

## **RIGHTS OF NON-MUSLIMS AND THE WAY OF DEALING WITH THEM IN THE LIGHT OF SEERAT-E-TAIYABA**

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There in Medina, the Prophet, with the support of the people, established a new state which was headed by him. In the first year of his reign, he made solemn treaty with the Jewish tribes, providing them equal rights of citizenship and full religious liberty in return of their co-operation as citizens with the new state. The Christians who were living in the adjacent areas, co-operated with the state. The Muslims, as directed by the prophet, held them and their monks in their high esteem.

As messenger of God and as Chief of the new state, he established public worship and enriched the state with laws that enabled every individual, muslim and non-muslim and the society to muzzle up

In the sixth year of Hijra, the Quraish of Mecca who had conspired to kill him and his companions, having found no way out, made an agreement with the muslims which is universally known as the "TRUCE OF HUDAIBYA". In that agreement, there was a historic provision to the effect that the muslims and the Quraish shall have the prerogative to make any tribe or clan their allies and that no war truce shall be applicable in their case, too. Any attack by either of the two on their allies shall be regarded as an attack on the other.

In the eighth year of Hijra, the Quraish became hostile to a nonmuslim tribe, known as Banu Khazaya, that was in alliance with the Muslims and resorted to the madness of massacring them even in the sanctuary at Mecca. After the bloody drama involving human lives was over, the Quraish realized that what

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into the fluffy pillows of justice.

could it be that I would give You food seeing that You are the Lord of the creation?" God says: "Do you not remember that my servant so-and-so asked you to give him food but you did not do so. If you had given him food, you would have found Me with him." God continues: "O man, you did not give Me water when I asked you." Man responds: "How could it be that I would give You water since You are the Lord of the creation?" God retorts: "Do you not remember that my servant so-and-so asked you to give him water but you did not. If you had given him water, you would have found Me with him."

The Prophet (God's peace and blessings be upon him) informs us that a prostitute finally deserved to go to Paradise since she gave water to a thirsty dog out of compassion, whereas another woman went to Hell because she had left a cat dying of hunger.

This is Islam with its arms wide-open to all creatures, regions and ages.

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are the creation of one and the same God, and all are uniform in their fundamental essence:

O mankind, fear your Lord, Who created you of a single soul.. (4:1).

Thus, Islam cannot accept legal, physical, class, social, political, racial, national, territorial, genetic, or even economic contradictions. The Islamic world-view of Tawhid implies a mode of looking upon all human beings as a unity and eliminates all contradictions between black and white, ruler and ruled, employers and employees, intellectuals and the masses, noble and vile, clergy and laity, eastern and western, Arab and non-Arab, capitalist and proletarian etc. All such contradictions are reconcilable only with the world-view of shirk -dualism, trinitarianism or polytheism, and are absent with the philosophy of Tawhid. The Holy Quran declares that mankind have been created male and female and formed into races and tribes so that they may know one another and not take pride in their color or race or claim superiority over others on account of their color, race or social or economic status; the noblest among them in the sight of God is the most God-fearing of them. The Holy Prophet (God's peace and blessing be upon him) is also reported to have said: "Your God is one, you are from Adam and Adam is from dust; an Arab has no superiority over a non-Arab nor white over a black except on account of piety and righteousness."

The Islamic belief in the unity of mankind is the corollary of the doctrine of the Unity of God. The self-same God is the Creator and Nourisher of men and women of all nations, races, colors, creeds and cultures. Hence all mankind are slaves of God and the most dear to Him is one who is the best of them. The Holy Prophet is reported to have said:

God says to His slaves on the Day of Reckoning: "O man, you did not visit Me when I was ill." Man responds: "How could it be that I would visit You since You are the Lord of the creation?" God says: "Do you not remember that my servant so-and-so got ill but you did not visit him. If you had visited him, you would have found Me with him. O man, you did not give Me food when I asked you for it." Man responds: "How

The Messenger (Muhammad) believes in what was sent down to him from his Lord, and the believers; each one believes in God and His angels, and in His books and His Messengers; we make no division between any of His Messengers. They say, 'We hear, and obey. Our Lord, grant us Thy forgiveness; unto You is the homecoming. (2:285)

Islam is the consummation of all religions. By accepting the Prophets and Scriptures of all nations, Islam affirms the unity and universal providence of God and the universality of religious experience, and also seeks to bring together people of all races and creeds in a single all-embracing Faith and Brotherhood. Further, a 'Muslim' is also the true follower of all Prophets including Moses and Jesus. Such being the case, while Christian means 'the one who follows Jesus Christ' and Judaism has completely turned into the racial religion of Jewish people only, Muslims totally reject the term of 'Muhammadanism', a term used of them by non-Muslims. To understand Islam as its adherents do, one should purge the word 'Muhammadan' or 'Muhammadanism' from one's vocabulary. The labeling of Islam as Muhammadanism is the result of a false analogy with Christianity. Muslims do not worship Muhammad as Christians worship Christ. Muhammad was neither a god, nor an incarnation, nor the son of God. He never claimed to be more than a man who received revelations from God. He did not make Islam, he simply received the Message of Islam.

### ISLAM DOES NOT ACCEPT CONTRADICTIONS IN ANY FIELD OF LIFE

Since Islamic Tawhid, as an expression of human existence, implies the equality and unity of all human beings in their relation with God, it bears the notion of homogeneity, equality and unity of human origin. Humanness is the single basic element ingrained in the nature of all human individuals. Human beings associated with the different social strata are neither the creations of different gods so that any disparity could exist in their essential nature, thus giving rise to insuperable barriers between them; nor do the upper classes of society have a more powerful god than the lower classes. All

strongly Jewish a stamp he wished to impress upon his mission." (The Life of Jesus, pp. 81,82)

Jesus himself declared his mission to be restricted to the Israelites by saying: "I have been sent only to the lost sheep of the people of Israel." (Matthew, 15:24)

Each nation having been separately guided to the truth by the national Prophets, the time ultimately became ripe for the World-Prophet (peace be upon him) to be raised to preach the universal religion. Thus, when the world was on the eve of becoming one, God raised up the Prophet Muhammad (peace be upon him) to transmit the essential message of all the Prophets, shorn of all that was of a temporary and limited nature and purged of all the later adulterations and misinterpretations. God revealed to him the all-embracing religion as a universal faith, containing the unadulterated message of all the Prophets. He united the peoples of all nations and lands into a single world-wide brotherhood and gave the world a complete code of life for the whole of humanity. So

there is nothing in Islam which is of benefit only to the people of a particular region or age. The Holy Quran enjoins nothing which is not of uniformly inspiring, edifying and practicable for peoples of all nations and times. The religious and moral teachings of Islam are of a universal nature.

**ISLAM IS THE CONSUMMATION OF ALL RELIGIONS: A GOOD MUSLIM IS ALSO A GOOD FOLLOWER OF MOSES AND JESUS**

Since the religions prior to Islam were of a national character, their followers tended to believe that they were chosen peoples. The Christians acknowledge only the Prophets of Israel while the Jewish people reject the Prophethood of Jesus. Islam says, however, that it would be a denial of the universal providence of God to assert that Prophets were raised for one nation only. According to the Holy Quran, God is the Lord and Sustainer of all the worlds. As He has not discriminated between nations in sending His revelations, so Muslims make no distinction between any of His Messengers:

What, do they desire another religion than God's, while to Him has surrendered whosoever is in the heavens and the earth, willingly or unwillingly, and to Him they shall be returned? (3:83)

Have you not seen how to God prostrate all who are in the heavens and all who are in the earth, the sun, the moon, the stars and the mountains, the trees and the beasts, and many of mankind?.. (22:18)

#### THE MISSION OF OTHER PROPHETS

The religions prior to Islam were not meant to be universal religions. As far as their fundamental messages and teachings are concerned, the religion of Moses and of Jesus was not different from Islam, yet neither did contain complete guidance for all aspects of human life for all nations and ages. During the countless centuries of human history, when the different nations of mankind lived in more or less complete isolation, there was no means of rapid communication between one nation and another, so God sent different Prophets to the different peoples. Moses and Jesus were two of these national Prophets, both were the Prophets to the Israelites. This is what DR. C.J. Cadoux writes regarding the limited scope of the mission of Jesus:

The office of Messiahship with which Jesus believed himself to be invested, marked him out for a distinctly national role: and accordingly we find him more or less confining his preaching and healing ministry and that of his disciples to Jewish territory, and feeling hesitant when on one occasion he was asked to heal a Gentile girl. Jesus' obvious veneration for Jerusalem, the Temple, and the Scriptures indicate the special place which he accorded to Israel in his thinking, and several features of his teaching illustrate the same attitude. Thus, in calling his hearers 'brothers' of one another and frequently contrasting their ways with those of 'the Gentiles', in defending his cure of a woman on the Sabbath with the plea that she was a 'daughter of Abraham' and befriending the tax-collector Zacchaeus 'because he too is a son of Abraham', and in fixing