract i.e. not getting away from Islamic faith even if he is disagreeing with the policies of an Islamic state. During the epoch of *Ali* (RAA), the fourth caliph of Islam, a deadly rebellious faction called *Khawarij* used to be active in their mischievous deeds and continuous insurgence against the community and the state specifically. *Ali* (RAA) tried his best to rectify their behaviour but all in vain. Then he sent them a message as a policy that they would have the right to reside wherever they wanted to live in the state but there would be a pledge which they had to honour that they would neither shed blood nor create any mischief in the society, and he (*Ali*) would fight against them if they created any disturbance in the society[18].

It means that an Islamic state would honour the right and freedom to have a difference of opinion and actions up to the limit that no mischief is created in the society. State would never, in the name of free will, spare the mischievous people or their actions at all as they affect other citizens' rights. Islamic state would organize the citizens so as to all Muslims must follow Islamic teachings on the whole but would not interfere in personal and minor manners. Basic beliefs and fundamental elements of Islam are to be observed strictly. In other issues, Muslims are free to choose their own way without any restriction within the limits of the Qur'an and *Sunnah*[19]. Freedom of expression is also completely provided to the citizens of Muslim state but it is kept limited by imposing a sensitive stipulation. Islam does not allow the Muslims even hurting the religious feelings of the followers of other religions in the name of freedom of expression. Islam binds down the Muslim citizens to honour the religious feelings, sacred attachments and rituals of the non-believers. Right of religious freedom could not be enjoyed in the real sense without ensuring the same rights for others. It is commanded by Allah Almighty in the Qur'an:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ (20)

"And insult not those whom they (disbelievers) worship besides Allah."

Religious freedom of Muslim citizens can be better understood by concluding that Islamic state confers complete liberty to its Muslim citizens

annual tax on specific level of savings). When they would do that, their bloods and properties would be sheltered from me except the right of Islam, and final settlement of their account (of deeds) lies with Allah."

Islam does not give the status and rights to the citizens who disobey Allah's commandments or involved in islamically disapproved activities, equal to the common practical Muslims because they are partially breaching the contract and hence could not be treated equally with other Muslim citizens. Of course, they could be equal again if they return back and rectify their behaviour practically towards Islamic discipline. The fact is explained in the Qur'an as follows:

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ (14)

"If they return back and establish *Salaat* (daily prayers) and pay *Zakaat* then they are your brothers in *Deen* (the complete religion)."

Taking argument from this Qur'anic verse the second orthodox caliph *Abu Bakar Siddique* (RAA) decided to fight against the people who refused to pay *Zakaat* (Tax for the poor) and was fully determined to do so even after the suggestions from the eminent companions to be lenient and not to stand in their way. He proclaimed:

وَاللَّهِ لَأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ (15)

"By Allah, I will fight against every person who would (not pay *Zakaat* and would) practically make a difference between *Salaat* (Prayer) and *Zakaat* (Poor Tax)."

Islam permits and provides freedom of thought to the Muslim inhabitants to express and act upon their own views about theological issues and problems of understanding with the exception of fundamental beliefs and elements of Islam, and with the condition that the original spirit of Qur'anic and Prophetic commandments would not be damaged. Complying with the Qur'an and *Sunnah* of the Holy Prophet (SAW), right and freedom of thought is admitted by Islam and it is allowed to disagree and argue in the issues of social or political nature. Everyone is allowed to be independent in his personal matters too if the basic spirit of Islamic belief is not being deviated from. The Islamic state is made bound to bear and honour the freedom of thought for all masses in this respect. Examples could be quoted from the history of golden epoch of the Muslims in this respect. In terms of personal free will in social matters, a nice example is narrated in the most authentic book of Hadith of a couple's case which was presented before the Prophet (SAW) to be settled. A lady called *Bareerah* obtained by law her right of separation from his previous husband after embracing Islam. Her husband named *Mughees*, a black, did not want to lose her due to his love with her. He was so attached to her that he was weeping bitterly and his beard was drenched in the tears when the both reached the Holy Prophet (SAW) for decision. In spite of the miserable situation of the husband, the Holy Prophet (SAW), though suggested

He further explains that shattering the unity of the Muslims is a disgusting offence and ought to be crushed with an iron hand. In his own words:

فَمَنْ أَرَادَ أَنْ يُفَرِّقَ أَمْرَ هَذِهِ الْأُمَّةِ وَهِيَ جَمِيعٌ فَاضْرِبُوهُ بِالسَّيْفِ كَائِنًا مَنْ كَانَ (10)

"Who intends to destroy the unity of *Ummah* (Muslim nation) you must kill him with sword, whosoever he is."

He elaborates the fact in other words that any kind of movement, individual or collective, against the unity of Muslims would be fatal even if a single person separates from the Islamic state. He said:

فَمَنْ رَأَيْتُمُوهُ فَارَقَ الْجَمَاعَةَ أَوْ يُرِيدُ يُفَرِّقُ أَمْرَ أُمَّةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَائِنًا مَنْ كَانَ (11) فَاقْتُلُوه

"If you see a person separates from the (Muslim) unity or intends to shatter down the group of Prophet Muhammad (SAW), whosoever he is, kill him."

This should not be considered a restriction on the freedom of belief and conscience. It is explained by the scholars that penalty of apostasy is not contrary to the freedom of religion or belief. Both should be regarded as two different things in two different situations. When a person accepts Islam and becomes a Muslim, he actually establishes a strong contract that he would be responsible to act upon and follow the Islamic belief and commandments. Apostasy, withdrawal from the Islamic discipline and belief, would evidently mean that he has failed to honour that very contract which he had established himself by means of his own free will granted by Islam and rightly deserves to be punished. It is according to the common principle of law that committer of negligence in performing the duties always deserves a penalty [12].

Strict nature of the Islamic discipline does not deal with only the converts going out of the circle of Islam but also controls the Muslim citizens regarding the details of basic creeds and fundamental elements of Islam. Defiance of any of them would result in a severe penalty because there is nothing left optional after entering in Islam. Even though there is nothing optional, all the compulsory laws of Islam are entirely beneficial for the humanity as they are formulated by the Creator exactly commensurate with that very nature upon which the human beings are created.

The Holy Prophet (SAW) affirms the compulsion of Islamic law as follows:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا (رَسُولُ اللَّهِ)

وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ وَحِسَابُهُمْ (13) عَلَى اللَّهِ

"I have been commanded to fight against the people until they bear witness to the fact that there is no God but Allah and testify that Muhammad (SAW) is the messenger of Allah and establish (the system of) *Salaat* (daily prayers) and pay *Zakaat* (An Islamic

life that covers all aspects of human life. An individual is organised under the Islamic principles as well as collective unity is established in the society. All the Muslims are commanded to stay united leaving their differences behind. As the Qur'an states:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا (6)

"And hold fast, all of you together, to the rope of Allah, and be not divided among yourselves."

The impulse drives the Muslims to such a unity that they should become like a human body which feels all pains and pleasures equally from every part of it. This unison of Muslims is desired by the Holy Prophet of Islam (SAW) himself as follows:

تَرَى الْمُؤْمِنِينَ فِي تَرَاحُمِهِمْ وَتَوَادِّهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ إِذَا اشْتَكَى عُضْوًا تَدَاعَى لَهُ سَائِرُ جَسَدِهِ بِالسَّهَرِ وَالْحُمَّى (7)

"You would find the Muslims in mutual love and well-wishing like a single body which feels pain in the whole body even if it is in any small part of the body."

So the religious framework of the Muslims sets a valuable social impact upon the society and the Muslims, bound in strong discipline of Islamic obligations and having submitted their own choices to Allah's Will, enjoy complete beauty of worldly life, along with the affirmation of reward in the hereafter, while sharing their personal aches and joys with each other like a single human body. The concept evolves further and this faction is developed to be called "Al-Jama'ah" (The Organization) which is the foundation stone of entire social as well as political system in an Islamic state. Now if somebody longs for getting liberated from Islamic discipline by being a convert after having accepted it, he would surely be considered desirous, in fact, of entire system's destruction. He is an essential part of the system and obviously, cannot be permitted to act upon his desires harmful for the system as well as the ideology. He could exercise his free will to be or not to be the part of Islamic system which he had exercised prior to becoming a Muslim. Hence, withdrawal from the Islamic discipline, called apostasy, is not only prohibited by Islamic law but it is further declared as an inexcusable crime. The Holy Prophet (SAW) asserts about the person seceding from the Islamic system of state as:

فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ شِبْرًا فَمَاتَ إِلَّا مَاتَ مِيتَةً جَاهِلِيَّةً (8)

"The person, who secedes from the Islamic system to the mere distance of the length of a span and then dies, dies on the ignorant beliefs of the pre-Islamic era having no concern with Islam."

An extremely severe punishment is fixed for this nauseating offence considering it against the whole community. It is commanded by the Holy Prophet (SAW) that:

من اراد ان يفرق جماعتكم فاقتلوه (9)

"Kill the person who attempts to create dissension by separating himself from the organised system of Islam."

scholars would quote the examples from the previous years of blacks in America, non-communists in Russia and national minorities in other secular democracies of the world[3]. Hence Islam has divided its populace into two fragments, Muslims and non-Muslims, and separate spheres of religious free will for both are established.

Religious Free will of Muslim Citizens:

Islam does not impose any religious constraint on any individual until he embraces Islam. Embracing Islam means that one has agreed to live his life according to the Islamic code altogether with his personal inclination and will. Now he would be duty-bound to obey specific code of life that is designed by Islamic teachings. The right to have sacred beliefs of his own choice other than Islam ceases to exist after becoming a Muslim. Islam becomes the only belief to have and follow. The limit of religious freedom ends with the acceptance of Islam. He was free to choose and accept Islam or any other religion before he embraced it. The Qur'anic discourse [4] "لَا إِكْرَاهَ فِي الدِّينِ" (There is no compulsion in religion) has no meanings except the right to choose a religion without any coercion. But once Islam is chosen, every Muslim is forced to observe the entire system of Islam strictly with all its details without any fail. Negligence without any permissible legal ground is unacceptable in this regard. Even the children are not spared about sacred obligations imposed by Islam as soon as they reach the age of understanding. For example, they would be ordered verbally to offer their prayers (An Islamic obligation) when they are only seven years of age and would be compelled to do so when they are ten. The Holy Prophet (SAW) commands in this respect as follows:

مُرُوا الصَّبِيَّ بِالصَّلَاةِ إِذَا بَلَغَ سَبْعَ سِنِينَ وَإِذَا بَلَغَ عَشْرَ سِنِينَ فَاضْرِبُوهُ عَلَيْهَا[5]

"Order your children to offer prayers when they are seven, and when they reach the tenth year beat them (for not performing the prayers)."

All the obligations in Islam are considered limits (on one's freedom) by Allah, transgressor of which would be penalized because he has accepted a strict discipline independently with his own choice. In other words, he has completely submitted his own will towards the will of Allah Almighty who is the God of Muslims. When he has decided on this submission and surrender of his will to the will of the Creator by his complete free choice without any coercion, then how can he demand a free will after becoming a Muslim? Such a demand after having become a Muslim would be rightly considered a breach of contract and defiance of the discipline. As the Muslim citizens of an Islamic state are made so responsible with their involvement in very important and sensitive contract, it is justifiable that the rights of them in an Islamic state should be distinctive from that of non-Muslim citizens.

Islam is a clear contract between the Creator and the creation. It is not only a worship system comprising some rituals but it is a complete code of

desires the people with different beliefs even the non-believers to be living in an Islamic dominion with peace and serenity and the spiritual diversity should not create any sort of social disorder. Like other human rights, the right of religious free will is not absolute; it is bound by some conditions. Islamic state can not tolerate any religion or creed that sabotages the social values or involved in hostile activism against Islamic creed. Any defiant contention that distresses religious freedom, serenity and peace of the society has no tolerability in Islam and ought to be resisted. In reference to any factor, internal or external, that initiates any kind of commotion or disturbance in the society, it must be opposed with force. Islam endeavours to crush all the hands or factors that could cause the intrusion into society's peace. This notion and noble cause has been established by the Qur'an as obligatory to maintain serenity and peaceful friendly environment of the society.

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَة (2)

"And fight them until there is no more mischief (in the society)."

Islam does not allow any influential factor of the society to intimidate the citizens regarding their religious beliefs and attachments, as Islam furnishes topmost magnitude to the harmony, peace and smooth running of the society. Islam seeks to bring about peace for the society considering it a foremost aspiration. Religious activities and rituals of all the human beings living in the Islamic society are protected by law as they are regarded as the admirable populace having equal rights of protection of their religion like their lives and properties. All kind of proselytization through coercion is prohibited. Every non-Muslim citizen is allowed to be a convert among the religions liberally. Only the Muslim inhabitants are restricted exceptionally not to be the converts due to an established discipline of Islam. Islam establishes a strong discipline of religious free will, contravention of which could cause prosecution or chastisement. Apostasy in Islam is considered a breach of that very order of Islamic state and dealt with as a crime, if there is an actual established functional Islamic system. Being an ideological state, an Islamic state does not allow Muslim citizens to embrace any other religion departing Islam. It denotes that the nature of religious freedom for Muslims is somewhat discriminative from that of non-Muslims. Islam clearly proclaims the fact and divides the religious rights of Islamic state's residents into two clear parts. Being a complete code of life, Islam founds its state upon that very ideology and does not exclude any aspect of human life from the vicinity of its foundations. Thus it truly publicizes that there would be two sections of citizenship in the state and they would be treated separately regarding their religious matters. Muslim scholars regard this spirit of truthfulness as the distinction of Islam that it does not deceive any body regarding neither their status in the state nor their rights, unlike some other states of the world who constitutionally declare so many equal rights for all the citizens but practical situation would be entirely different. The