

**SOCIAL PROBLEMS OF MINORITIES IN PAKISTAN AND THEIR SOLUTION
REVIEW IN THE LIGHT OF SĪRAH OF THE HOLY PROPHET (PBUH)**

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ABSTRACT: Religious Minorities', their issues, problems and rights have been one of the most scorching issues in the human history. Especially, this issue has gotten more attraction and importance in contemporary socio-political global scenario. However, it is a fact that actually minorities are neglecting and overlooking in almost all countries of the Eastern and the Western world both. With sorry to say, Pakistan is also assumed one of them, minorities overlooking countries. In Pakistan minorities are facing some social, political and religious problems; especially the sociopolitical issues are most important at this time. Therefore, it's dire need to pin point these issues and try to solve them. The Holy Prophet Muhammad ﷺ and his teachings is considered as road map to the minorities' rights and solution of their issues. Historical, we glad to know that the Holy Prophet ﷺ took many steps to upgrade the status of minorities and to solve their issues at that time. In this scenario, historically Methāq-e-Madīnah was the first document who owned the minorities and gave them their proper rights, respect and identity. This Charter presents certain principles and regulations that are the mandatory part of a peaceful living in a state and society. This pact is an excellent model of peace, diversity, freedom and minorities' rights in the human history. Moreover, teachings of the Prophet ﷺ provides equal rights, religious autonomy and socio cultural freedom to minorities. In this study, efforts are made to point out the major social issues of religious minorities in Pakistan and try to provide their solution in the light of Sīrah of the Holy Prophet ﷺ. The analytical research methodology was adopted with mix method approach in this study.

KEYWORDS: Minorities, Social issues, Pakistani society, Prophet's Sīrah ﷺ solution.

INTRODUCTION: The problems, issues and rights of minorities have been involved by historians, social reformers, political and religious leaders in all times of the human history. Especially, this issue has gotten more attraction and importance in contemporary sociopolitical and socioeconomic global perspective but actually the minorities are neglecting and overlooking in almost all over the world, the East and the West both. In this regard, historically, the efforts of the Holy Prophet Muhammad ﷺ have special weightage in human history. Especially, Methāq-e-Madinah¹, Hudabīyyah Pact, Last Sermon, agreement with Christians of Najrān and some other agreements with different delegations and groups of minorities are known as a light house in human history. Methāq-e-Madīnah document was the first document owns the minorities and gives their proper rights, respect and identity. Methāq-e-Madīnah document was designed under divine instructions and political wisdom of the Holy Prophet Muhammad ﷺ in 1st AH/623 CE. According to a research study: "The Madīnah Pact (Charter) is considered as the first civil constitution evolved under Islam as established by the Prophet (ﷺ) in the first year of the Hijra (Emigration) /623 AC, we find the reference to the people of "Dhūmmāh", a term frequently used in pre-Islamic times to refer to neighbors and to the notion of neighborhood which involved a principal of mutual guardianship observed among Arab tribes in times of peace and war".² It is a known fact, fourteen hundred

years ago when Madīnah was going to become an established Islamic State then the kindest Prophet ﷺ did an agreement with Jews, Christians, Polytheists and other communities of Madīnah for peace, prosperity and stability of the State and society. According to this constitution, Madīnah was a federal capital and every stake holder had an equal opportunity of interests and power sharing. We do not find any single example in the human history before it. Moreover, this Charter presents certain principles and regulations that are the mandatory part of a peaceful living in a State and society. This charter is an excellent model of peace, prosperity, social, religious and political freedom and minorities' rights in the human history. This agreement provides equal rights, religious autonomy and socio-cultural freedom to the other communities of the Madīnah (Jews, Christians, and polytheists). According to a renowned writer, Muhammad Husain Hackle's comments; "The sacred (Sīrah) conduct of the Holy Prophet ﷺ, great honor to others, excellent soft behavior, fulfilling the agreements with its real spirits, accommodation of the helpless and needy persons of the society, including the rule over the city of Madīnah are the things which lead towards a peace treaty with people of the Book (Jews), in which the freedom of religion was granted. I think it is not less than a miracle in human history at that time".³

As well as many other documents and teachings of Islam give specially focus to minorities' rights, issues and problems, give them rights and respect and try to solve their problems and issues easily. Unfortunately, Pakistan is also considered one of the country where minorities have also some issues and problems, regardless Pakistan has special relation to the state of Madīnah and known as legally announced ideological Islamic state on the map of the globe.

Moreover, Islamic republic of Pakistan is enlisted in the countries having different religious minorities. In Pakistan, there are found nine major groups of religious minorities as Christians, Hindus, Buddhists, Bahā'ies, Qādyānies, Parseis, Sikhs, Jains and Kalāsh etc. According to the census record of 1998, the population of minorities in Pakistan is 4% of the total population. Minorities are playing effective role in all disciplines of life. According to a report on religious minorities; "The citizen portfolio of Pakistan is largely pluralistic as it is home to many religious, sectarian and ethnic groups. The current population (1998 Census) of Pakistan is 192 million, out of which the majority are Muslims. Pakistan is home to several religious minorities: Bahais, Buddhists, Christians, Hindus, Jains, Kalasha, Parsis and Sikhs".⁴

They are rendering meritorious services for the development and prosperity of Pakistan. They are renowned teachers, judges, civil servants, journalists, and businessmen. They have also a prominent role in national integration and solidarity of Pakistan. It is also observed there is no big clash or controversy in Muslim majority and other minority groups in Pakistan. Besides they have some social, religious and political problems in the country which is need to solve with extensive approach.

Here, the focal point is that how the Nobel teachings and agreements of the Holy Prophet ﷺ become a preamble for peaceful coexistence in this pluralistic world of the modern era in case of minorities rights, to solve their issues and problems and How can we overcome the sufferings of minorities in Pakistani majority based Muslim society? Therefore, in this study, efforts are made to evaluate the social issues and problems of the minorities in Pakistan and their solution in the light of the Sīrah of the Holy Prophet ﷺ.

PROBLEMS OF MINORITIES IN PAKISTANI SOCIETY & THEIR SOLUTION:

Pakistan is the society of diverse and varied communities of religions. In Pakistan there are living some important numbers of minorities since its foundation 1947. According to government rules and regulations in every census after 10 years, members of every minority are counted and is added its figure in total population of the country. According to recent statistics, the population of Minorities in Pakistan is more than 4% of the total population of Pakistan. The important minorities of Pakistan are, Christians, Hindus, Sikhs, Parsīs (Zoroastrians), Buddhists, Bahā'īs, Kailash and Qādyānīs⁵(Ahmadīyyāh community) etc. According to current statistics of the Pakistan Beaurue of Statics⁶, the total population of Pakistan according to censuses of Pakistan 2017 is as given below:

Population by Religion in Pakistan

Administrative Unit	Muslim	Christians	Hindus	Qādyānīs	Scheduled Casts	Others
Pakistan	96.28	1.59	1.60	0.22	0.25	0.007 ⁷

Here the interesting issue is that Sikhs which are reasonable number of Pakistan's palpation, especially population of Punjab is not counted as separate identity. As well as Qādyānīs, Bahā'īs and Parsīs are not counted separately; they are counted in others and scheduled casts communities which is unfair, or minimum, negligence according to standard rules and regulations of census. According to an international study, the following communities are part of Pakistan population: "The state religion in Pakistan is Islam, which is practiced by 96% of the population. Freedom of religion is guaranteed by the Pakistan constitution. The Pakistani constitution established a fundamental right in which all Pakistani citizens irrespective of religions have equal rights. The remaining 4% are Hinduism, Christianity, Sikhism and other religions (Buddhists, Bahā'īs and Kalāsh tribes etc.)".⁸

Although Constitution of Islamic Republic of Pakistan treats minorities as equal citizens and provides them equal rights and opportunities but by some religious, social and political issues, the minorities in Pakistan are facing some problems and troubles. First of all, the first speech⁹ of the founder of Pakistan Quaid-e-Azam Muhammad Ali Jinnah soon after the approval of the establishment of Pakistan in August 11, 1947 is considered as road map regarding minorities rights in Pakistan. "You are free to go to your temples; you are free to go to your mosques or any other places of worship in this State of Pakistan. You may belong to any religion or cast or creed - that has nothing to do with the business of the state ... Now I think we should keep in front of us as our ideal and you will find that in course of time Hindus would cease to be Hindus and Muslims would cease to be Muslims, not in the religious sense, because that is the personal faith of each individual, but in the political sense as citizens of the state".¹⁰

The constitution of the Islamic Republic of Pakistan (Objectives Resolution of 1949)¹¹ reveals over the issue of minorities rights alike; "Wherein, the principle of freedom, democracy, equality, tolerance and social justice will be fully observed. Wherein, the adequate provision should be made for minorities to profess practice their religion and to develop their culture. Wherein, adequate provision shall be made to safeguard the legitimate interests of minorities and backward and depressed classes..."¹² Here is also necessary to share a [part of the speech of Mr. Liaqat Ali Khan before presentation of the Objective Resolution of Pakistan. This speech is really a thought provoking regarding minorities' treatment of Islam in the Isalmaic History. He frequently stated; "We have a great record in tolerance, for under no system of Government, even in the Middle Ages, have the minorities received the same consideration

and freedom as they did in Muslim countries. When Christian dissentients and Muslims were being tortured and driven out of their homes, when they were being hunted as animals and burnt as criminals. Even criminals have never been burnt in Islamic society. Islam provided a haven for all who were persecuted and who fled from tyranny”.¹³ The constitution of Islamic Republic of Pakistan addresses the minorities’ issues and their rights likewise. According to article 36 of the constitution of Islamic Republic of Pakistan: **“36. Protection of minorities:** The state shall safeguard the legitimate rights and interests of minorities, including their due representation in the Federal and Provincial services”.¹⁴

Despite of these beautiful provisions in constitution of Pakistan, and as well according to Nobel teachings of the Holy Quran and Sunnah of the kind Prophet ﷺ, it is also a fact that religious minorities are facing some serious problems in Muslim majority based country of Pakistan. In the following lines, I will try to present these issues faced by non-Muslim minorities in Pakistan and then I will try to address their solution according to the Seerah of the Holy Prophet ﷺ and Constitution of Pakistan.

1. **Problem of identity and Citizenship in an Islamic State:** One of the most important issues faced by the minorities in Islamic countries especially in Pakistan is crises of the identity yet. Some people realize them second grade citizens and due to this issue they face difficulties to express their identity. This behavior is not fair according to Islamic teachings. Hence, according to some writers and journalist’s opinion minorities are in search of their identity in Pakistan after its seventy years of commencement. According to an opinion of a columnist Yaqoob Khan Bangash; “The real issue is that Pakistan’s treatment of its minorities is a reflection on itself, its identity and its people as a whole. Pakistan is a country which is constantly at war with itself. As one commentator once mentioned, Pakistan is a country which threatens by not point a gun at the other but at its own head. It’s Pakistan’s implosion which threatens world peace more than its war with any of its neighbors. Hence, how Pakistan views itself has a critical reflection and how it treats its minorities”.¹⁵

According to a seminar on rights and issues of religious minorities in Pakistan from a famous Lawyer and social activist on minorities issues. Pakistan minorities are suffering of many issues even like a fundamental rights of freedom of religion. The house concluded it in following words; “The conference provided unique opportunity to reach a broad consensus on policy direction that could address the issues of prejudice, discrimination and socio-economic marginalization. House concluded on the following three major points narrating involvement of minorities at national issues, protection of minorities at any level and participation of minorities at national decision making levels”.¹⁶ Contrary to this expression, Islam gives every person to right of their religious identity and any law or authority cannot force them to hide their identity. The Revealed Qur’ānic teachings recommends;

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ

*“Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold that never breaks.”*¹⁷

The Kind Prophet (ﷺ) said about religious freedom and fundamental rights of non-Muslim minorities in these Nobel words: “Safwān reported from a number of Companions of the Messenger of Allah (ﷺ) on the authority of their fathers who were relatives of each other. The Messenger of Allah (ﷺ) said: Beware, if anyone wrongs a contracting man, or

*diminishes his right, or forces him to work beyond his capacity, or takes from him anything without his consent, I shall plead for him on the Day of Judgment”.*¹⁸

Besides, the Charter of Madīnah grants all kinds of social, religious and political fundamental human rights and civil liberties. Numerous clauses of the Charter are observer of it. The article no. 25 of the constitution elaborates it most likely; “And the Jews of *Banū ‘Awf* shall be considered as one political community (*Ummat*) along with the believers-for the Jews their religion, and for the Muslims theirs, be one client or patron. He, however, who is guilty of oppression or breach of treaty, shall suffer the resultant trouble as also his family, but no one besides.”¹⁹ To explain this clause of the Charter of Madīnah, a renowned Muslim political thinker Prof. Dr. Ali Muhammad *As-Sallābī* writes; “The constitution declared the freedom and rights of all citizens; including the Jewish inhabitants of Madīnah who lived under the banner of the Islamic nation.”²⁰ A historical pact of Hadhrat Umar bin Khattāb (RA) with people of Jurjān is also able to share, which presents all kinds of rights and liberties to non-Muslims minorities (*Dhimmīs*). “The lives, properties, communal life, identity and religion of the population of Jurjān shall be safeguarded. No change shall be brought about in their status nor shall they be interfered with in any way”.²¹ Moreover, the Constitution of Pakistan (Objective Resolution) gives freedom and identity to its minorities. “Wherein, the principle of freedom, democracy, equality, tolerance and social justice will be fully observed. Wherein, the adequate provision should be made for minorities to profess practice their religion and to develop their culture. Wherein, adequate provision shall be made to safeguard the legitimate interests of minorities and backward and depressed classes...”²²

In addition, the Federal and provincial governments of Pakistan are facilitating the minorities on the issues of registration and marriage certificate. According to a report on minorities;” Through an amendment to Rule 7 of National Database Rules, 2007, the marriage certificate issued by the Hindu Panchāyat should be recognized as a valid document for the purposes of issuance of certificate /national identity card under the rules. Unless the government makes alternate provisions for registration”.²³ This discussion shows that every person in an Islamic state and society can express his religious identity freely and any authority cannot prohibit them on this issue at all.

2. Matrimonial Issues (Issues of marriage and divorce):

The second most important issues faced by minorities in Pakistan are matrimonial issues. Factually the matrimonial issues of any religious minorities have a historical significance. Follower of nay religion want to conduct his marriage according to his religion, culture and tradition. According marriage laws experts, “Many times, religion plays a large role in marriage. In fact, religion often plays a role in the relationship before the marriage even takes place. In some cases, couples take part in religious premarital counseling. This counseling is meant to ensure that couples are fully aware of the implications of religion in their marriage”.²⁴

However, sometimes religious Minorities’ women face some issues in case of marriage with a Muslim and as well as in process of registration of marriage officially. It’s due to lack of knowledge and awareness. The teachings of Islam clearly address these issues.

وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

*“So are chaste believing women, and chaste women from the people who were given the Scripture before you, provided you give them their dowries, and take them in marriage, not in adultery, nor as mistresses. But whoever rejects faith, his work will be in vain, and in the Hereafter he will be among the losers”.*²⁵

According to a renowned classical Mufasssir of the Quran, Imam Ibn-e-kathīr’s judgment: “A number of companions of the Holy Prophet ﷺ married to the women of People of the Book (Ahl-Al-kitab) and they did not feel any hesitation to do it”.²⁶ In era of the Holy Prophet ﷺ, the non-Muslim minorities were married according to their religious rules and regulations and they were not forced and are interfered at all in their personal issues. As well as, according to the constitution of Islamic Republic of Pakistan, 1973, every non-Muslim minority is free to act up according to its religion and they have no compulsion and sanction. According to clause 35 & 36 of the constitution; “The state shall protect the marriage, the family, the mother, the child (including minorities) ... The State shall safeguard the legitimate rights and interests of minorities, including their due representation in the federal and provincial services”.²⁷ Moreover, Hindu Marriage Act 2017²⁸ and Christian Marriage Act 1872²⁹ provide them extra legal and judicial support, rights and assistance to solve their matrimonial issues.

3. Problem of Social Intolerance with Minorities (discrimination):

The problem of social and religious interaction means social and religious intolerance towards minorities is another one of the most key issues of the Pakistani society. A number of Muslims show discriminative behavior with non-Muslim minorities and most of time disgrace and disregard them on the basis of their religion. Here, this study points out the issues that most of the reasons are due to lack of Islamic teachings. It’s also a fact that the treatment to non-Muslim minorities from Muslims society and state has been different from time to time and country to country in throughout the history of Muslim world. Even in the modern times it’s different from society to society. According Oxford Law Journal research on minorities; *“The status and treatment of non-Muslim minorities in Muslim societies have varied over time and space. A contract of protection (dhimmah) guaranteed life, body, property, freedom of movement, and religious practice in return for submission to Muslim rule. Practice, however, was closely conditioned by economic and political circumstances and did not always conform to the law; there are historical instances of discrimination against non-Muslims, although these are considered deviations from orthopraxy”.*³⁰ Contrary to this one, Islamic teachings treat them in a slight diffident way. The Holy Quran considers the humanity a unit and exempts all kind of unreality and discriminations.

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

*“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you”.*³¹

We may consider the best interpretation of this verse of the Holy Quran, a historical announcement from the Holy Prophet ﷺ which is narrated by Imam Ahmad bin Hambal on the authority of Hadhrat Abu Hurairah (RA). Prophet ﷺ announced in last sermon; *“O People, Your Lord is one, your father is one. So, be aware, there is no superiority of an Arab over non-Arab, White over Black and Red over Black except for piety (al-Taqwā)”.*³²

According to the model of excellence of the kind Prophet ﷺ, He did not discriminate on the behalf of religion. Here I would like to share some examples. Qays ibn Sa’d reported: “Once A funeral passed by the Messenger of Allah, peace and blessings be upon him, and he stood

up. It was said to him, "It is a Jew." The Prophet said, "Was he not a soul?" In another narration, the Prophet said, "Verily, you only stand to glorify Allah, who is the receiver of souls³³." Moreover, the Prophet ﷺ have been gone to the healing prayer of a Jew's child and also the kind Prophet ﷺ accepted the meal invitation from non-Muslims. Islam gives great emphasis to the rights of neighbors and recommends that a Muslim treats his neighbors kindly, rather than he Muslim or non-Muslim. Once Hazrat Abdullah bin Umar (RA) slaughters a goat and command his servant to give this mutton to the first neighbor, he replies sir he is a Jew, then Abdullah bin Umar said; "is he not a human?", then he narrated a Hadith of the prophet Muhammad (ﷺ), 'Jibril always recommend treating neighbors with kindness until I thought he would assign him a share of inheritance.'³⁴ In social interaction Islam does not make difference between Muslim and non-Muslims. According to hadith of Holy Prophet ﷺ charity on non-Muslims is also allowed. Moreover, the constitution of Islamic republic of Pakistan also does not make difference between Muslim and non-Muslims in its true spirit. According to clause "25 A" of the constitution: (1) All citizens are equal before law and are entitled to equal protection of law; (2) There shall be no discrimination on the basis of sex; (3) Nothing in this article shall prevent the state from making any special provision for the protection of women and children".³⁵ These arguments clearly show that there is no religious and social discrimination in Islam according to primary sources of Islam and the constitution of Pakistan as well.

4. Issues of Meal and Drinking with Non-Muslim minorities:

In general, all over the Muslim society, especially in Pakistan, people do not like to meal and drink with minorities. Even some people hesitate and some irritate and hate them. This is not fair according to prime Islamic teachings. This study perceives that it is due to lack of Islamic teachings and awareness about Islamic SOP's of food and drinking with others (non-Muslims). The Noble Book of Allah allows us Halal (lawful) eating and drinking from the hand of Ahl-Alkitāb (People of the Book³⁶). Although Islam prohibits the eating and drinking from the hands of polytheists but Islamic teachings allow Muslims to give them food frequently.

وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَلٌ لَكُمْ الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ

"This day [all] good foods have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them".³⁷

As interpretation of this verse of the Quran when asked from Abdullah ibn Abbas (RA) about "and the food of those who were given the Scripture is lawful for you". He replied that means the slaughtered animals of them (People of the Book) are permissible for Muslims for you".³⁸ Moreover, a renowned classical Muslim jurist and Mohaddith Imam Ibn Hazam al-Zahiri stated: "The original thing in legality of a food is be its Halal. We consider all meats in a Muslim society Halal, although they are Jews, Christians or other non-Muslims. We will not investigate their authenticity in Halal and Haram deeply but we only believe in their intentions and their residence in a Muslim state."³⁹

It is also performed from the model of excellence of the Kind Prophet ﷺ in its golden era. The Prophet ﷺ many times accept the meal invitation of the people of them, even they involved in the poison conspiracy of the Prophet ﷺ on the day of Battle of Khyber. Most of the books of Seerah narrated this drastic incident. In addition, we can present a kind behavior to non-Muslim. The Holy Quran permits us in this regard.

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ

“Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.”⁴⁰

Even the beloved Prophet Muhammad ﷺ did many social, economic and religious matters with non-Muslim in his Prophetic life. According to a narration of the Holy Prophet ﷺ; Hazrat Ayesha (RA) narrated, “The Prophet purchased food grains from a Jew on credit and mortgaged his iron armor to him”⁴¹ According to the Islamic scholars opinion, we should behave with Non-Muslims minorities, which are living in Muslim state and society generously and also can help out and do trade and other social and religious affairs which are not prohibited in Islam.

As a conclusion it can be perceived, our Islamic tradition, golden history and law gives complete protection, dignity and respect to the non-Muslim minorities in all over the Islamic History. They considered their foremost duty to solve the issues and problems of non-Muslim minorities. Here, I would like to quote the great tradition of the Holy Prophet ﷺ regarding protection of Minorities in his golden era they are titled in the name of Ahl-ul-Dhimmah (Protected one from state)⁴². Even according to some traditions of the Holy Prophet ﷺ and opinion of Muslim Jurists: “The Muslim can be killed in the revenge of a Dhimmī.”⁴³ A renowned classical Islamic Scholar Imam Ibn-e-Abi Hātim Rāzī narrated; “It is reported, once a Muslim murdered a Dhimmī. The case was brought before the Holy Prophet ﷺ for trial. The Prophet ﷺ found the Muslim guilty for this murder and decided to kill this Muslim in revenge of the Dhimmī. (Then Prophet ﷺ declared his policy towards protection of minorities in an Islamic State and society) He said; “To protect the rights of a Dhimmī (Covenant) is my most important duty”.⁴⁴

In addition, not only Muslim scholars pay tribute to the provision of fundamental rights to the non-Muslim minorities in Pakistan but also some renowned non-Muslim scholars also recognize this fact. According to a Norwegian Christian priest and scholar Dr. Aril Edvardsen comments in an international conference; “Although, I am not a Muslim but I feel proud on my Muslim friends. In Pakistan all non-Muslim minorities has not only legal rights and protection but they have practical rights”.⁴⁵ Normally the Christian minority in Pakistan, some foreign NOGOs and some local so-called Pakistani scholars try to prove Pakistan as a hell of minorities but the situation is totally different from it. A research paper present their condition likewise. “Christians in Pakistan have been generally treated with respect and tolerance which is the hallmark of Islamic teachings. Enjoying this freedom, the Christians have contributed their potential to different areas of national development. They have run some of the best educational institutions and have operated quality health care centers and hospitals. They have been peaceful even in the face of the worst provocation and violence”.⁴⁶ Basically this is due to influence of the teachings of the beloved Prophet Muhammad ﷺ. The Prophet ﷺ established a welfare model state which is called state of Medina the first ever welfare state at the Globe. Therefore we can see them at top of the human history for protection of human feelings, freedom of faith and tolerance for others civilizations. According to the landmark judgment of an American historian and renowned Western scholar Will Durant about Muslim conduct about minorities; “If we judge greatness by influence, He (Muhammad ﷺ) was one of the greatest of the greats in history. He undertook to raise the

*spiritual and moral level of people harassed into barbarism by heat and foodless wastes, and he succeeded in this more completely than any other reformer in history. Upon Judaism, Christianity, and his native creed, he built a religion simple and clear and strong and a morality of ruthless courage”.*⁴⁷

These statements and evidences show that although in Muslim history there have been some issues with minorities but overall condition of non-Muslim minorities was very good in Muslim state and society. Muslim states and societies have been very careful regarding minorities' rights, issues and problems.

CONCLUSION:

Some important results and recommendation of this study are given below;

1. Rights, issues and problems of minorities have been a matter of concern to various scholars, states and societies throughout the history.
2. Throughout the Islamic History, Islamic States have been careful about their rights and responsibilities. We also find some exceptional behavior in some phases of the Islamic history but there is no evidence of force conversion in any era of the Islamic history.
3. Pakistan is an announced ideological Islamic state, Muslims are in clear majority but a number of Christians, Hindus, Sikhs, Parsis and Qadyānīs, budhists and Kilāsh are part of the country.
4. Being living in a majority based Muslim country; the non-Muslim minorities have been facing some serious social, religious and political issues and problems.
5. The Christian minority is given more attention than others. The Qādyānīs communities have no representation or more or less negative image due to some sensitive religious issues and sentiments.
6. According to conclusion of this study, some important social problems faced by minorities in Pakistan as; Problem of identity and Citizenship, Matrimonial Issues, Social intolerance with minorities (discrimination) and food issue etc.

RECOMMENDATIONS;

1. On the behalf of this study, it is recommended, there is need of some important legislation for protection and solution of minorities' problems in Pakistan.
2. It is also recommended, the awareness about minorities rights, respect and tolerance should be included in syllabus of the educational institution.
3. For minorities respect, rights and tolerance the public awareness is also necessary. As well as, academic research should be conducted on minorities' issues and problems.
4. Government should take some important steps to resolve and solve the social minorities' issues with the help of ministries of minorities and religious affairs.
5. The right of non-Muslim minorities whose human rights condition has faded has to be addressed to raise their socio-economic and socio-religious condition.

REFERENCES

¹Methāq-e-Madiūnah: It was an agreement between Jews and Muslims (after it was extended to Christians and other communities of the state of Madinah) of Madinah for peace and prosperity of Madinah. It was done on 1AH/623AD of the Prophet ﷺ from Makkah to Madinah. According to Dr. Muhammad Hamīdullah research and study it is also known as the first written constitution of the world history. In Muslims perspectives, this charter is considered as one of the most important Islamic legal document with treatment of non-Muslim minorities in Islamic states and society.

²http://www.oic-iphrc.org/en/data/docs/articles_studies/rights_of_minorities/accessed:13/1/19.

³Hackle, Muhammad Hussein, *Hayāt-e-Muhammad* (Jhelum: Book Corner Showroom, 2012), 322.

⁴<https://appgfreedomofreligionorbelief.org/media/RESEARCH-DOCUMENT-1/15/2/19>

⁵Qādyānīs: They are considered as non-Muslim minority according to the constitution of Pakistan, 1973. They do not believe on last prophesy of the Holy Prophet Muhammad ﷺ. According to legal and theological arguments they are fall in minorities rather than Muslim community in Pakistan.

⁶Pakistan Bureau of Statistics (PBS): In 1972, on the recommendation of IBRD Mission, Central Statistical Office (CSO) was upgraded to a full-fledged Statistics Division. The Division was re-organized in 1981 and its technical wing (the then CSO) was converted into Federal Bureau of Statistics (FBS) as one of its attached departments. As a step forward Government of Pakistan has established Pakistan Bureau of Statistics, by merging Federal Bureau of Statistics, the Population Census Organization.

⁷<http://www.pbs.gov.pk/content/population-religion/Accessed: 31/3/2019>

⁸http://www.oxfordislamicstudies.com/article/opr/t125/e1809?_hi=1&_pos=1#/Accessed: 31/3/19

⁹The first speech of Founder of Pakistan: There is difference of Opinion among scholars of right and left wing (Islamic and Secular) of Pakistan on the first speech of the founder of Pakistan regarding minorities. But one thing is common between them that this speech has key role in status and rights of minorities in Pakistan. In this way we can imagine the importance of Minorities and rights in the legal system and in the eyes of the founders of Pakistan.

¹⁰Bolitho, Hector, *Jinnah- Creator of Pakistan* (London: John Murray Publishers, 1954), 197.

¹¹The Objectives Resolution was passed in the Constituent Assembly of Pakistan on Saturday, March 12, 1949. The text of the Resolution is being reproduced here from: Government of Pakistan, The Constituent Assembly of Pakistan Debates: Official Report of the Fifth Session of the Constituent Assembly of Pakistan (Karachi: Government of Pakistan, 1949), Vol. 101-102.

¹²The Objective Resolution of Islamic Republic of Pakistan, 1949.

¹³Mr Liaquat Ali Khan, the then Prime Minister of Pakistan, delivered this speech while moving the Objectives Resolution on, March 7, 1949. Reproduced here from *ibid*. V: 1-7.

¹⁴Ahmad Manzoor, *the Constitution of the Islamic Republic of Pakistan*, 1973 (Karachi: KLP Publications, 210), Article no. 36, pp. 11-16.

¹⁵<https://tribune.com.pk/story/1248508/the-minority-problem/accessed: 30/3/19>

¹⁶[https://www.riphah.edu.pk/sites/default/files/RIPP/8-](https://www.riphah.edu.pk/sites/default/files/RIPP/8-Report%20Minority%20Rights%20RT/30/3/19)

[Report%20Minority%20Rights%20RT/30/3/19](https://www.riphah.edu.pk/sites/default/files/RIPP/8-Report%20Minority%20Rights%20RT/30/3/19)

¹⁷*Surah al-Baqarah* 2: 256.

¹⁸Sunan Abu Dawūd, Hadith no. 3052.

¹⁹Hamīdullah, *The Constitution of Madinah*, Article no. 25.

²⁰Sullābī, *The Noble life of the Prophet* (ﷺ) (Riyadh: Darussalam, 2005), 2:799.

²¹ Tabrī, Muhammad bin Jarīr , Tārīkh Tabrī (Lahore: Nafees Academy ,nd), 5: 27-28.

²²The Objective Resolution of Islamic Republic of Pakistan, 1949.

²³²³ <https://appgfreedomofreligionorbelief.org/media/RESEARCH-DOCUMENT-1/16/2/19>

²⁴<https://marriage.laws.com/religious-importance-of/religious-importance-of-marriage/10/3/19>

²⁵Surah al-Maidah 5:5

²⁶Ibn Kathīr, Hafiz, Imād ud Din, *Tafsīr al-Quran al- ‘Azīm* (Lahore: Maktbah Quddusia, 2006), 2/117.

²⁷The Constitution of Pakistan, Article no. 35 &36.

²⁸Hindu Marriage Act 2017: The Hindu Marriage Act was passed 9 March 2017. This legislation holds great significance for the Hindu community because it allows the regulation of marriages to them. The National Assembly unanimously adopted the bill in September 2016 but due to a few amendments made by the Senate, the Parliament adopted it and now is officially known as the Hindu Marriage Act 2017.

²⁹Christian Marriage Act 1872: Christian marriages are governed by the Christian Marriage Act 1872. Such marriages can be solemnized by any person who has received Episcopal ordination and according to the rites of that church, by a clergyman of the Church of Scotland, and by any minister of religion, marriage registrar.

³⁰<http://www.oxfordislamicstudies.com/article/opr/t125/e1521/Accessed: 3/1/19>

³¹Surah al-Hujurāt 49:13

³²Ahmad bin Hanbal, *Musnad-e-Aḥmad* (Riyadh: Darussalam, 2012) Ḥadīth no. 23536.

³³Sahīh Bukhari, Hadith no.1250.

³⁴Abū Dawūd, Suleiman bin Ashath, *Sunnan Abū Dawūd* (. Riyadh: Darussalam, 2008), Hadith#2256.

³⁵The Constitution of Pakistan, Article no. 25.

³⁶People of the Book: Ahl al-kitāb is an important Quranic Terms which means people of the book. The people whose are given a reveled book and believe on a prophet from God. Generally, it is used for Christian and Jews both. Some scholars considered also Zoroastrians (Majūs) and Sabits (Sābe’īn) from people of the book. Some expands it all those who believe on God’s revelation called People of the Book.

³⁷Surah al-Ma’idah 5:5

³⁸Tafsir Ibne Kahtir , Tafsir Surah al-Maeidah Verse no.5 ,2/118.

³⁹Al-Jauzī, Imam Ibn al-Qyyīm, I’lām al-Mouqi’īn Urdu, (Lahore: Maktbah Quddusia, 1999), 7/611.

⁴⁰Surah al-Mumtahinah 60:8

⁴¹Sahih Bukhari Hadith no. 2068

⁴²Ahl-ul-dīmmah: "the protect people on the behalf of Allah and his prophet ﷺ) is a historical Islamic term referring to non- Muslim minorities living in an Islamic state with legal protection. It doesn’t mean they are second grade citizen they have equal rights and pay some kind of tax for their protection and security to Islamic State. Dhimmīs were exempt from certain duties assigned specifically to Muslims, and did not enjoy certain privileges and freedoms reserved for Muslims, but were otherwise equal under the laws of property, contract, and obligation.(Minim Sirry (2014), *Scriptural Polemics: The Qur'an and Other Religions*, Oxford University Press, 179.)

⁴³Killing of a Muslim in the Revenge of a Dhimmī: In early history of Islam, there were considerable disagreements in Muslim jurist opinions on applicability of Qisas and Diyya when a Muslim murdered

a non-Muslim (Dhimmī Musta'min or slave). Most scholars of Hanafī School of sharia ruled that, if a Muslim killed a dhimmi or a slave, Qisas (retaliation) was applicable against the Muslim, but this could be averted by paying a Dīyyat. In one case, the Hanafi jurist Abu Yusuf initially ordered Qisas when a Muslim killed a dhimmi, but under Caliph Harun al-Rashid's pressure replaced the order with Diyya if the victim's family members were unable to prove the victim was paying Jizya willingly as a Dhimmī. According to Fatāwā-e-Alamgūrī, a 17th century compilation of Hanafī Fiqh in Asia, a master who kills his slave should not face capital punishment under the retaliation doctrine.

⁴⁴Ibn-e-Abi Hātim Rāzī, Abu Muhammad Abdurrahman, *al-Jrah wa al-T'adīl* (Beirut: Dār Ihyā al-Turāth al-Arabi, 1952), 1:201.

⁴⁵Safeer Ahktar, "Ikkīsvīn Sadī Aour Bain al-Madhāhib Mukālmāh" (21st Century and interfaith Dialogue) *Ālam-e-Islam Aour Esāyyat* 9:4(1999), 60.

⁴⁶ Abdul Majid, "*Religious minorities in Pakistan*", JPUHS (2014), Vol.27, No.1, pp.1-10.

⁴⁷Will Durant, *The Story of Civilization*, (New York: Simon and Schuster, 1953), 174.