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**Title** The Role of Religious Pluralistic Society in creating universal Harmony and the Contemporary situation in Pakistan

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## The Role of Religious Pluralistic Society in creating universal Harmony and the Contemporary situation in Pakistan

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### *Abstract*

*In this article, The Role of Religious Pluralistic Society in creating universal Harmony and the Contemporary situation in Pakistan is analyzed. The basic features of a pluralistic society are also discussed elaborately with some examples. The concept of pluralistic society resumes that diversity is favorable for society. The different social welfare societies and racial minorities should be bestowed by their basic rights. In this article, it has also endeavored to highlights all the instructions, teachings and the layout which has been perceived by the Qur'an and Hadith for the up gradation of an ideal society. In Pakistan, The fundamentalism holds influence over the majority of the individuals as it builds a solitary variant of an aggregate way of life as the main truth. Also, anybody discovered restricted to it is viewed as a foe and along these lines has the right to be dispensed with. Thus, the fundamental obstacle rather the restricting power to bestow training for building a pluralistic culture is State and its foundation itself that belittles the strict intruder even in the wake of the announced strategy of 'current edification' and 'war against psychological oppression. These are the highlights that are talked about quickly in this examination paper including presentation, information investigation, commentaries and references.*

*Keywords: Pluralism, Society, Qur'an, Hadith, Minorities, Rights, Religious Pluralistic Society, Universal Harmony*

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## Introduction and Data Description

Strict pluralism is a disposition or strategy with respect to the decent variety of religious belief systems co-existing in the public eye. It can demonstrate at least one of the accompanying:

As the name of the perspective as indicated by which one's own religion isn't held to be the sole and select wellspring of truth, and accordingly the affirmation that probably a few facts and genuine qualities exist in different religions.

As acknowledgment of the idea that at least two religions with fundamentally unrelated truth claims are similarly legitimate, this might be viewed as a type of either toleration (a idea that emerged because of the European wars of religion) or moral relativism.

## The Qur'an and the Pluralistic Society

### 1. The Qur'an and the Collective Human Attributes:

Allah Almighty created all human beings from dust;

”يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّنْ تُرَابٍ“<sup>1</sup>.

“O people! If you are in doubt about being raised up (after death) then (contemplate your creation and evolution). We initiated your creation (i.e. chemical genesis) from (the extract of) clay.”.

Allah Almighty gave souls to all human beings, honored them, honored them with wisdom and honored them with good qualities; in order to contribute to the constructive development of this universe. Allah says (interpretation of the meaning):

”الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ - ثُمَّ جَعَلَ نَسْلَهُ مِنْ سَلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ - ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُّوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ“<sup>2</sup>.

“He is the One Who endowed everything He created with perfection and virtue. And He initiated the genesis of man from clay (i.e. inorganic matter); Then He linked up lineage of his kind from the extract of a lowly fluid (a sperm drop); Then He perfected (organs and limbs in) him and breathed into him of His spirit (i.e. life) and made for you (also in the mother's womb) ears and (then) eyes and (then) hearts and brains. You give thanks but little”.

Therefore, the abuser to whom the Almighty Allah has created the soul deserves respect and the protection of its rights is essential; however, if oppression is inflicted by it, then with full justice it is worth it. It will be avenged and will not exceed it.

All human beings are descendants of one parent. The Messenger of Allah (SWT) said:

”والناس بنو آدم وخلق الله آدم من تراب“<sup>3</sup>.

“All people are descendants of Adam and Adam was created by Almighty Allah with clay”.

All human beings are alike to each other in physical rational and emotional attributes, and all are alike in real emotions and passions; All are equal in attributes. In the above verses, the common qualities make the Muslim closer to others. According to the psychologist, the more the two human beings have the common qualities, the closer they will be to harmony, harmony and harmony. That Muslims accept others as human beings; because they are humanity co-brothers. In the following verse of Qur'an, Allah Almighty made Hud (as) a brother of the people of Aad;

”وَإِلَىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ“<sup>4</sup>.

“And to (the people of) ‘Aad We (sent) their (kinship) brother Hud. He said: ‘O my people, always worship Allah; you have no other God except He. Will you not become God fearing”.

Similarly, many prophets were called brothers of their nations.

## 2. Islam and Religious and Intellectual Differences and their Causes:

People of different religions and ideas live in this world; it is under the wisdom and wisdom of Allah Almighty;

”وَمِنْ آيَاتِهِ خُلُقُ السَّمَاوَاتِ وَالْأَرْضِ وَالاخْتِلافُ اَللْسِنَاتِكُمْ وَالْاَوَانِكُمْ اِنَّ فِي ذٰلِكَ لآيَاتٍ لِّلْعٰلَمِيْنَ“<sup>5</sup>

“And of His Signs (too) is the creation of the heavens and the earth and (also) the diversity of your tongues and colors. Verily in that are Signs for the men of knowledge (and research)”.

And Allah said in another verse:

”وَلَوْ شَاءَ اللّٰهُ لَجَعَلَكُمْ اُمَّةً وَّاحِدَةً وَلٰكِنْ يُضِلُّ مَنْ يَّشَاءُ وَيَهْدِي مَنْ يَّشَاءُ وَلِنَسْأَلَنَّ عَنْكُمْ تَعْمَلُونَ“<sup>6</sup>

“And had Allah so willed He would have made (all) of you one Ummah (Community) but He holds strayed whom He wills and leads to guidance whom He wills. And you will surely be asked about the deeds you used to do”.

And in another verse, He said:

”لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللّٰهُ لَجَعَلَكُمْ اُمَّةً وَّاحِدَةً وَلٰكِنْ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ“<sup>7</sup>

“We have designed for each one of you a discrete law and an all-embracing way of life. Had Allah so willed, He would have made you all one Ummah (Community) agreeing to the same law). But He wants to test you in these (separately given sets of Commandments) which He has given you (suited your respective life situations). So, make haste in doing pious works”.

The aforementioned verses clearly show that the wisdom and wisdom of Allah demands this religious and religious dissimulation, and is intended for the initiation and trial of servants. The verses and traditions of this article teach Muslims to live in peace and harmony with those of other faiths.

## 3. Respect and Protection of Human Rights in Islam:

Islam, as a human being, gives respect to man irrespective of his religion and belief. Allah says (interpretation of the meaning):

”وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ“<sup>8</sup>

“And We have indeed honored the children of Adam”.

There is no compulsion in the matter of religion; Banned and mutilated), prevented from harassing and intimidating, respecting its honor, rights, property. All human beings are equal; however, they are distinguished on the basis of "action righteous".

Allah says:

”يٰٓا أَيُّهَا النَّاسُ اِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَّأُنثٰى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَاۗئِلَ لِتَعَارَفُوْا اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ“<sup>9</sup>

“O people! We created you from a male and a female, and (divided) you into (large) groups and tribes, so that you might recognize one another. Surely the most honorable among you in the sight of Allah is he who fears Allah most. Certainly Allah is All-Knowing, All-Aware”.

In Islam, the respect of a human being is that he commands the respect of the dead as well irrespective of his religion, belief, caste or creed. It is reported that Sahal bin Haneef and Qais ibn Sa'ad were sitting in Qadissiyah, a funeral took place from their side, so they both stood up, they were told that it was funeral of some *zimmi*. When it was reported to the Messenger of Allah, he said: Is he not a human being?<sup>10</sup>

In the same way, no one can be forced to convert to Islam, even if it is the offspring of a Muslim. It is reported from Hazrat Abdullah Ibn Abbas that Ibn al-Husain was the son-in-law of Ansari, who emigrated to Christianity before emigrating. Then they returned to Medina and were insisted on their conversion to Islam, they both refused to convert to Islam. They brought the matter to the Messenger of Allah; to enforce them to convert to Islam. Their father said, 'O Messenger of Allah! Will my liver go to hell before my eyes? So Allah revealed this verse.

“There is no compulsion in Din (Religion).”

“Then they released the two”<sup>12</sup>.

#### 4. Relationship with Parents and Relatives:

The closest relations of a human being in a society are parents and relatives. The Qur'an commands us to be kind and does not discriminate between Muslims and unbelievers in this regard. Even if a person accepts Islam as a religion of truth, but his parents are deprived to do so, this disagreement of religions does not prevent him from serving them, keeping them informed and treating them kindly. However, if his parents become angry with him as a result of his conversion to Islam, pressurize him to turn away from Islam and persecute him, it is a general directive that he should be religious. Absolutely right, though, as a reaction, do not abandon one's parents's service and kindness to them, but do not neglect the matter. So, this is the clear command of the Qur'an:

”وَ إِنْ جَابَدَكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَ صَاحِبِيهِمَا فِي الدُّنْيَا مَعْرُوفًا“<sup>13</sup>.

“And if both of them struggle with you to make you associate with Me as partner something whose (reality) you simply do not know, then do not obey them. And cooperate with them in worldly affairs in a decent manner”.

This verse was revealed during the time of the Mecca when the young people of Quraish were accepting the invitation of the Prophet Muhammad (SAW) and entering the circle of Islam. On the other hand, their parents, relatives and family were doing their maximum effort to stop them and to turn them back to the original religion. It was possible that in such circumstances, the youngsters would also have reacted and retaliated against their parents and relatives, or at least they would have been reluctant, but they were urged to be unjust. So they were ordered not to obey them, but treat them well and behave nicely in worldly affairs.

They likewise deserve good treatment. The Qur'an emphasizes that whether they are relatives or those of other faiths, their rights should be paid properly. The sensitivity of the Qur'an is in this regard can be assessed with one example. Islamic Shariah stipulates a Muslim to be entitled to inherit a person's rights. No unbeliever can inherit a Muslim. But that does not mean that it cannot be financed by any other means. The Qur'an allows non-Muslim relatives to share some of their wealth through will or gifts. Allah says (interpretation of the meaning):

”وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا“<sup>14</sup>.

“And blood relations have a greater claim one to another (in the distribution of inheritance) in the Book of Allah than (the rest of) the believers and the emigrants except that you desire to do favor to your friends. This Command is written in the Book of Allah”.

This verse states that the rights of relatives are common to the common people. In Surah Al-Ahzab, it is revealed. Earlier, after the migration to Medina, the Messenger of Allah had provided a brotherhood (*Muwakhat*) between the refugees and the Ansar. Because of this relationship, the refugees and Ansar inherited each other. After the revelation of the verse, this method has been halted and the basis of inheritance is called kinship. The last piece of the verse,

”إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا“.

“Means to support (other than relatives) your relatives, whether by means of gifts”.

#### 5. Co-operative Relations with Neighbors:

The next closest human being to a relative is one's neighbors. They stay together all the time. If a neighbor is good, a man is busy with his life, worrying about his family,

home and possessions. Unless satisfied by them, he will never find any mental acuity. The teaching of the Qur'an is that Muslims become good neighbors. It did not cause any harm to its neighbors, it helped them in their misery and had a happy relationship with them. The Holy Quran states:

”وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا“<sup>15</sup>

“And worship Allah and do not set up any partners with Him And treat the parents with moral excellence and (do good to) relatives, orphans, the needy, close as well as unacquainted neighbors, and your fellows and the wayfarers and those whom you possess Surely Allah does not like the one who is arrogant (self-conceited) and boastful (egoist)”.

This verse commands good treatment of three kinds of neighbors:

One is relative neighbor, the other is the alien neighbor and the third is the companion of the side, who will be with him shortly. Some commentators have expressed the view that the alien neighbor refers to the Muslim neighbor and companion of the side is a non-Muslim neighbor.

Hadiths have also been urged to treat with good neighbors. The Messenger of Allah said:

”من كان يؤمن بالله واليوم الآخر فليحسن الى جاره“<sup>16</sup>

”Whoever believes in Allah and the Last Day, should treat his neighbor well”.

In another Hadith, on one occasion he said to a congregation of companions three times: "By Allah, that person is not a believer." He said:

”الذى لا يأمن جاره بوائقه“<sup>17</sup>

"A person whose neighbor is not safe from his mischief”.

The above verses and hadiths are common. They are not imprisoned for being Muslim. Non-Muslim neighbors are among them. That is why the Companions treated their non-Muslim neighbors as well. Hazrat Mujahid says that I was with Abdullah b.‘Amr. His employee slaughtered a goat and he said: "Distribute its meat, then send it to our Jewish neighbor first." : "I heard the Prophet insisting on his neighbor so much that we began to fear that he would inherit him."

### 5. Financial Assistance to the Poor:

In any society, some people are poor, needy, and helpless. It is the duty of the wealthy people to help and support them in time. The Qur'an does not discriminate between Muslim and non-Muslim in this regard. It commands that the circle of financial assistance should be expanded to non-Muslims as well just for the sake of Allah, they should not be excluded to benefit from any worldly benefit and they should not be tempted to embrace Islam through wealth. Al-mighty Allah says in the Qur'an:

”لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلِنَفْسِكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ“<sup>18</sup>

“Their (acceptance) of guidance is not your responsibility. It is Allah, Who awards guidance whom He will, and whatever wealth you give away (as charity donation) goes to your own benefit. It is not appropriate for you to spend but for Allah's pleasure only and whatever you spend of your wealth, (its reward) will be paid back to you in full and you shall not be treated unjustly”.

### 6. Respect and Regard to Other Fellow beings:

For a prosperous society, it is necessary to treat all the people of the society well, treat them with dignity and address them in a good manner. Even in this case, the Qur'an has not distinguished between Muslim and non-Muslim. Allah says (interpretation of the meaning):

”وَ إِذَا حُيِّئْتُمْ بِهِ حَيِّئْهُم بِحَيِّئِهِمْ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوْهَا“<sup>19</sup>

“And when you are honored with (a word of) greeting, then (in reply) greet with a better (salutation) or (at least) reciprocate (in the same words)”.

Hazrat Ibn Abbas said on one occasion: "Answer the greeting, whether the salutatory is a Jew or a Christian or a Magician." He then recited the same verse. The hadith also explains that non-Muslims can be greeted, their greetings can be answered, and they can be reconciled. Apart from Muslims, there were Jews and polytheists. When the Prophet (SAW) arrives at any gathering, he greeted. The companions also used to salute anyone they met, and leave any distinction in this matter. The Prophet (SAW) urged others to do the same.<sup>20</sup> If he met anyone walking in the direction, he would greet him, whether he was a Muslim or someone else, younger or older. Same was the practice of his companions. When they were asked about this, they replied that we had been ordered to greet. It is also reported in the traditions of Hazrat Abdullah bin Mas'ud that he was the first to greet, whether he was a Muslim or a non-Muslim.<sup>21</sup>

### 7. Accomplishment of treaties / Matters

People in any society need each other's help and support. Mutually, they have to deal different issues. Otherwise, it would be difficult for them to make a living. In a society where believers belong to different religions, they can work and interact with each other. The Qur'an does not obstruct the differences of religions in this matter. It teaches that followers can do business with non-Muslims, deal with them like mortgages, leasing, etc., use their products without any hassle and sell their goods to them. Anyone can work on wages for each other, so all kinds of trade deals can be done with non-Muslims. Differences of religions do not matter in this regard. The basic teaching of the Qur'an in this regard is:

«إِيَّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ» .<sup>22</sup>

“O Believers! Fulfill (your) promises”.

Hadiths and traditions show that the Messenger of Allah and the Companions used to deal with non-Muslims in all kinds of matters. Took some grains to fulfill the needs of one's family. <sup>23</sup>Hazrat Abd al-Rahman b. Abi Bakr states that a polytheist came to the Prophet with some goats. The prophet (SAW) bought a goat from him.<sup>24</sup> It is narrated from Ibn 'Umar that the Prophet (SAW) gave the land to the Jews after the conquest of Khyber, with the condition that they would cultivate them and receive half of their production.<sup>25</sup> On the occasion of the emigration, the services of a non-Muslim were obtained and Allah's Messenger (SAW) and Hazrat Abu Bakr traveled to Madinah under his guidance. Hazrat Khabar says about himself that I was a blacksmith. I did some work of 'Aas b. Wa'il (the famous polytheist) in Mecca.<sup>26</sup>

Al-Nawawi quotes a Hadith:

"All Muslims agree that matters can be dealt with the responsible and the unbeliever, unless there is anything forbidden in them."<sup>27</sup>

### 8. Tolerance:

Tolerance is the main factor in pluralism. Accepting the freedom of those who disagree with someone in their faith and religion, is actually the spirit of religious harmony. Everyone is at full liberty to adopt whatever belief and religion he/she wishes.

«لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ»<sup>28</sup>.

“There is no compulsion in Din (Religion) Surely the guidance has been evidently distinguished from error”.

Allah's will is that all human beings should follow the right path and avoid its subjugation, but it is entirely their own choice of selection of any religion with their freedom. Has not made a Muslim and has also commanded his Prophet not to act in this matter forcibly.

”وَلَوْ شَاءَ رَبِّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعاً أَفَأَنْتَ تُكْرَهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ“<sup>29</sup>.

“And had Allah so willed, certainly all inhabitants on the earth would have believed. (When your Lord has not made them believe by force,) will you coerce the people until they become believers”.

### 9. Respect for the Qur'an and other dignitaries of other religions:

The Qur'an welcomes dialogue with other religions. It wants the truth to be clarified and the false to be denied, and the falsehoods that the followers of other religions have incorporated in their religious teachings to be sorted out , it insists the seriousness of the discussion and debate. Be careful, polite and not take offense at their religious sentiments. In this context, it forbids the expression of objectionable words about the personalities someone believes in. It is strongly recommended:

”وَلَا تُسَبِّحُوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ“<sup>30</sup>.

“And (O Muslims) do not abuse these (false gods) these (polytheists) worship besides Allah lest these people should (also, in retaliation) revile against Allah's Glory wrongfully due to ignorance”.

### 10. 'Friendship' to non-Muslims in a post-apartheid society:

The objection to the Qur'an is that it forbade Muslims from having 'friendly relations' with those of other faiths and called them 'enemies'. Obviously, feelings of envy and hatred towards the enemy erupt. They are not treated in any way, but rather are harmed. The argument is presented as follows:

”يَأَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكُفْرَيْنَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ“<sup>31</sup>.

“O Believers! Make not friends with disbelievers instead of believers”.

Such verses need to be considered in their correct context. Believers are advised not to make the unbelievers 'first'. For a person with any of the above mentioned characteristics, both the words 'Wali' and 'Maula' are used. In such verses, the word "saints" has come to mean very close. Allama Zamkhashri says:

”لَا تَتَّخِذُوا مِنْ أَوْلِيَاءِ الْمُؤْمِنِينَ وَتَتَّخِذُوا مِنْ أَوْلِيَاءِ الْكُفْرَيْنَ وَتَتَّخِذُوا مِنْ أَوْلِيَاءِ الْكُفْرَيْنَ وَتَتَّخِذُوا مِنْ أَوْلِيَاءِ الْكُفْرَيْنَ“<sup>32</sup>.

“Allah says, "Do not make the unbelievers saints", it means that it is not your case to help them, to seek help from them, to have brotherly and sincere and loving relationships with them and with them. Be united as believers are”.

It is also important to keep in mind the circumstances in which Muslims were forbidden to be closely associated with 'infidels'. Muslims were going through tough times. The war against them was waged by their enemies and they were forced to overthrow them. The attitude of the Jews and the Gentiles was also based on open hostility. They were supporting the disbelievers against the Muslims. A third group was hypocrites. These were the people who apparently embraced Islam and had added themselves to the Muslims, but in reality they were associated with the disbelievers. If the Muslims had any success, they would snake on their breasts and cheer them on if there was any harm to them. All these people were united on the hostility of Islam and Muslims. In such cases, it was extremely dangerous for Muslims to have a close relationship with their enemies. This thing was harmful both religiously and politically. That is why the Qur'an urged Muslims not to belong to the 'province', explaining about each separate group. In this case, the Qur'an emphasized that those whose fathers and brothers did not enter Islam and preferred disbelief over faith, should not be treated as such, as those who believe. Is kept with In order to prevent them from reaching the unbelievers for their mystery, some verses in the Qur'an have explained the reasons for which they are forbidden to have any close association with Muslims other than:

”يَأَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ بُرُوءاً وَلَعِباً مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكَافِرَ أَوْلِيَاءَ“<sup>33</sup>.

“O Believers! Do not take those for friends who have made fun and sport of your Din (Religion) from among those who were given the Book before you and the disbelievers. And fear Allah persistently if you are (truly) the men of faith”.

In Surah Al-Mumtahinah, Allah Al-Mighty ordered:

”يَأَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ“<sup>34</sup>.

“O Believers! Do not make friends with My enemies and your enemies”.

In this Surah, Allah says:

”إِنَّمَا يَنْبَغُكَ اللَّهُ عَنِ الَّذِينَ قَتَلُواكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوْهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ بُرِّئَ اللَّهُ مِنْهُمْ“<sup>35</sup>.

“Allah forbids you only to befriend those who fought against you on (the question of) Din (Religion) and drove you out of your homes (i.e. homeland) and aided (your enemies) in expelling you. And whoever makes friends with them, it is they who are the wrongdoers”.

In the first verse it is said that they have made your religion a joke and a game, they are not taking it seriously. In the second verse it is said that they are Allah and your enemy and in the third verse it is explained that they are fighting you only because of religion, you have been expelled from your homeland or helped. These reasons were reasonably urged not to be closely related.

This same article is mentioned in another verse:

”يَأَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةَ مَنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُورًا مَا عِنْتُمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ كَبِيرٌ“<sup>36</sup>.

“O Believers! Do not confide in those who are not from amongst you They will never miss (any) chance to cause you mischief They wish you severe torture As for their malice, that has become evident from their utterances, and (the hostility) that they have concealed in their hearts is (even) greater We have made the Signs manifest to you, if you would use your intellect”.

The use of the word "idiom" is very eloquent in this verse. The body is called the inner part of the fabric, which is connected to the body. As a metaphor, it is applied to the person whom a person is a close friend of, and we make a secret. In this verse, Muslims are advised not to build such a close relationship with others except to reveal their secrets to them. Because they are not on your side, they do not allow you any chance to harm you and your hatred are evident in their behavior.

It is clear from this detail that only non-Muslims are forbidden to have such a close relationship which will expose the political and military secrets of the Islamic State and increase the problems of Muslims and this prohibition is only with those who are with the Muslims. Be at war or be supportive of their enemies. As far as general human and social relations are concerned, it does not enter into this prohibition. Allama Qurtubi says:

”الاحسان والبهمة مستثناة من الولاية“<sup>37</sup>.

“Treating non-Muslims well and giving them something is not included in the 'province”.

### 11. Orders and background to fight and kill opponents:

One of the biggest objections to the Quran is its concept of jihad. It is said that Muslims have been commanded to fight non-Muslims, deal with them harshly, ambush them and kill them wherever they find them. These verses are presented as follows:

”فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُواوَهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ“<sup>38</sup>.

“Then kill the idolaters (for the violation of peace treaty) wherever you find them and capture them, imprison them and lie in wait for them at every place of ambush (to catch and besiege them)”.

By giving such verses, it is given the impression that co-existence between Muslims and non-Muslims is not possible as long as these verses are present.

This misunderstanding, in fact, results from not seeing the Qur'anic teachings about war in the proper context and reading relevant verses out of their context. This topic needs to be considered in several ways:

When the Muslims were persecuted, they were allowed to respond to the atrocities committed on them:

” وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ “<sup>39</sup>.

“And fight in the cause of Allah against those who fight against you (Yes) but do not exceed limits Surely Allah does not like those who exceed role”.

The verses mentioned in the Qur'an are not from ordinary circumstances, but are given instructions in relation to the course of the war. When a war is fought against a group, one side of the battlefield does not behave in favor of the other, but each one strives to do as much harm to his opponent as possible by killing as many of his people as possible. Dissolve its military power. On this occasion, showing a little force and gentleness is like poaching oneself to death.

War is an unwanted, but unavoidable situation. That is why there are rules about this in different religions. Religions that do not receive any war teachings have also been forced to follow on different occasions. Religious books do not have the rules of war related to them, they do not mean that they are related to the general treatment of the enemy nation, but rather that it describes the specific situation of war.

Another thing to keep in mind is that these verses are addressed to the Islamic State and its military. The Qur'an has not allowed all Muslims to openly kill non-Muslims whenever and wherever they want, but only the head of state has the power to decide the war against non-Muslims who are hostile to the Islamic State. He has to decide whether to fight or not and if so, when and how? Discount must be obeyed at all costs.

Allama Ibn-e- Qudamah wrote:

”أمر الجهاد مو كول الى الامام واجتهاده، ويلزم الرعية طاعته فيما يراه من ذلك.“<sup>40</sup>

“Jihad is the responsibility of the Head of State. He will decide it and his decision on concession must be recognized”.

If the verses which have been commanded to fight 'infidels and polytheists' are to be studied in their context and the circumstances in which they were revealed, then there is no objection, but rather to read. Their rationality will be thankful to the governing body.

## 12. Solidarity society in a post-apartheid society:

In other regions of the world, Muslims and other writers of the world live together. They are all Christians, Jews, Zoroastrian monotheists - God is one of the Muslims and believers of all faiths ,none of them. There is no metaphysical notion of a leash or a small canopy, so they can all live together in an atmosphere of law and order, on the contrary, in India, there is a God-fearing minority and the idolaters are in the majority humans here. It cannot be put an end, the highs created by the gods in societies where Muslims live with people of other atheistic religions. The fair can be a human society is based on offline-forward his argument, saying Iqbal:

“There are no social barriers between Muslims and the “people of the Book”. A Jew or a Christian or a Zoroastrian does not pollute the food of a Muslim by touching it, and the law of Islam allows inter-marriage with the “people of the Book”. Indeed the first practical step that Islam took towards the realization of a final combination of humanity was to call upon peoples possessing practically the same ethical ideal to come forward and combine.”<sup>41</sup>

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**The Evolution of Pluralistic Society in Pakistan**

In the present exceptionally advanced condition of improvement in science and innovation, the religion keeps on controlling and impact a great many individuals of various races and hues everywhere on over the world. Anyway the current day world situation, agonizingly exhibit that the utilization and maltreatment of religion has achieved savagery, fanaticism, militancy and narrow mindedness in our social orders. The destruction played by strict radicals through disdain material and outfitted brutality against 'different' has caused wanton killings as well as has spread toxic partisan air that has sapped the very vitals of our general public. The significant world debates rotate around strict foundation that has been the reason for a giant death toll, property, opportunity and freedom of man on account of the individuals who have made the common society their prisoner.

There is critical need to take such radical components back to common society to go along with them during the time spent financial improvement of the nation. This is significant and basic likewise with the advancement of progress the social orders have become pluralistic and regard to religion, doctrine, shading and identity of each individual is the commitment of the edified world. The idea of pluralistic culture supports the soul of fellowship, resistance, exchange forever and regard for basic freedoms and obviously empathy for mankind. The fair request requires interest of the individuals in the matter of the state for which individuals from all shades of life must join the just cycle not exposed to any sort of arrangements or affiliations.

A legitimate evaluation of the acquiring circumstance in South Asia and particularly in Pakistan would carry us to an unavoidable end that it's the militarization of society and governmental issues that has been the fundamental reason for instruction that has breast fed and prepared such components that are a genuine danger to the common society. Furthermore, in the wake of this circumstance securing minority rights and shielding decent variety in South Asia is a major test to all concerned.

After the division of India and establishing of the new state, Pakistan unfortunately couldn't work as a popularity based state as imagined by its establishing father Qaid-e-Azam Muhammad Ali Jinnah. Three fourth time of its public life has been under the military principle. The executives of this general public thought that it was anything but difficult to run the state based on security worldview. Furthermore, resultantly the military were invigorated with stockpiles of arms and ammo and the entire country was brought under war panic. During this period the course readings for the kids were delivered as war mongering and against harmony writing. This methodology brought forth Mullah-Military union also. In this situation, course readings obviously can't have material restricted to what in particular has been brought up at sacred and lawful level Therefore; it is the socio-policy driven issue that represents the genuine issue in building a pluralistic culture.

Anyhow, despite this all, there is another side of the picture that is very positive and healthy sign for a true pluralistic society. Since the day of its establishment and constitutional history, it is apparent from Objective Resolution as well as all three major constitutions of Islamic Republic of Pakistan that minorities are given their proper rights with respect and honor. They have equal opportunities of education, career and social uprightness. They have full liberty of their religious rituals and norms. They have proper representation in election and law making institutions. Socially, Pakistani society is very healthy and respectful for other communities comparatively to other many countries raising the slogans of democratic states. So,

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Pakistani society can be presented as an example of religious pluralistic society following the instructions of Qur'an and Sunnah.

### Conclusion

As we know, meeting two or more people together creates a family, and a few families together form one society by living together in one place. In the same way, this process takes on the form of a global society, taking on a region, country and then global. The society is like the human body, just as a perfect and healthy body requires that all its organs are natural. Stay connected to each other. Likewise, for the formation of a strong society, it is essential that unity and harmony between different people be maintained.

In his book "In The Quest for Meaning: Developing a Philosophy of Pluralism", Tariq Ramadan spoke of promoting mutual respect and tolerance among people of different faiths and ideas in a pluralistic society. He says that the world is shrinking like a global village. Europe and America are no longer a distant world. Now Muslim scholars are realizing that they are living in a world where different religions, philosophies and ideologies are revived. The believers are living. In the texts of the Qur'an and Sunnah, the most important attribute of the society which has been declared as the desired society of God is that it imprints the worship of Allah on the obedience and worship of Allah, and people worship and worship the zakat with full religious spirit play with. Individual and collective agreements should be enforced; the spirit of witnessing the truth is alive and the collective existence of Muslims is the title of martyrdom of truth in the world, regardless of personal or group interest and without taking into account the reproach of an offender; The needs of parents and honors should be respected; the rights of the orphans are protected; prostitution and indecency are a taboo thing and arrangement to block all avenues of promotion; Always be vigilant and avoid such forms of tyranny and other forms of repression on the life and death of such criminals. God-ordained sentences should be imposed without exception; a general atmosphere for inviting goodwill and preventing evil is established in society, and society at all levels is sensitive in this regard; Be judged on the basis of justice; no superiors can exploit or infringe on their rights; opportunities for people to develop their academic skills to the best of their ability and showcase their abilities in the field of their own tastes. Be available; the system of wealth distribution should be just and fair and remove the inequities arising out of it collectively. Always be dynamic for crying; God's law is fully organized at every level and no fear, interest, greed or pressure can be obstructed in its implementation; brotherhood, sympathy and Behaviors are common and people should not mock one another for personal or group displeasure, to preach to each other, or to engage in racial discrimination; full respect for religion and religious ideology. To be settled in mosques and to be included in the basic priorities of the teaching of religion and its broadcasting society; to exaggerate, the spirit of sacrifice for the sake of life and peace of the heart is imperative; minority groups have full freedom to protect their lives and practice their religion and they are completely devoid of political and cultural rights. It has been discussed above, which will be helpful in determining the boundaries and scope of a pluralistic society.

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