

ISLAM IS THE RELIGION OF EQUALITY AND HUMANISM: DESCRIPTIVE STUDY IN THE LIGHT OF HOLY QURAN

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Abstract:

The minorities are as a citizen of the Islamic welfare state as Muslims. This paper shows the rights and duties of non-Muslims minorities which they have in the Islamic Welfare State. Islamic State is bound to protect the fundamental rights of minorities i.e. right to life, right to property and right to respect and honor as well. Islamic welfare State must protect their religious places and they are not being forced for accepting Islam at any period of life. However, in response of these rights they are to be bound to respect Islam and state's constitution. In illegal practices or in other criminal matters, the Islamic State has right to punish them. So, minorities should obey the rules of Islamic Welfare State because if they disobey the law of the Islamic Welfare State and become rebel then they are to be treated as enemies of the State.

Keywords: *Islamic Welfare state, Minorities, Rights and Duties.*

The ideas of the Holy Qur'an are based on ethics, love, compassion, helplessness, selflessness, sacrifice, tolerance and peace and security. People of faith who live in the light of Quranic ideas, they are gentle, forgiving and considerate, moderate and modest, fair and Are reliable. And at the same time, they are the ones who share love, respect, friendship and happiness around them and not the extremists. They are rioters, murderers and bloodshed come on Allah declared the life and habits of the Prophet (PBUH) as the best example. This law of the divine word is not only a paper law and not limited to reading but there is also a wonderful history of its practical implementation. From the Ummat-ul-Muslimeen to such numerous incidents and history meet whom the face of history has been tarnished, especially the Messenger of Allah, peace be upon him Minorities Good behavior with Karvia is the chapter of Islamic history. In view of the contemporary circumstances and events and the important need of the time, this topic has been adopted and This thesis will contain the following discussions, thanks to which the rights and duties of minorities in the Islamic welfare state will be determined:

Introduction of Minorities in Islamic Welfare State

Minority of the Verbatim and literal Meaning less The number or a little to are. The term I Minority of The word mostly religion of the door I use what would go "Minority" means that people with other religions than the majority religion in a state are called minorities. All states constitutionally respect minorities and recognize their rights, which They are also given rights. A society which does not provide protection to minorities is legally criminal. Wherever in the world minorities are insecure or they are deprived of their rights, there is no wrong in the law, but that society is the law. It is not followed.

The most beautiful and comprehensive law in the world belongs to Allah. The way Islam provides protection to minorities is unmatched in any other religion The welfare state I Minorities To Basic Requirements Life, protection Life Vimal and Honor etc provide what And indeed one The welfare state Of responsibility Is That They The people Of Great Majority of the With Minorities To too All Ter Rights provide do Religion Of forced Change To no possible Made Go ahead, insult Religion And honor Mission ﷺ of the Bay base on Allegations To Legally crime Decision gave go , But Law Making of the With This too Necessary Is That The people Of Overall as On This like training Reformed Of go That Other Religions of the about I Violent And Extremist think of Termination be coins. Now here one the final But Important Question This born would have Is That Minorities or non The Muslims I Islam Of Publication And preaching How Of go You could one case So This Is That different Sources And Resources From non The Muslims up to Islam Of Teachings delivered go And Islam From Acquaintance born Of go But my near This Of Best And High case So This Is That Individuals of individual the role And State of Overall system Islamic Limitations And Letters On This like Build up be That They no Only second States To too Affected do it Rather individual as On Individuals of the minds And The hearts To too Islam Of Authenticity And Righteousness of convinced do it.

Rights of Minorities in an Islamic Welfare State:

For peace and stability in an Islamic welfare state, it is the responsibility of the state to fulfill the following rights of non-Muslim minorities:

1. To protect the life and property and honor and dignity of non-Muslim minorities

Allah Almighty has forbidden to kill any non-Muslim without revenge or any reason. And He said that whoever kills one soul unjustly, it is as if he killed the entire humanity.

(Whoever kills a soul without a soul or causes corruption in the earth, it is like he killed all the people, and whoever revives it, it is like he revived all the people(()

Which the person by without Life of the revenge of the or Earth I Riot to spread of the Took someone the person To Murder what So Therefore This by All Humans To Murder what' And

Which by someone the person To to die From save took So Therefore This by All Humans To save took.

In this verse, Allah has stated that it is not permissible to kill a human being unjustly. There are only a few cases of justifying the killing of a human being in the Islamic Shari'a:

1. Killing is allowed in case of revenge.
2. In case of war, fighting will be permissible.
3. Becoming an apostate of a Muslim.
4. Adultery of a married woman.
5. To rob and cause mischief in the land.

Holy Prophet ﷺ Forbade killing a dhimmi (non-Muslim citizen). Like Sayyidna Abdullah bin Omar □ It is said that the Prophet (peace and blessings of Allah be upon him) said:

«Man Murder A covenant Why? Yarah رِيحَةَ Paradise, And this Reahah existence from me The journey Forty four In general»()

That is, the one who unjustly killed a covenant (non-Muslim citizen) will not even be able to smell the fragrance of Paradise, although the fragrance of Paradise can be felt for a distance of forty years.

The clear meaning of this holy hadith is that whoever kills a non-Muslim citizen for no reason, Allah will remove him from His mercy so far that he will not even be able to smell the fragrance of Paradise. Therefore, the non-Muslim minorities should be protected. It is the responsibility of the non-Muslims to provide them. Similarly, it is the responsibility of the Islamic state to protect and protect their property. It is not permissible to unjustly occupy the property of any non-Muslim citizen. As Sayyidna Khalid bin Waleed Radiyallahu Anhu Has died That the Holy Prophet (peace and blessings of Allah be upon him) forbade us on the occasion of Khyber that it is forbidden for you to seize the wealth of a non-Muslim unjustly:

«Alas And this Unholy Peace be upon you Assets Al Muahedeen»()

In other words, I declare it forbidden for you to seize the property of non-Muslim minorities unjustly.

It is clear from the Qur'an and Hadith that it is not permissible in any Muslim state to misappropriate the lives and property of non-Muslim minorities. Muslims are required to protect

their lives and property. Islam is a He commands to respect a non-Muslim in the same way as he commands to honor a Muslim.

2. NonRespecting the social, moral and social rights of Muslim minorities

For peace and stability in the Islamic welfare state, it is necessary to pay the social, moral and social rights of the non-Muslim minorities. When the non-Muslim minorities consider themselves safe in this regard, then they will respect the constitution of the state, which is the Islamic welfare state. The social, moral and social rights of non-Muslim minorities are as follows:

- Non-Muslim minorities Of A visit to do

When a non-Muslim is sick or suffering from any other disease, it is correct to visit him or go to him for the purpose of comfort and consolation because of some relationship, connection or human sympathy. The service of the Prophet himself is a The JewsWhat did the boy do? When he fell ill, the Prophet (peace and blessings of Allah be upon him) went to visit him.Let's say:

Kan A slave Yehudi serve The prophet صلى الله عليه وسلم God upon him And the device Peace be upon him Famariz, So he gave up The prophet صلى الله عليه وسلم God upon him And the device Peace be upon him Yauduh, Faqaad Aind his head, Faqal for him: «Aslam», Fanazar until Father And he He has Faqal for him:obey Abba Al Qasim صلى الله عليه وسلم God upon him And the device peace be upon him So Islam, Fakhraj The prophet صلى الله عليه وسلم God upon him And the device Peace be upon him And he He says: «Alhamdulillah God Al-Zhi Save him Min The fire» ()

That is, a Jewish boy used to serve the Holy Prophet صلى الله عليه وسلم, then he fell ill, so the Prophet صلى الله عليه وسلم went to visit him and sat at his head and said to him: Accept Islam. The boy looked at his father who He was sitting near. His father said: Obey the order of Abu al-Qasim (peace be upon him). So he will become a Muslim. The Prophet (peace be upon him) came out saying that thanks be to Allah who saved him from hell.

Allama Ibn Qayyim has quoted a few sayings regarding visiting a non-Muslim, which prove that it is permissible to visit a non-Muslim patient on the grounds of humanitarianism. Allama Ibn Qayyim writes that:

"Athram said, I heard from Abu Abdullah that he was being asked about a man who was related to a Christian whether he could visit him. Abu Abd Allah replied: Yes. He was asked if he was a Christian. He replied that I hope that (religious) narrow-mindedness will not enter into the administration.()

It is clear from the above hadiths and rules that if there is a non-Muslim relative, relative or neighbor, one should visit him as a humanitarian act. It is also expressed.

- From a non-Muslim to condole

If one of the non-Muslims dies, it is permissible to offer condolences to his family. Islam has also allowed condolence in order to show kindness to non-Muslims and to inspire them with our human compassion. Allama Ibn Qayyim writes that:

Mansoor narrates from Ibrahim that he said: If you condole with a non-Muslim, say: May Allah increase your wealth and children and prolong your life.)

If a Christian among our neighbors dies, we can condole with him out of humanitarian sympathy because of the neighborhood. Because there are Christians in our country and we have social relations with them.

- Respecting the funeral of a non-Muslim

With condolence and care, we can also participate in the funerals of non-Muslims for their heartfelt condolences. Matters of the Companions It is proven that if someone has a relationship If Dar is from the People of the Book and he dies, then one can attend his funeral, but it is forbidden to stand at his grave. are that:

Qays bin Shammas Radiyallahu Anhu came to the Prophet ﷺ and said: O Messenger of Allah ﷺ, my mother was a Christian and she has passed away. Get on board and go ahead of him.”)

This statement of the Prophet (peace and blessings of Allah be upon him) proves that we can participate in the funeral of a non-Muslim for the purpose of mourning him, but we should go ahead of the funeral, as the Prophet (peace and blessings of Allah be upon him) said to Qays bin Shammas. Walking. Christians are certainly better than polytheists. Islam also orders good behavior towards polytheists for the purpose of appeasement, and according to this, it is also allowed to go to their funerals. As Muhammad bin Musa says: I said to Abu Abdullah:

Yeshi'a al-Muslim Jinnah ZA l-Mushrik? He said No.()

That is, if Muslims walk with the funeral of a polytheist, how is it? He said that it is correct.

Therefore, if a Muslim can participate in the funeral of a polytheist under human sympathy, then he can participate in the funeral of the People of the Book in the highest rank. Yes, he cannot participate in any of their religious rituals. may or may offer words of condolence.

- non-muslim Be kind to

The Holy Qur'an has ordered good behavior with the non-Muslim people of the book. Whenever Muslims talk to the people of the book, they should do it in a good and good manner according to wisdom. Islam does not allow quarreling with these non-Muslim minorities. Of course, those who are unjust among them have a different ruling. The guidance of the Almighty is:

(وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأَنْزَلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ) (وَنَحْنُ لَهُ مُسْلِمُونَ)

That is, and do not dispute with the People of the Book except in a way that is best, except for those who wronged among them, and say to them: We believe in that (Book) that has been sent down to us and to you. was revealed and our God and your God are one and to Him we obey.

Allah orders us to treat ourselves and strangers well. The People of the Book agree with us on some point or the other, so we are commanded to treat them better than the rest of the non-Muslims. The Messenger of Allah (peace and blessings of Allah be upon him) has also ordered more kindness towards the People of the Book.

- non-muslim Justice with

Among the minorities, those who are peace-loving and do not participate in any quarrels and riots against Islam, then the Holy Qur'an orders to establish a matter of justice and fairness with such non-Muslims. The Almighty says:

(Allah does not forbid you from those who did not fight you in the religion and did not drive you out of your homes, so that you may forgive them and pay them back.) ()

That is, Allah Almighty does not forbid you that those who did not fight with you (about religion) and did not drive you out of your homes (i.e. from your homeland), that you treat them well and treat them justly. And act justly, surely Allah loves those who do justice.

In the same way, the Messenger of Allah (peace and blessings of Allah be upon him) was also strict about justice and fairness in the case of non-Muslims.

"A Muslim killed a Jewish person, the case was brought before the Prophet (PBUH) and the Messenger of Allah (PBUH) said: I am the most responsible for paying the rights of non-Muslim citizens. So he (PBUH) ordered (retribution) and He was killed.")

It is as if protecting the life and property of non-Muslims, doing justice and treating them with kindness is the order of Allah Almighty and it is also clear from the affairs of the Holy Prophet

(peace and blessings of Allah be upon him) that he (peace and blessings of Allah be upon him) respected them. Ordered.

3. Full religious freedom for non-Muslim minorities

The Holy Qur'an does not allow coercion of non-Muslims to convert to Islam. Allah Almighty says to invite them with wisdom and gentleness because there is no coercion in religion. Ordered that you call the Jews and Christians to the point of unity between you, which is Tawheed, that we will worship only Allah and will not associate anyone with Him. In other religious matters, they have complete freedom. The Almighty says:

(قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ (فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ)

That is, say (Muslims, Jews and Christians): O People of the Book! Come to one thing that we have in common with you, (and that is) that we worship none but Allah, and that we associate none with Him, and that we do not take one another as Lord besides Allah. make Even if they turn away, say: Be a witness that we are Muslims.

The Holy Prophet (peace be upon him) also gave complete freedom to non-Muslims from a religious point of view and even said that if you destroy the right of a Dhimmi, I will become a plaintiff on his behalf on the Day of Judgment. As narrated by Imam Bayhaqi. is that:

The Holy Prophet (PBUH) said: Beware! Whoever oppresses a contract (Zhimi), diminishes his right (any of political, religious, social, economic and social rights) or gives him a task that is beyond his power or his heartfelt consent. Without taking anything from him, I will argue on behalf of him (non-Muslim) on the Day of Resurrection.”)

The Messenger of Allah, peace and blessings be upon him, gave a place to the Najran delegation in the Prophet's Mosque during his holy reign, and there he also performed his religious rituals. is as follows:

"This is the peace that Allah's servant Ameerul-Mu'minin Umar bin Al-Khattab gave to the people of Ilya. Their lives, their property, their churches, their crosses, their sick, their healthy and all their The nation should be given peace. Their churches will not be inhabited nor will they be demolished, nor will any reduction be made in them.)

It is known that if the Muslims conquer their territories and make a treaty with them And they should be submissive to the Muslims So they will be given complete religious freedom. .

Duties of Minorities in an Islamic Welfare State:

For peace and stability in the Islamic welfare state, just as many responsibilities are imposed on the Islamic state to fulfill the rights of non-Muslim citizens, in the same way, non-Muslim minorities also have some duties to pay for peace and welfare in the region. Those duties are as follows:

1. Respecting the orders of Allah and His Messenger (peace be upon him) and the Islamic State

The duties of the minorities include that they respect the orders of Allah and His Messenger (peace be upon them). They do not do anything that violates the orders of the Sharia. If they obey the law, the state will fulfill their rights with full responsibility. If the non-Muslim minorities rebel against Allah and His Messenger, or the constitution of the Islamic state, then their rights will be lost. Then the state will have the right to take legal action against them.

(وَقَالَ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا الَّتِي عَاهَدْتُمْ مِنْهُمْ ثُمَّ يَنْفُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ۚ فَايَّمَا تَنَفَّقْتُمْ فِي الْحَرْبِ فَتَرَدَّدْتُمْ بِهِمْ مِنْ خَلْفِهِمْ لَعَلَّهُمْ يَذَّكَّرُونَ ۚ وَإِنَّمَا تَخَافُونَ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ () إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ)

Some of these people you made a covenant with and they break their covenant every time and they are not afraid. So if you find them in the battlefield, rebuke them so that those who are behind them may be warned. And you To Which nation From Commitment Shrinkage of apprehension be So In of Commitment equal equal In Of side Throw give, Of course Allah Commitment Shrink To Like no would do

As if the rights of a non-Muslim citizen will be protected only if they remain loyal to the Islamic state. When the Prophet (peace and blessings of Allah be upon him) founded the state of Medina, there were other non-Muslim tribes there at that time. He made an agreement with these tribes (Aws and Khazraj). After some period of time, the non-Muslim tribes began to disobey due to which the Prophet (PBUH) expelled them from the state. After quoting this agreement, Imam Nawawi writes:

"After breaking the contract, a Dhimmi becomes a Harbi and the orders of the Ahl al-Harb are issued on him". ()

Therefore, in an Islamic state, rebelling against the Islamic Sharia and the constitution of the state is a very serious crime, on the basis of which disciplinary action will be taken against the criminal, and if the same criminal is a non-Muslim citizen, his rights will also be lost. Therefore, among the duties of the minorities They should be well-wishers of the Islamic state and always be loyal to it.

2. To respect the feelings and emotions of the people of Islam

The duties of non-Muslim citizens living in an Islamic state include that they respect the rituals of Islam in all circumstances. They cannot tolerate insulting anything. Today, by insulting the Quran and the Holy Prophet, non-Muslims hurt the feelings and feelings of Muslims, due to which social peace is destroyed and hatred is born. How can Muslims provide protection to minorities in such a situation? When non-Muslims do not keep their duties and hurt the feelings of Muslims, the state will not be able to fulfill their rights, but legal action will be taken against them. Bin Harith Radiyallahu Anhu ,A Christian insulted the Prophet ﷺ in front of Hazrat Arafah Radiyallahu Anhu presented this matter to Hazrat Amr bin Al-Asr. Hazrat Amr bin Al-As Radiyallahu Anhu Said: We have made an agreement with them, that is, we cannot say anything to them Mount Radiyallahu Anhu He said: I seek the refuge of Allah Almighty from harming ourselves with them in the matter of Allah Almighty and His Messenger. Let us not burden them beyond their strength and allow them to practice their religion freely, and when they come to us, let us judge them according to the orders of Allah and His Messenger. That is, when they insult the Messenger of Allah. If they do, they will be guilty of breach of contract.

Just as the Messenger of Allah (peace and blessings of Allah be upon him) continued to perform the duty of calling to religion in Makkah, in the same way, when he came to Madinah and laid the foundation of the Islamic state, he continued to call the non-Muslim minorities to religion here. Re Radiyallahu Anhu It was at that time that a delegation of Jews met and the Prophet (peace and blessings of Allah be upon him) invited them to Islam and said:

« Ya Mashar God Welcome to you Be pious God Phew Allah Al-Zhi No God Ella he You are To learn Anny Messenger Allah Indeed وَأَنِّي Jeetukum By right So he accepted»

That is, O group of Jews! Be your satyanas! Fear Allah Almighty, by the Lord besides whom there is no god, surely you know that I am the true Messenger of Allah Almighty and indeed I have come to you with the religion of truth, so accept Islam. .

It is clear from this hadith that the Prophet ﷺ first invited the non-Muslim minority Jews of Madinah Tayyaba to Islam as soon as he emigrated. If he was invited to Islam If they had accepted the invitation, they would have been left, otherwise there would have been a war. As the Prophet (peace and blessings of Allah be upon him) said while giving the flag to Hazrat Ali al-Murtaza (RA) in the Battle of Khyber. He said:

« Ali Messenger Enforce even decline Simply put , So Unzillat Simply put Faduhum to Islam And tell them With must upon him from me Man Al-Haqqi Or Min the right God By Allah For Yehdi God Bake A man Alone good Lak Min Humr Blessings»

That is, go straight, until you reach their yard, then invite them to Islam and inform them of the rights that Allah holds for them according to Islam. By Allah! If Allah guides even one person because of you, he is better than red camels for you.

The Messenger of Allah (peace and blessings of Allah be upon him) took every possible way to bring the non-Muslim minorities closer to Islam in the state of Medina. When the Prophet (PBUH) came to Madinah, a treaty was made between the Jewish tribes of Madinah and the Muslims. One of its main goals was to give the Jews an opportunity to come closer to Islam. The need for the agreement arose due to the following issues.

- 1: Determining all the rights and duties of the people living in Madinah.
- 2: Meeting social needs for refugees.
- 3: Compromise with the Jewish tribes of Madinah So that they can protect each other in time of need.
- 4: Strong and systematic organization of political organization and military force of Madinah.
- 5: Redressing the financial and life losses that the Quraysh of Makkah has caused to the emigrants.

In view of these issues, the Messenger of Allah ﷺ wrote a contract for the welfare and protection of the rights of the parties set for. This agreement in terms of comprehensiveness, it is the most important chapter of Islamic history. There are 53 clauses of this agreement which have been compiled by Ibn Hisham..

Rasulullah sallallahu alayhi wa sallam used to invite the hypocrites living in Madinah Tayyaba to religion. Even once he invited some of his companions. Along with Abdullah bin Abi Raees, he himself went to the hypocrites to invite him to Islam. In the same way, he once visited the pulpit and invited the hypocrites and said that you should stop tormenting the people of Islam. Abdullah Ibn Umar Radiyallahu Anhu used to say Allah's Messenger (ﷺ) said in a loud voice on the pulpit:

« يَا مَعْشَرَ مَنْ أَسْلَمَ بِلِسَانِهِ وَلَمْ يَفِضِ الْإِيمَانَ إِلَى قَلْبِهِ، لَا تُؤْذُوا الْمُسْلِمِينَ وَلَا تُعَيِّرُوهُمْ وَلَا تَتَّبِعُوا عَوْرَاتِهِمْ، فَإِنَّهُ مَنْ تَتَّبَعَ عَوْرَةَ أَخِيهِ الْمُسْلِمِ تَتَّبَعَ اللَّهُ عَوْرَتَهُ، وَمَنْ تَتَّبَعَ اللَّهُ عَوْرَتَهُ يَفْضَحْهُ وَلَوْ فِي جَوْفِ رَحْلِهِ »

That is, O people who became Muslims with their tongues and the faith did not reach their hearts, do not torture the Muslims and do not slander them and do not seek to find fault with them, because whoever If he is aware of his brother's shortcoming, then Allah searches for his

fault, and if Allah searches for his fault, He disgraces him, even if he is in the middle of his house (hidden from people).

As if the Messenger of Allah (peace and blessings of Allah be upon him) did not miss any opportunity to spread the religion, wherever possible, there was a gathering of people or he invited everyone to Islam.

The solution of the problems faced in today's era for state peace in the light of Sirat-e-Taiba

Peace is one of the basic needs of human beings. Without it, neither a state can survive nor can it progress towards development. The secret of social development and survival lies in peace. In any society, when there is no violence, terrorism, murder and hatred, it is called peace. Therefore, for the establishment of peace in Pakistan, it is necessary to put an end to chaos, sedition, strife, fighting, blasphemy, murder and religious hatred. There are many reasons for insecurity in Pakistan in the present era, some of the important ones are:

1. Distance from religion: Today we are moving away from the Qur'an, as mentioned in the previous discussion that we do not take the Qur'an as a code of life but read it for the sake of blessings and our worldly interest. Just as he created a revolution in the nations of the world with his exemplary good deeds and established an example of peace by elevating the knowledge of justice and fairness, equality and brotherhood in the first state of Islam, the state of Medina. We did not follow this great example. And instead of establishing brotherhood, we divided and divided and made hatred, killing and cursing among ourselves customary. I got sick.

2. Religious prejudice:

One of the reasons for unrest in Pakistan is that we are victims of religious bigotry. By 622A I The covenant of Medina (treaty with the Jews). Through peaceful Welfare Society of The theory gave. Which Of By blessing Medina of the warring Tribes Dew And Khazraj I peace established the wind. Christians To Medina Of The mosque I stay And worship Of permission Thus laid the foundation of respect for religion between Muslims and Christians. The refugees Makkah Jinn I Binohashim And Binomiya of the Individuals were In I"system Respite"Qam By doing Mutual tolerance Of base on kept. The Jews of the Tribes Banunfir, Banukreeza, From social Visits, respect for religions, etc We harmony By doing Collective system welfare And correction Society of He presented a revolutionary concept.

3. Lack of political vision:

One of the major causes of unrest is the lack of understanding among all the political parties in Pakistan. Instead of working together to restore peace and make Pakistan a welfare state, they are

fighting each other. I am biased and do not tolerate each other equally except where there is a personal interest.

4. Intolerance:

Intolerance is one of the causes of unrest because peace cannot be established in the state until its residents tolerate each other. Differences are definitely found in any society, but social beauty is this. Respect each other's differences and be kind to others. When we get angry, we don't hurt others. I leave no stone unturned, my patience is exhausted We should develop tolerance and respect the religion, views and beliefs of others, this will easily establish peace in the region.

5. Indifference of scholars:

A da'i, preacher and preacher have a very important role in restoring peace. In our country, people give great importance to scholars and the majority of people follow their teachings. Our scholars. With this interest, they are not trying to establish peace, as was the custom of the Prophet (peace and blessings of Allah be upon him) and his Companions were of Scholars Scientific And intellectual problems To Sect Warit of the reason No to become give And Research And Teaching talk To square Crossroads I Statement to do From avoid do it. Religious Differences In particular professional Differences of the Manners I Akbar Scholars The ancestors Ummah Of Traditions To own for The torch the way make Which mutual respect And Cooperation From known as and Text are. Respect other religions and wherever you invite them to Islam, present the Book of Allah and the Sunnah of the Messenger of Allah (peace and blessings of Allah be upon him) as well as your exemplary character.do

6. Negligence of the duties of the minorities:

The responsibility of the non-Muslim minorities is that they must respect the beliefs and ideas of Muslims and their emotions and feelings in the affairs of their religions where they want respect and freedom. If the attitude is maintained then there can never be peace in the state, because religious harmony unites and hatred creates division.

Under his brilliant principles, the Islamic society was at peace, and even today we continue the journey of achieving a peaceful Pakistani society by deriving blessings from the same principles.

Conclusion

Non-Muslim minorities in modern times Living in peace and tranquility with them is the need of an Islamic welfare state in every way. The Islamic State should pay all their rights and also demand that the minorities should fulfill their duties. far off present I peace and Aman of the region Sharp the need Is Because far off modern I lethal The most nuclear weapons Of someone

lack of no And A little Bay Precautionary From The global world I Very big destruction be Sakti Is. This Terrible destruction From avoid And peace Of Bakake Took Ben Religions We harmony Very Necessary Is. Ben Religions We harmony And tolerance That's it case I Will be when religious freedom be And tolerance Kama Zahira Hover The founders Religions Respect for Because Emphasis force From someone of the idea worry And Beliefs change possible to do no. Ben Religions We harmony Joman Alam of the Took Necessary Is This Time will be born when We Others of the Religion Faith And Leaders Of respect And respect do it will. And Which like peace And safety And Political Interests of the Acquiring Of forsake you صلى الله عليه وسلم by Medina Manorah I Islamic State Of Foundations keep do Gentiles and bored From Agreements done That's it like We too wisdom And wisdom of Demonstration do it. where somewhere Muslim And Other Non-Muslim minorities do get together live are there one others of the Social, moral And Economic Rights Of payment I laziness No do it. Orbin Religions We harmony Jodney Alam of the peace And safety of the Took one Important Source proven be Sakti Is. Propagation of the religion is our religious duty and bringing non-Muslims to the religion and doing the work of publishing Islam continuously is a bit difficult in the present age. Just as the Prophet صلى الله عليه وسلم spoke to foreigners in a beautiful manner and took care of their temperament and character, in the same way, with wisdom and good advice, efforts should be made to bring the non-Muslim minority closer to Islam. And leave the division and move forward with unity and unity for the Da'wa process. Follow the Islamic teachings, make your role exemplary so that we can point out the wrongdoings of the minorities with a strong claim.

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