

THE NON-MUSLIM'S RELIGIOUS FREEDOM IN ISLAMIC STATE SPECIALLY IN PAKISTAN

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Since Allah is the Absolute and the Sole Master of men and the universe. He is the Sovereign Lord, the Sustainer and Nourisher, the Merciful, Whose mercy enshrines all beings; and since He has given each man human dignity and honor, it follows that, united in Him and through Him, and apart from their other human attributes, men are substantially the same and no tangible and actual distinction can be made among them, on account of their accidental differences such as nationality, color or race. Every human being is thereby related to all others and all become one community of brotherhood in their honorable and pleasant servitude to the most compassionate Lord of the Universe. In such a heavenly atmosphere the Islamic confession of the oneness of God stands dominant and central, and necessarily entails the concept of the oneness of humanity and the brotherhood of mankind.

Although an Islamic state may be set up in any part of the earth, Islam does not seek to restrict human rights or privileges to the geographical limits of its own state. Islam has laid down some universal fundamental rights for humanity as a whole, which are to be observed and respected under all circumstances whether such a person is resident within the territory of the Islamic state or outside it, whether he is at peace or at war.¹

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of Madina, should be the basis of understanding and rapport between them in the 21st century. The hangover from the three centuries of the Crusades in the middle ages (which the Papacy inflicted on the Muslims) should be consigned to the limbo of the past. If the enemies of the Second World War can become the best of friends and work for peace in the world, there is no reason why Muslims and Christians should not be good friends in a spirit of mutual tolerance, fellowship and a shared belief in God, the Creator of the universe, and a common resolve to serve humanity. Bush and his think tanks is not Christianity. What ever they are doing, that is entirely against humanity and Christianity. That is their personal madness. Christianity has no connection with it. It is purely BUSHIZM.

We pray to Allah that efforts for peace may bear fruit.

Aamin.

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benevolence , religion of a humanity. The follower of Islam practices the code of life given by the rasool himself Allah,when people see him doing so.They adopt this code of Islam. As the Sahaba Karam(R) lived among non muslims and through their living; introduced Islam to them.They invited the people saying “ KUNU MISLANA” (be like us) and this invitation to Islam was very effective. Froced religion can be anything but not Islam .grants all the religions , social, political,civil and personal rights to non- muslims.

Rasulullah (S.A.W) said, If anyone was wrong with a man(muslim or non- muslim) to whom a treaty has been granted, or burdens him above his strength,I will advocate against him on the Day of Judgement”. Hazrat Abu bakar (R) said, “If a province or people receive you,make an agreement with them and keep your promise . Let them be governed by their laws and established customs and take tribute from them as is agreed between you. Leave them in their religion and their land”.

Hazrat Umer (R) on his deathbed, left some instructions for that non – muslims:they should be treated justly and not be over burdened with taxes. Rasulullah gave special regards to Christians and Jews as they are called,People of the Book,in the Holy Quran. In Madina their scriptures and places of worship were respected. No Church or Synagogue was ever demolished.The muslims authorities were not allowed to interfere with their personal laws. Their property and worldly possessions were protected by the Islamic state.They were allowed to practice their vocations and entre into business after their liking and interest.

The Christian scholars in ninth year of Hijra visited the Rasulullah, he allowed them to offer prayer in the prophet’ s Mosque in Madina .A Christian delegation from Abyssinia was hosted by the Rasulullah himself in his home.

The example of peaceful and amicable co-existence between the muslims and Christians , set by the prophet in the Islamic state

DEALING WITH NON - MUSLIMS, IN THE LIGHT OF SERAT TAYYABA

Prof Mufti Mohammad Ammar khan

Today the world is in great trouble because of the differences amongst a human beings, individuals, communities and countries. Because of these differences, peace and unity is necessitated more than ever. Being a Muslim, what should be is my role and how do I behave to this terrifying conditions. I feel that, I have to play a role of peace maker and an ambassador of unity among different nations and religions. Specially, Islam and Christianity .Both the religions have a large number of followers. If they establish peace between themselves, the whole world can enjoy and live in peace and tranquility but now a days both of them stand apart. There is urgent need to remove the differences and bring peace to the world.

We will view, in the light of Serat Tayyaba, what efforts were made to achieve this objective.

Islam is the religion of peace, love, mercy and above all tolerance and gives freedom of faith to non- muslims. In early Islamic states non- muslims were called "ZIMMIS" because they lived in peace and tranquility under the protection of the state. The Holy Quran does not compel non- muslims to convert to Islam, so the Rasulullah (S.A.W) do follow Prescribed in the Holy Quran

The Quran Says, "Let there be no compulsion in religion". Belief in any religion depends on a faith, and faith; can not be imposed by force. The Holy Quran advocates a just and kind treatment towards non- muslims. Islam is the religion of
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disbeliever. It treats the life and rights of all human beings, irrespective of cast, creed, religion, ethnic or racial colours or political affiliations as is evident from the following verse of Holy Quran in the light of which God's (SWT) commandment of the highest priority sparkles in clarity.

"Murder of one innocent life amounts to murder of all human beings and protection provided to one human life amounts to protection provided to all human lives".

In fact Islam by advocating the importance of human lives on the highest level is fully desirous of making the human world bloom and blazon with the blaze of highest regard for human lives and human rights.

NAMES OF ALLAH IN DIFFERENT LANGUAGES

Ahmad Deedat in one of his pamphlets named "What is HIS name" has compiled the following names of GOD in different languages. They are: -

in English	-	GOD
in Arabic	-	ALLAH
in Persian	-	KHUDA
in Hindu	-	BRAHAMA, BHAGWAN
in German	-	GOTT
in Danish, Swedish and Norwegian	-	GUDD
in French	-	DIEU
in Italian	-	DIO
in Spanish	-	DIOS
in Scotch and Irish	-	DIA
in Welsh	-	DUW
in African	-	GOT
in Portuguese	-	DEUS
in Biblical times	-	YAHUWA, YHWEH, AND ADONAI
in Ancient Canan	-	ADO
in Far East	-	AT NATU

Abdul waheed khan, Christianity D.H.A Karachi

prophet did by simultaneously conquering the enemies and the highly sensitive waves of anger, resentment and revenge has triumphantly gone down in the human history as an act of unsurpassed generosity and magnanimity, detonating the projectiles of hatred and emotional confrontation against the non-muslims who persecuted the prophet and his companions. Bernard Shaw, the great, despaired at one stage because of the shadowing gloom that robbed the people of peace and happiness, came out ponderously with a thought-provoking suggestion:-

"If a man like Muhammad were to assume the power of ruling over the modern world, he would succeed in solving its problems that would bring it much heeded peace and happiness"

There is no denying the truth that prophet Muhammad (peace be upon him) imparted full-fledged training to his companions which gave them ballast, endowed them with greater sense of responsibilities, augmented their power of decision and alerted them to remain all the time careful about accountability, enabling them to strategically and honestly manage the affairs of the STATE..

He, as directed by God, invested them with the power of judgment, making them fully capable of defending the SUPREMACY OF LAWS as is evident from the fact how successfully the caliphs manage the affairs of the state, retaining the TRUST of the Muslims and the non-muslims on equal level in an atmosphere of peace and happiness that still smell of the perfume of the masterfully interwoven networks of administration.

What Islam has legislated for human peace, happiness and Justice is reflective and crystal clear from the following monumental objective:-

"Islam is submission to the WILL of GOD (SWT). This implies faith, doing right, being an example to others to do right and having the power to see that the right prevails, eschewing wrong and having power to see that WRONG is DEFEATED"

Islam does not aggrandize the life of one human being or of a he liver and disparage the life of another believer or of a

Arab, between black and white and between the muslim and the non-muslim. As a Judge, he created wonderful precedent of JUSTICE that ensured protection to all law abiding citizens, irrespective of colour, tribe, cast and religious features, rays and faith.

In the light of SEERAT-E-TAYYABA, the non-Muslims have right to live in peace and tranquility, to have privileges on equal footing in the areas of education, business, religious, cultural activities, social works, employment, justice and to be fully entitled to freedom of movement, freedom of expression and freedom of contributing their due share to the cause of the state and the society.

In Islam, righteous deeds, after prayer, stand at the highest peak, alternate darkness with sunshine pervading the hole human soul, role and goal. In the light of what the PROPHET did, said, proclaimed and promulgated, it is the bounden duty of the muslims and of the Muslim States to behave mannerly and magnanimously with the embers of the non-muslim communities, forge unity, flush out impediment that threatens the triumph of humanity, explore all options to root out hostility against them, establish climate of faith and trust and inspire them with greater hope and confidence paving the way for them to remain increasingly beholden to the fuller profile of TRUTH that stands gracefully interwoven with the whole fabric of glorious fellowship.

The eminent scholars, philosophers and 'intellectuals of the western world have held the Prophet the Caliphs in the tremendous round of applause in acknowledgement of the TRUTH that is wholly reflective, from their following words of higher priority:-

Bertrand Russel, a great Philosopher of U.K. said:-

"The empire of Caliphs was kinder to Jews and Christians than Christians States were to Jews' and Muslims. It left the Jews and Christians unmolested".

An eminent, scholar, Lane Poole, while judiciously making assessment of the events that took place under the command of the Prophet, said:-

"The day of Muhammad's greatest triumph over the enemies was also the day of grandest victory over himself".

The scholar honestly told the human world that what the

It cured the burns of many and earned the hearts of many. The people belonging to non-muslim tribe, Banu Khazaya, who were persecuted by the Quraish, held the prophet in their high esteem and said openly that justice provided to them by the prophet was by all means unparalleled. The Prophet caused destruction of the idols and proclaimed "Truth hath come and darkness hath vanished".

When the muslim forces conquered the forts of Khybar which to the Jews were invincible, the Jewish chief invited the prophet and some of his companions to a feast as a gesture of better understanding. The prophet, out of generosity, accepted the invitation. No sooner had he tasted a morsel without swallowing it, he became sure that the food had been poisoned. He warned his companions then and there but one of them who had already swallowed a morsel, died immediately. The Jewish Chief who had invited him disappeared and his wife who had poisoned the food, as directed by her husband, was brought before the prophet but he forgave her when she pleaded guilty, showing kindness to her out of generosity.

As a neighbour, he set up an unique example by enhancing the importance of recognition of one neighbour by another through the process of confidence, love and co-operation. He was never allergic to that neighbour who were antagonist to him and to Al-Islam as well. Whenever he heard of the sickness of Jews or other non-muslims, he visited them in their sick bed and consoled them. One woman, who was well known for her opposition to the prophet and Al-Islam and who used to obstruct the main passage of the prophet with thorny off-shoots, filth, dirt and rubbish daily in the morning, once fell sick. When the prophet found the passage next morning without obstruction, he inquired to some people about the cause of her absence from the regular acts of adventure, displaying hatred against the prophet. And the moment he came to know of her sickness, he knocked at the door of that old woman, inquired to her about the impact of sickness and consoled her with the words that were mild, loving and pain relieving. Having been highly impressed by the exemplary behavior and magnanimity of the prophet, she felt ashamed for what she did for causing pain to the prophet.

As a champion of equality, he removed and liquidated the tortuous fence and barriers between the rich and the poor, between the master and the servant, between Arab and non-

they did was in utter violation of the TRUCE. So they cunningly decided to get the truce revalidated by the prophet before the news of massacre of the allies of the muslims was received by them. With this view in end, their leader, Abu Sufian, shot his way into Yathrib and approached the prophet but the prophet declined to comply with his request after having come to know all about the human tragedy from a member of the distressed tribe.

Although the Quraish persecuted the muslims, having trespassed all bounds, even his daughter, Hadrat Zainab, died of fatal attack on her by them but he did not like to take revenge by causing their destruction in retaliation. The prophet treated the massacre as massacre of human beings without making any distinction between muslims and non-muslims. Inspired by irreversible and staunch love for human beings and human rights, the prophet in the company of ten thousand forces rode fast demolishing all barriers and surrounded the Mecca City.

The Quraish knew it full well that the strength of the muslim forces that had then beleaguered the city, causing alarm to their false pride and audacity, was strong enough to crush and brush off the forces which would venture to collide with them. Having found no way out, they decided to surrender.

To the utter surprise of the world community, the prophet declared that there would be no bloodshed in the holy city, and that the muslim forces would enter the city not with their heads up flushing out heat of pride and vengeance, but with their heads down in complete submission to the will of God. A cavalry of ten thousand, armed to the teeth, headed by the prophet, entered the city in a manner that was identical in all respect to luminous cool weather with splashes of warm feeling. They, as desired by God, reached the House of God and fell prostrate unto the warm mantle of the Lord.

The Quraish, all non-muslim, expected stormy waves of vengeance for what they did in the past, from mast to mast in utter violation of the commandments of God and all human principle for co-existence but the prophet proclaimed "GENERAL AMNESTY" having displayed the greatest show of generosity, magnanimity, humility and highest regard for human souls and human rights.

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

Prof. A. K. Shams

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: