

Online ISSN 2411-5037

Print ISSN 2312-8755

Volume 03, No.01

Summer 2016

JOURNAL of Professional Research In SOCIAL SCIENCES

Blind Peer Reviewed Journal



**Centre for Research and Development
Faculty of Social Sciences**



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**JOURNAL OF PROFESSIONAL RESEARCH IN
SOCIAL SCIENCES**

Prof. Dr. Naudir Bakht

Editor In-Chief

It is a matter of great honor and pleasure for me and my team that by the fabulous and continuous cooperation of our distinguished National/International Contributors/Delegates, we are able to present our Research Journal, "Journal of Professional Research in Social Sciences, Vol. 03, No. 01, Summer 2016". The Centre has made every effort to improve the quality and standard of the paper, printing and of the matter. I feel honored to acknowledge your generous appreciation, input and response for the improvement of the Journal. I offer my special thanks to:

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Comments/Feed Back

JPRSS has the following precious treasury in its safer and most respected place. We take it as a Jewel of honor in the Crown of JPRSS.

Prof. Neelambar Hatti

Thank you for the copy of first issue of the journal. It looks quite impressive and I hope the journal will be even more so in the future.

Ms. Bushra Almas Jaswal

Thank you for your kind gift. We greatly appreciated your generosity in providing this item for use of our students and faculty. This indeed is a valuable addition to our Library collation.

We hope this is just the start of your support for our Library and your kind patronage for the cause of education and research at Forman Christian College will definitely continue in the future and we will be continuously receiving the future issues of the journal.

Prof. Dr. Shahid Siddiqui

I hope this letter finds you in the best of your good health. Thank you for sending the latest volume entitled “Journal of Professional Research in Social Science” After going through the journal he appreciates the quality of work and printing. The Worthy Vice Chancellor send to our central library. Students, faculty members and public at large will certainly benefit from it.

Prof. Dr. Javed Haider Syed

It is matter of great honour for me to be on your mailing list and having received the first issue of your journal. It is a matter of great academic accomplishment to bring out a research journal for an esteemed institution like yours.

Engr. Prof. Dr. Sarfraz Hussain, TI(M), SI(M)

It was indeed a pleasure to receive the third issue of the “Journal of Professional Research in Social Sciences”. It has been placed in the Central Library of the University. Being an excellent publication this shall be a valuable addition in our library. Thank you very much for remembering us. I pray for the Minhaj University Lahore to continue excelling.

Prof. Dr. Najeeb Haider

I am Highly obliged for your consideration to send us the copy of “Journal of Professional Research in Social Sciences” published by Centre for Research and Development, Faculty of Social Sciences of your University. The undersigned appreciates such technical efforts which will be of great help to other researchers.

Muhammad Yousaf

The undersigned is directed by the Vice Chancellor to acknowledge with grateful thanks and appreciates the efforts of Minhaj University team for the promotion of research culture in the country.

Khalid Hussain

Received with thanks a copy of “Journal of Professional Research in Social Sciences” Our Pro-Chancellor (Dr. M. Bashir Goraya) studied the contents of the said Journal and appreciated the efforts made in publishing such valuable research. The contribution made on the part of author may help the journal to be of high quality research journal and well recognized in academia.

Safia Imtiaz

Thank you very much for sending “Journal of Professional Research in Social Sciences” A Blind Peer Reviewed Vol. 01, No. 02 winter 2014 for our Library.

Indeed journal is a valuable addition, addition, which will surely benefit the student body and our faculty members immensely.

We are pleased that you have considered us for this meaningful gift.

Please rest assured that the value of your giving is returned to you in our many Library services that will benefit the total community.

Prof. Dr. Dost Ali Khowaja

I am fully aware of your commitments towards your magnanimous University, but I am trying to encroach on your precious time regarding the subject as mentioned above.

It is a matter of great honor and pleasure for me to inform you that Prof. Dr. Faizullah Abbasi, the Vice Chancellor of DUET, has received the copy of knowledgeable and remarkable Journal of Professional Research in Social Sciences as sent by you to him.

The tiring and marvelous efforts of Prof. Dr. Naudir Bakht, the Editor-in-Chief of this research journal, have been deeply acknowledged and recognized by our respected Vice Chancellor for the publication of this Journal.

Prof. Dr. Faizullah Abbasi is grateful to you for sending this Journal of Professional Research in Social Sciences to Dawood University of Engineering and Technology, Karachi. Moreover, he is also hopeful that you will such type of research journal to DUET, Karachi in future.

Dr. M. Shamsuddin

I am directed by the Vice Chancellor to thankfully acknowledge the receipt of Journal of Professional Research in Social Sciences.

Prof. Dr. Rukhsana David

Thank You very much for sharing the journal of Professional Research of your University. I must congratulate you for the efforts made by all who made it possible to produce this. I am sure your journal will be an added resource for our students.

Mr. Tariq Hashmi

On behalf of SZABIST, I would like to thank you for your generous and valuable donation of Journal of Professional Research in Social Sciences Vol. 02 No. 01, 2015 for our library and HOD's. I think it will be a great and valuable addition in our library and will be beneficial for our students and faculty.

Please keep our institute on your mailing list in future for further assistance in this regard.

Prof. Dr. M. Aslam Khan

This is to Acknowledge the receipt of the Journal entitled "Journal of Professional Research in Social Science Vol. 02 No. 01, Summer 2015" The journal has been entered into library record vide CN. No. 4822 and placed in the periodical Section. I appreciate your efforts in this regard and hope that students and faculty members will get maximum benefit from this valuable journal.

Prof. Dr. Parveen Shah

I intend to record my cordial thanks for sending Journal of Professional Research in Social Sciences: Blind Peer Reviewed Journal, Published by Centre for Research and Development, Faculty of Social Sciences, Minhaj University Lahore.

It is worth mentioning that this journal covers the multidimensional aspects of research in social sciences. The Advisory Board both national and international level are well

reputed. I am optimistic that the research contribution of Minhaj University will be highly appreciated in future in various fields for professional development.

The layout/title page, reference and research material is also up to the mark.

Deputy Librarian

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Journal of Professional Research in Social Sciences provides a forum for discussion on both National and International issues and problems. We welcome contributions by researchers, administrators, policy makers and all others interested in promoting better understanding of National and International Relations.

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Gandhara University

I am directed to acknowledge with thanks the receipt of copy of third issue of the “Journal of Professional Research in Social Sciences” Vol. 02, No. 01 received under your letter No. MUL/CRD/03-45 dated 08-08-2017 addressed to the Vice Chancellor, Gandhara University, Peshawar.

The efforts of Minhaj University Lahore is plying very important role in the Development of Research Culture in students and staff of the national and international University which is highly appreciated, hope to achieve success in promoting Professional Research in the emerging field of

Academic & practical nature to contribute for strengthening of Education and Technology based Pakistan.

The Journal is Published in summer and winter every Year. The articles appearing in the journal have been appreciated by various universities, Higher Education Commission for Selection evaluation of academics. The publications are indexed and abstracted in National and International Research Productions in Social Sciences, and International Political Science Abstracts. The journal is also available online at <http://www.mul.edu.pk/crd>

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Subscription Rates

Pakistan	Annual	Rs. 400.00
	Single Copy	Rs. 250.00
Foreign	Annual	Rs. U.S. \$ 50.00
	Single Copy	Rs. U.S. \$ 30.00

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All correspondence should be directed to the Director/Editor-in-Chief, *Journal of Professional Research in Social Sciences*, Minhaj University, Hamdard Chowk, Township, Lahore - Pakistan.

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Dr. Hussain Mohi-ud-Din Qadri



Religious Pluralism and World Peace



**Dr. R. Sivaperegasam P. Rajanthiran, Dr. Tughral Yamin,
Dr. Herman Roborgh**

JPRSS, Vol. 03, No. 01, Summer 2016

**JOURNAL OF PROFESSIONAL RESEARCH IN
SOCIAL SCIENCES**

**Vol. 03, No. 01
Summer 2016**

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The author/authors should remember that the Journal will accept only original papers. It implies that the work submitted has not been either published or accepted previously except in the form of thesis, abstract and review. Only the papers recommended by the referees will be published. However, author/authors bear the total responsibility for removing the observations and maintaining the accuracy of the paper. The Plagiarism/Similarity should be less than 19 percent.

Manuscript Preparation

Manuscript must be typed in English language. The text format has to be in Times New Roman with 12 font and 1.5 line spacing. Papers may be organized in the following order: **Abstract, Introduction, Materials and Methods/ Methodology, Discussion, Conclusion and References in APA Format--6th Edition.** Headings should also be in Times New Roman with 12font (bold). The abstract should be in between 150 to 200 words and the length of the paper should be around 5000 to 6000 words. The references should be written only in the shape of footnotes. However, the font size of the footnotes is 10 in Times New Roman

**JOURNAL OF PROFESSIONAL RESEARCH IN
SOCIAL SCIENCES**

Volume 03, No. 01 Summer, 2016

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Ammara Tabassum

The Editor's Note

The Centre for Research and Development has earned a mark in bringing out a new issue of “Journal of Professional Research in Social Sciences” Volume 03, No. 01, summer, 2016. It comprises multifarious articles presented by national and international research scholars and practitioners of great repute at the First International Conference on Terrorism, organized by Minhaj University, Lahore.

These contributions embody an amazing blend of erudition, seasoned research insight and empirical approach. It is pertinent to mention that references / footnotes are not mandatory in such conference articles.

Nevertheless, these scholarly presentations would go a long way in widening the cognitive thinking and mature observations of our young scholars. These articles are conspicuous for persuasive diversity of argumentation and ratiocination on the major theme of terrorism.

Amir Hussain's article “Impact of Terrorism on Education in Pakistan” has singled out the adverse impact of subversive activities on our educational setup. The worst repercussions of those attacks cause not only the loss of precious human lives but also reduce the pace of literacy. The study unfolds the typical role of provincial and federal governments in curbing the ugly curse of terrorism.

Ms. Fiza sheds sufficient light on the metaphysical essence of world religions in her article “Supreme Logos is a manifestation of Religious Pluralism”. It lays emphasis on the spirit of unity underlying all the religions. She interprets the term “Supreme Logos” as the existence of the Divine and discusses the theological concept of religion as per established traditions of Islam, Christianity and Judaism.

Dr. Musferah Mehfooz dilates on major features of the revealed religions in his article “Religious Tolerance among the People of the Book”. To him, all the divine religions advocate faith in the oneness of God. The paper probes the cause why the revealed religions have failed to transform the followers into a uniform single body to engender peace, religious tolerance and justice in the world.

Mr. Sabir Naz argues about the basic principles of Vedic Literature in his article “The Response of Hinduism to Terrorism”. According to Vedic teachings, terrorists must be put to death. In view of Bhagvad Gita, God emerges on earth to defend the virtuous ones and uproot the miscreants. The researchers uncover the non-violent as well as the violent teachings of Hinduism.

Dr. Safiyanu Ishiaku presents a critical analysis why several efforts of Muslims as scholars have yielded no benefit in preventing the rising wave of terrorism and the misconceptions

about the Muslim community in his article “Islam, Peace Building and the Challenge of Terrorism in Multi Religious Societies”. The writer absolves Islam of these fabricated allegations.

Dr. Muhammad Agirs Yusoff; Dr. Sarfoon Athambawa; Dr. Azmi Awang discuss how Sri Lankan forces and government authorities have succeeded in encountering the monster of terrorism. Their article “Religious Violence and Counter State Response in Post-war Sri Lanka” describes how various religious campaigns harshly opposed the practice of the religious fundamentalism of minorities. The study highlights several forces promoting religious intolerance in the name of majority ethno-religious hegemony in past-war Sri Lanka.

Prof. Dr. Naudir Bakht’s article, “Militancy in the Politics of Pakistan” is a thought-provoking analytical discourse about the rapidly increasing pace of crimes and sins in Pakistani social infrastructure. The ugly trends of militancy have adversely affected cultural, religious, economic and political perspectives. The researcher has objectively unfolded the underlying causes of these criminal acts and wisely suggested practical measures to curb them or at least to minimize their occurrences. The writer’s research approach is pragmatic bracketed with qualitative paradigm.

**Dr. Hussain Mohi-ud-Din Qadri, Dy. Chairman BOG
Conferred an Honor to MUL**

Dr. Hussain Mohi-ud-Din Qadri, Dy. Chairman BOG, is not only a creative and genuinely productive administrator but also a very true and multi dimensional academician. He has taken many academic developmental strides which reflect his global and multi disciplinary, interfaith vision. His personality reflects humanism, liberty, equality and fraternity without any structural and functional differentiation. He has expanded the wings of MUL not only across the borders but has developed the vision, “University for Peace” as well The 1st International Conference on “Religious Pluralism and World Peace” 11-12, November 2017, is the beginning of the practical realization of the ideology of this visionary Leader. He deserves more than felicitation on this big achievement. MUL has taken a big leap and many such events are in the Pipe Line.

JPRSS, Vol.03, No.01, Summer, 2016 has the honor to publish some of the papers presented by the Distinguished International/National Delegates in this Conference. This is an Exclusive No.01 of this International Conference. It will be followed by Exclusive No.02, containing the remaining selected Papers. We extend our deepest thanks to the anthology of intellectuals of this Conference, for their cooperation, who

travelled a lot, spared their precious time and made this conference a big success. We will love to see them here again in the near future with their cognitive of wisdom and intellectualism. We once again thankfully acknowledge their cooperation.



Dr. Hussain Mohi-ud-Din Qadri
Dy. Chairman BOG



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Vice Chancellor-MUL



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Mr. Sabir Naz



Dr. Safiyanu Ishiaku



Dr. Mohammad Agus Yusoff

Impact of Terrorism on Education in Pakistan

Ameer Hussain*

Abstract

Pakistan is facing enormous challenges due to terrorism. Education is one of the most affected areas. The major aim of this study is to analyze the effect of terrorism on education in Pakistan between 2002 and 2016. Most terrorist acts have occurred in educational institutions that operate in Balochistan, Khyber Pakhtunkhwa, Federally Administered Tribal Areas (FATA) and Islamabad. The repercussions of those acts cause students, especially girls, to give up their education. Terrorist attacks not only result in loss of life but also reduce the literacy rate in our country. This study will probe the role of (Federal and Provincial) Governments in reducing the curse of terrorism in society. Since insufficient security measures and a specific religious mindset result in terrorist acts, this study will also consider security failures and investigate the influence of non-State actors on terrorism.

Keywords: Education, institution, government, security threat, terrorism.

Introduction

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Pakistan already faces major challenges in educational sector because of different factors such as poor access, low enrollment rates, gender bias, lack of trained teachers, and poor physical infrastructure. Islamist militant violence has further exacerbated those challenges, however, and disrupted the education of hundreds of thousands of children. Militant groups have damaged and destroyed school buildings, attacked teachers and students, and terrorized parents into keeping their children out of school. They have also targeted colleges and other higher education institutions. Such as attacks and threats of attack on education not only cause impairment to the students and families directly affected, they have also an incalculable long-term effect on Pakistani society.

In addition, in some areas, government security forces have used educational institutions, including schools and college hostels or dormitories, as temporary or permanent barracks or military bases. When an educational facility is used for military purposes, it disrupts the school's functioning, places it at increased risk of attack, and often frightens parents into keeping their children especially girl sat home. Criminal gangs, often operating with political patronage, have also occupied schools.

Objective of the study

- To understand the impact of rising terrorism
- To create an effective understanding of extremism that will motivate the policy maker for an effective national policy to eliminate terrorism and reduce military operations.
- To understand the impact of terrorism on education.

Literature Review

The Global Terrorism Index defines terrorism as the threatened or actual use of illegal force and violence by a non-state actor to attain a political, religious, or social goal through fear, coercion, or intimidation and this definition recognizes terrorism not as a physical act of an attack, but also the psychological impact it has on a society for many years after. [1] Most of the deaths last year (and every year) are in Middle East and Africa-not the West. Iraq, Nigeria, Syria, Pakistan and Afghanistan together account for three-quarters of the global total. Since 2000 there has been over a five- fold increase in the number of people killed by terrorism. [2] From 2002-2016 there were 33359 attacks of terrorism in Pakistan which led to many deaths and 17912 injuries. [3]Terrorism has greatly affected the whole world. It has disturbed both mental and

physical health of people 1 all of all ages. Undoubtedly terrorism has badly affected all aspects of life but terrorist attacks on educational institutions have greatly traumatized the people especially students and their parents as these are soft and vulnerable targets. Terrorists are opposed to the western education and the education of girls and have targeted schools and advocates of equal education. Attack on Army Public School Peshawar on 16 December 2014 led to death of 141 people, including 132 school children. Terrorism is negatively affecting students and their education as schools, colleges and universities remain closed due to terrorist threats which waste their time. Many extracurricular events are frequently cancelled or postponed because of continuous threats to educational institutions. Parents also don't feel safe for their children when they are outside even in schools and universities.

Research Methodology

The impact of terrorism and military operations on the lives of the residents of FATA has been assessed through the analysis of social, economic, and political aspects and how they get affected. This study uses different quantitative and qualitative research tools and multiple methodologies are adopted for data

-
1. The Economist. The plague of global terrorism. The Economist. November 18th 2015. <http://www.economist.com/blogs/graphicdetail/2015/11/daily-chart-12>. (accessed 5 May 2016).
 2. Killelea S. Global Terrorism Index. Institute for Economic and Peace. Report no: 2, 2014.

collection. A descriptive statistical technique is used to analyze the data. This research is conducted in Peshawar, Mardan, Buner, Sawabi and Dir where the IDPs of different agencies of FATA are living in camps.

Attacks on Students, Teachers, Schools, and Universities

The Pakistani government does not collect specific data on the number of attacks on schools and universities, or the number of deaths and injuries from such attacks. However, according to the Global Terrorism Database maintained by researchers at the University of Maryland, there were 867 attacks on educational institutions in Pakistan from 2007 to 2015, resulting in 392 deaths and 724 injuries. According to the Global Coalition to Protect Education from Attack, at least 838 schools in Pakistan were attacked between 2009 and 2012, killing at least 30 students and injuring 97 others. The data available indicate that attacks since 2012 have claimed hundreds of lives. [4]On January 20, 2016, alleged TPP militants attacked Bacha Khan University in Charsadda, KP, killing at least 21 people, most of them students. A 23-year-old student at the university told Human Rights Watch Tehreek-i-Taliban Pakistan (TTP), the Lashkar-e-Jhangvi (LeJ), and several other Islamist militant groups across the country attack schools, teachers, and students for various reasons. Some target schools for supposedly having

“too secular” or Western curricula. Other schools have been threatened and targeted simply for educating girls. Militants also view schools as symbols of the Pakistani state. Some groups say they attack schools because they are used as bases by the security forces. Militants often target unoccupied school buildings. The primary goal of these attacks is not to physically harm students or teachers, but to disrupt the educational process, particularly at girls schools.

While education remains under threat across Pakistan, teachers, professors, and school administrators are particularly at risk in KP, Balochistan, and FATA. For instance, in December 2015, the Ministry for States and Frontier Regions (SAFRON) reported that 360 schools were destroyed in three of the seven regions of FATA in 2015—situated along the Afghan border and under the direct control of Pakistan’s federal government. No information was provided about the other four regions, but local activists say that scores of schools were targeted in their respective regions.

General insecurity and violence aimed at education compounds are other barriers that keep children, especially girls, from going to school. Attacks on education disproportionately affect women and girls. When the TTP gained complete control over the Swat Valley in KP in 2009, they began a violent

campaign against education for girls, forcing over 900 schools to close. As a result, over 120,000 students and 8,000 female teachers stopped attending school. The TTP also issued edicts banning girls education in Swat. In January 2009, Muslim Khan, a Taliban spokesperson, told the Associated Press that the Taliban would not allow girls schools to operate in the Swat Valley because they “promote obscenity and vulgarity in society.”

Even after the military pushed back the Taliban, activists said that thousands of children remained out of school because of this disruption. Babar Khan (a pseudonym), who works with children affected by conflict in Swat, told Human Rights Watch: “There is no psychological counseling available, at least from the government. Children are afraid of the Taliban and the army; both are a constant reminder of the ongoing conflict and violence. They have seen both the Taliban and the army kill family members and destroy their houses.”

Education in Pakistan

Pakistan faces significant educational challenges. Poor access, low enrollment rates, wide disparities between provinces, gaps in access to education between rural and urban areas, gender bias, lack of trained teachers, and poor physical infrastructure of schools are just a few of the factors behind the dismal state

of education in the country. Exacerbating the challenge, militant violence has disrupted the education of hundreds of thousands of children, particularly girls. Islamist militants have destroyed school buildings, targeted teachers and students, and terrorized parents into keeping their children out of school. Under the 18th Amendment, provincial governments are responsible for education, including policy making and budgetary allocations. In some instances, the provincial governments have requested the assistance of the federal government in rebuilding educational institutions damaged due to armed conflict or natural disaster. Provincial governments are also responsible for maintaining law and order in their respective provinces. After the attack on the Army Public School in Peshawar in December 2014, the provincial governments were required to make security arrangements for schools in their provinces. For example, in January 2015, the KP government allocated PKR 7.5 billion (US\$7.5 million) for the security of government schools.

Security Challenges in the Provinces

While education continues to be under threat across Pakistan, it is particularly vulnerable to attacks in the country's northwest

regions, Khyber Pakhtunkhwa (KP), Punjab, Sindh, and Balochistan.

Khyber Pakhtunkhwa

The Taliban took over large parts of the Swat Valley in KP province in 2007. By 2009, the TTP had gained complete control over the Swat Valley, where they enforced their fundamentalist interpretation of Sharia (Islamic law). The Taliban imposed their authority in Swat and adjoining areas through summary executions, including beheadings, of state officials and political opponents. They also engaged in public whippings and large-scale intimidation of the population. Women were not allowed to leave their homes unless escorted by male family members. The Taliban halted Polio immunization programs, and expelled nongovernmental organizations. Music and films were banned and stores trading in CDs and DVDs were destroyed. All men were required to grow beards. The Taliban also began a violent campaign against education for girls, forcing over 900 girls schools to close. As a result, over 120,000 female students and 8,000 women teachers stopped attending school.

Punjab:

Tehreek-i-Taliban Pakistan has carried out deadly attacks in the country's largest province, Punjab, killing hundreds of civilians and members of security forces. On March 27, 2016, a suicide attack which targeted Christian families celebrating Easter in a public park in Lahore killed at least 74 people and injured more than 300. On August 16, 2016, two suicide attackers killed Punjab's home minister, Shuja Khanzada, and at least 20 other people at a public meeting in Attock district. At least 8 people were injured on December 10, 2007, when a Pakistan Airforce employee bus carrying at least 50 school children was attacked by a suicide bomber outside the Pakistan Aeronautical Complex at Kamra, Attock. After the Army Public School attack on December 16, 2014, the Punjab government ordered all schools in the province to be closed, leading to the loss of several school days. The Punjab government announced winter holidays ordering all schools, colleges, and universities to remain closed from December 19, 2014, till January 12, 2015.

In January 2016, the Punjab government ordered the closure of all public and private schools from January 26 until January 31. Although the government cited cold weather as the reason, officials from the education department and education professionals told media that the decision was motivated by security considerations. In August 2016, the Punjab

government extended the summer holidays of educational institutions by two weeks, directing them to remain closed. The government did not publicly give reasons for the decision, but a public school teacher told the Express Tribune, “Security was cited as the reason for the extension. Apparently, the government is not satisfied with security arrangements. The School Education Department had advertised vacancies for guards but apparently not all posts were filled.”

Sindh

Karachi, the capital of Sindh province and the largest city in Pakistan, has witnessed constant violence and turbulence for the past three decades. Political parties, ethnic groups, and sectarian and Islamist militant organizations have engaged in violence, resulting in thousands of deaths. The Pakistan Rangers and Sindh police, the two primary law enforcement agencies, are deployed in the city to maintain order. However, they have been accused of numerous serious human rights violations, including extrajudicial killings, enforced disappearances, and torture. Multiple actors threaten educational institutions in the city. Islamist extremist groups and factions of political parties have attacked schools for not paying extortion money. Sectarian militant organizations such as the Lashkar-i-Jhangvi (LeJ) have also killed teachers who were Shia.

Balochistan

Balochistan, Pakistan's western-most province, borders eastern Iran and southern Afghanistan. It is the largest of the country's four provinces in terms of area (44 percent of the country's land area), but the smallest in terms of population at 8 million people (5 percent of the country's total). According to the last national census in 1998, over two-thirds of the Baloch population lives in rural areas. Teachers, professors, and school administrators have found their lives increasingly under threat in Balochistan. Human Rights Watch has previously documented the killings of at least 22 teachers and other educational personnel in the province who were targeted by suspected militant groups between 2008 and late 2010. Militants have also threatened, bombed, or otherwise attacked schools, resulting in injuries, deaths, property damage, and curtailed access to education for Balochistan's children and youth.

Education falls in the crosshairs of three distinct violent conflicts in Balochistan. The first is a nationalist conflict, in which militant Baloch groups seeking separation or autonomy for Balochistan, such as the Baloch Liberation Army (BLA) and the Baloch Liberation United Front (BLUF), have targeted Punjabis and other minorities, particularly in the districts of Mastung, Kalat, Nushki, Gwadar, Khuzdar, and Quetta. While

individuals from all professions have been the victims of such “targeted killings,” teachers and students constitute a significant proportion of victims because militant groups view schools and educational personnel, particularly ethnic Punjabis, as representatives of the Pakistani state and symbols of perceived Punjabi military oppression of the province. Bramdagh Bugti, chief of the Baloch Republican Party (BRP) and guerrilla commander, justified the targeted killings of Punjabi teachers as a reaction to Pakistan Army abuses:

As far as the target killing of teachers is concerned, I do not understand why the Pakistani authorities and the media shout only when one Punjabi teacher or barber is killed... I said before that target killings are the reaction to an action. If one Punjabi teacher is killed, one hundred more Balochs are also killed in response to the security forces. The government functionaries destroy all the livelihood of the poor Baloch tribesmen by bombarding their homes, goats, and sheep with helicopters and jet airplanes. What are the other ways left for us? Why should we not react?

The second distinct conflict is a sectarian one, in which militant Sunni Muslim groups have attacked members of the Shia community, especially members of the Persian-speaking Hazara community. Such sectarian attacks appeared to increase

in 2009, and occur mainly in Quetta and its neighboring districts.

The third conflict involves armed Islamist groups attacking those who are deemed to act contrary to their interpretation of Islam. Islamist militants have increasingly committed violence in opposition to the content and manner of local education, particularly that of girls and young women. There have also been several reported instances of demands that schools stop teaching girls and boys together, and that students and teachers adopt more local and conservative dress.

List of Terrorist Attacks in Pakistan 2002 to 2016

Table No: 01 Accidents occurs in 2002 to 2016

Year	Civilians	Security Force Personnel	Terrorists/ Insurgents	Total
2002	203	6	23	238
2003	140	24	25	189
2004	435	184	244	863
2005	430	81	137	648
2006	608	325	538	1471
2007	1522	597	1479	3598
2008	2155	654	3906	6715
2009	2324	991	8389	11704
2010	1796	469	5170	7435
2011	2738	765	2800	6303
2012	3007	732	2472	6211
2013	3001	676	1702	5379
2014	1781	533	3182	5496
2015	940	339	2403	3682
2016	612	293	898	1803
Total*	21692	6675	33368	61735

Table NO: 02 , 2002

	Civilians	Security Force personnel	Terrorist	Total
January	25	0	0	0
February	12	0	2	14
March	40	0	1	41
April	0	0	0	0
May	11	2	2	15
June	62	5	1	63
July	3	1	2	6
August	10	1	4	15
September	7	0	4	11
October	8	1	2	11
November	11	2	5	18
December	14	0	0	14
Total	203	12	23	208

Table NO: 03, 2003

	Civilians	Security Force Personnel	Terrorists	Total
January	7	0	0	7
February	18	3	1	22
March	0	0	1	1
April	1	0	0	1
May	6	0	1	7
June	5	13	0	18
July	61	2	0	63
August	4	0	0	4
September	10	0	0	10
October	8	5	18	31
November	0	0	2	2
December	20	1	2	23
Total	140	24	25	189

Table NO: 04, 2004

	Civilians	Security Force Personnel	Terrorists	Total
January	0	4	0	4
February	2	0	1	3
March	47	45	25	117
April	6	5	1	12
May	45	0	0	45
June	60	37	24	121
July	28	6	19	53
August	42	17	4	63
September	70	36	70	176
October	114	11	28	153
November	5	19	72	96
December	16	4	0	20
Total	435	184	244	863

Table NO: 05, 2005

	Civilians	Security Force Personnel	Terrorists	Total
January	30	7	2	39
February	11	0	6	17
March	77	15	3	95
April	6	2	2	10
May	63	5	2	70
June	8	1	0	9
July	29	2	43	74
August	14	10	1	25
September	32	17	40	89
October	27	15	16	58
November	13	0	12	25
December	120	7	10	137
Total	430	81	137	648

Table NO: 06, 2006

	Civilians	Security Force Personnel	Terrorists	Total
January	114	29	22	165
February	88	16	2	106
March	91	19	221	331
April	96	44	53	193
May	43	39	5	87
June	26	29	47	102
July	12	52	49	113
August	22	43	44	109
September	22	0	2	24
October	42	7	83	132
November	42	45	9	96
December	10	2	1	13
Total	608	325	538	1471

Table NO: 07, 2007

	Civilians	Security Force Personnel	Terrorists/ Insurgents	Total
January	26	16	29	71
February	35	4	8	47
March	28	21	261	310
April	176	18	83	277
May	57	10	14	81
June	31	12	40	83
July	144	143	191	478
August	56	63	117	236
September	101	67	144	312
October	282	101	154	537
November	293	94	341	728
December	293	48	97	438
Total	1522	597	1479	3598

Table NO: 08, 2008

	Civilians	Security Force Personnel	Terrorists/ Insurgents	Total
January	88	111	455	654
February	182	33	30	245
March	137	26	41	204
April	80	25	16	121
May	61	30	37	128
June	149	31	38	218
July	82	71	250	403
August	339	124	784	1247
September	272	67	876	1215
October	262	60	735	1057
November	225	50	482	757
December	278	26	162	466
Total	2155	654	3906	6715

Table NO: 09, 2009

	Civilians	Security Force Personnel	Terrorists/ Insurgents	Total
January	250	69	245	564
February	216	31	430	677
March	168	67	171	406
April	132	89	297	518
May	279	155	1590	2024
June	200	157	1397	1754
July	156	58	768	982
August	155	34	531	720
September	111	77	662	850
October	255	118	1001	1374
November	175	93	792	1060
December	227	43	505	775
Total	2324	991	8389	11704

Table NO: 10, 2010

	Civilians	Security Force Personnel	Terrorists/ Insurgents	Total
January	182	33	387	602
February	92	68	340	500
March	168	36	502	706
April	182	50	558	790
May	156	38	833	1027
June	72	44	598	714
July	220	36	618	874
August	113	30	177	320
September	216	27	305	548
October	72	31	296	399
November	141	34	274	449
December	182	42	282	506
Total	1796	469	5170	7435

Table NO: 11, 2011

	Civilians	Security Force Personnel	Terrorists/ Insurgents	Total
January	204	38	255	497
February	107	68	160	335
March	432	48	148	628
April	263	57	254	574
May	161	140	220	521
June	209	80	354	643
July	423	51	337	811
August	430	77	183	690
September	186	39	130	355
October	119	32	172	323
November	91	92	333	516
December	113	43	254	410
Total	2738	765	2800	6303

Table NO: 12, 2012

	Civilians	Security Force Personnel	Terrorists/ Insurgents	Total
January	177	117	234	528
February	208	59	193	460
March	207	72	454	733
April	239	36	124	399
May	247	76	193	516
June	303	64	289	656
July	303	60	207	570
August	258	70	304	632
September	278	22	164	464
October	252	40	166	458
November	288	31	69	388
December	247	85	75	407
Total	3007	732	2472	6211

Table NO: 13, 2013

	Civilians	Security Force Personnel	Terrorists/ Insurgents	Total
January	414	70	265	749
February	360	44	201	605
March	249	43	193	485
April	230	88	234	552
May	283	81	185	549
June	326	62	104	492
July	240	68	149	457
August	224	62	62	348
September	292	46	71	409
October	127	37	70	234
November	144	43	82	269
December	112	32	86	230
Total	3001	676	1702	5379

Table NO: 14, 2014

	Civilians	Security Force Personnel	Terrorists/ Insurgents	Total
January	236	94	133	463
February	185	48	178	411
March	134	41	47	222
April	116	20	130	266
May	116	50	187	353
June	162	66	557	785
July	134	59	280	473
August	111	30	209	350
September	108	26	353	487
October	110	22	289	421
November	157	51	376	584
December	212	26	443	681
Total	1781	533	3182	5496

Table NO: 15, 2015

	Civilians	Security Force Personnel	Terrorists/ Insurgents	Total
January	137	44	266	447
February	94	15	152	261
March	72	34	304	410
April	60	19	239	318
May	137	27	217	381
June	35	29	321	385
July	49	28	91	168
August	98	40	302	440
September	81	46	178	305
October	74	22	115	211
November	32	25	117	174
December	71	10	101	182
Total	940	339	2403	3682

Table NO: 16, 2016

	Civilians	Security Force Personnel	Terrorists/ Insurgents	Total
January	48	38	127	213
February	36	30	149	215
March	126	16	128	270
April	27	28	122	177
May	36	20	61	117
June	33	16	36	85
July	26	7	27	60
August	103	13	55	171
September	77	26	42	145
October	23	75	58	156
November	68	23	55	146
December	9	1	38	48
Total	612	293	898	1803

Result and Discussion

Pakistan is facing enormous challenges due to terrorism, however, education is one of the affected areas. The

lapses in security and religious mindset that triggers acts of terrorism, Pakistan has been suffering several terrorists' attacks since last decade. Most of them were observed in educational institutions such as; Balochistan, Khyber Pakhtunkhwa, Federally Administered Tribal Areas (FATA) and Islamabad. This is a massive threat to young generation, which is the future of Pakistan. The repercussions of those acts leave the students especially girls away from the schooling, notwithstanding the parents are also reluctant to allow their children to attend the schools, colleges and Universities. The terrorist attacks not only cause loss of lives of innocent but also reduce the literacy rate in our country particularly in Federally Administered Tribal Areas (FATA) and in KPK. It is the insurgency by the Tehrik-i-Taliban Pakistan (or Pakistani Taliban) in KPK, which is the focus of our paper. The Taliban were formed in the Tribal Areas, but the vast majority of their attacks against schools have taken place in KPK.

This section briefly outlines the history of the Islamist insurgency and the school bombing campaign. After Pakistan entered the War on Terror, its army began hunting the various militant groups with hideouts in the regions along Afghani border. In reaction, between 2002 and 2007 the various Islamist militias in the tribal areas and adjoining regions of KPK united into the Pakistani Taliban (Abbas, 2008). The ultimate goal of

the Taliban's insurgency is to overthrow the Pakistani government and impose Sharia (strict Islamic) law. Prior to 2007, the activities of the insurgency were concentrated in the rugged, sparsely populated tribal regions, beginning in Waziristan and spreading to Khyber, Orakzai, Kurram, Bajaur, and Mohmand (Abbas, 2008). The attacks during this phase of the insurgency were directed predominantly at Pakistan's security forces. Outside FATA their initial activities were limited to targeted attacks against Pakistani politicians and foreign interests deemed to be supporting the state.

Conclusion

This paper examines the impact of the Pakistani Taliban's campaign beginning in 2007 to force girls in Khyber Pukhtoonkhwa Province to stop attending school from age 10. This campaign was enforced with a combination of attacks on schools and threats to both pupils and teachers. Direct violence against those attending schools did not occur during the period of our study. We examine enrolment rates using data from Pakistan Social and Living Standards Measurement and the Global Terrorism Database and a difference-in-difference-in-difference approach to estimate the effects of terrorism on the age-specific enrolment rates of both boys and girls. We identify exposure to terrorism by the interaction of district and

year, reflecting the facts that 1) there was considerable variation in the number of attacks across districts, with most of the attacks occurring in either Swat or Peshawar and several districts not experiencing any attacks and 2) there were no attacks prior to 2007.

Our results suggest that there was a relatively modest decline in enrolment of about 5.5 percent for boys and 10.5 percent for girls in the Swat or Peshawar districts in 2008-09. We find no evidence of any effect in other districts experiencing at least one attack. We also find no evidence that students in KPK were more likely to enrol in madrassas as a result of exposure to the attacks. While the effect on overall enrolment is far from trivial, it is much more modest than has often been portrayed in the popular media, which has claimed that there were hundreds of schools closed in the affected regions and declines in enrolment of over 50 percent.

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Supreme Logos is a Manifestation of Religious Pluralism

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Abstract

The term ‘Supreme Logos’ refers to the metaphysical essence of world religions. Perennial philosophy expresses the wisdom traditions of the religions of Hinduism, Buddhism, Judaism, Christianity and Islam. It establishes the unity of all religions by recognizing that they are all based on the formless, the inward and the esoteric. This paper sheds light on the meaning of religion by means of the concept of ‘Supreme Logos,’ which binds man to God or to the Absolute. The ‘Supreme Logos’ is the Existence (wajood) of the Divine and metaphysics is its quiddity (mahiyya). The paper discusses the philosophical and theological meanings of religion in the wisdom traditions of Judaism, Islam and Christianity. The focus of this paper is the manifestation of religious pluralism through ‘Supreme Logos.’

Keywords: Religion, philosophy, supreme logos, wisdom, divine

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Introduction

The Supreme Logos

Frithj of Schuon is one of the expositors of comparative religions, art, wisdom and civilizations. His writings have the essentiality in the sense that it has comprehensiveness and universality of the Universal order. He unveils the Truth as Vedas says “Truth is One: sages speak of it by many names”¹. The focus of his writings on religions is not related to the forms and religious practices in the human world but it focuses upon the formless Center and what he calls Supreme Logos and abstract Divine Principle. In the book, *The essential writings of Frithj of Schuon*, he defines religion as religio², which means all that binds Man to God, the Ultimate, *Supreme Logos*³.

The transcendent unity of religions reveals that unity for religions should not to be sought at external level but each religion has inward reality of the outward form and that inward reality is based on the formless essence. The esoteric perspective of the forms are related to the exoteric formless and it orients and

¹ Page no,16. Smith, Houston. *The way thing are*. P. 16 Suhail Academy. Lahore. Published in 2005.

²Page no 3

³Page no 6

governs the multiplicity of religions within which the actions and practices of human beings are sanctified. The unity of religions of Christianity, Judaism and Hinduism are found on the inward level, that is the esoteric formless level.

The manifestation of the Absolute is central whereas metaphysically, the Absolute is the Supreme Logos which has been manifested in many expressions and the core of the Absolute remains the absolute, Truth. As Buddha termed it as *upaya*, it refers to the opportuneness of human souls rather than the Truth itself, since it is to move towards the level of Truth through opportune truth, that lies at the heart of Supreme Logos. The Truth is one but the revelation has many forms. Truth cannot be situated in one form but it is situated beyond forms, however, revelation and tradition are the forms of Truth. The forms of Truth take us towards the religious pluralism. It explicates the forms of limitations, differentiation and expressions which are the grounds for existence of the different nature of forms. The different form means that there is diversity and pluralism. There is possibility that it is only one revelation and Divine principle but diversity can be realized through the other worlds. The important element is expounded by Schuon that the difference among the forms of Truth, is the difference of human receptacles in this world. It unveils the differentiated perspective of the refractions of one Truth, the homogenous spiritual recipients of

the revelation and it follows the Tradition inspired by the Supreme Logos.

The Wisdom Tradition

The wisdom tradition is connected to the revelation that is to refer to the Grace issuing forth from the Divine channel without interruption and transmit into the form of revelation. The formal embodiment of revelation is when the form of revelation is actualized in the form of Truth, that has to be called as tradition. The Truth communicated through the source of revelation in manifested form is called tradition in schoun's writings. He explicates the tradition as a term which entails the doctrines, arts, sciences and other elements that are helpful to create a civilization for humans in worldly wisdom. In schuon's writings, tradition is not all that is ancient and old in patterns and forms. The traditional writer has distinguished the modern and traditional, not in the context of history where certain pattern of thoughts and forms were prevalent but because of the nature of those patterns of thoughts and forms. The focus of the tradition is to provide the source which can discern between Truth and not-truth, and all that is inspired through the revelation from Divine, and all that is in human limitations with the spiritual nature of man. The negation of tradition in this context is the negation to the centrality of Truth. Schuon is the believer of orthodox, and he is the supporter of orthodoxy, it is different kind of perspective

that under the category of orthodoxy, he has supported not only Master Eckhart within the Christian tradition but also the two sides of one coin, that are the exoteric and esoteric perspectives of other religions, however, in the same principle, he criticizes the pseudo-Hindus and other modernists within Hinduism. It is expounded that, Schuon's orthodoxy is connected at once to the Truth and to the formal homogenous pattern of the particular traditional universe. The meaning of revelation, theology, ethics and mysticism are in every religion and they are related to each other. His writings unveil the profoundest philosophy of religion, which can only be explained through the traditional concept of transcendence in unity in the perspective of comparative religions.

The metaphysical perspective of formless essence

It is important to expound the families of religions, the major families of religions are related to the Abrahamic one which revealed the religions of Judaism, Christianity and Islam. Schuon has explicated about the reverential love for God in Psalms, and stating about the Kabbalistic esoterism, uniting it with the Talmudic Law and the Mishna. He has expounded about the covenant of the people regarding God and the holy book of Torah and unveils the reasons of orthodoxy in Judaism with reference to it. Schuon's writings about the Old Testament follows the Songs of Solomon, that have esoteric significance in

their religion, he has not scripted a book on Judaism but he clarifies the relation of the Abrahamic religions in the history of the monotheistic faiths and its relation both on the esoteric and exoteric levels to Christianity and Islam and their relations in Abrahamic traditions. There is a presence of spirituality of the traditional Semitic world of Schuon's works in relation to the study of Judaism and its relation to the universal Abrahamic monotheism before its particularization as Israelization in the history of human world.

Schuon also writes about the different schools of Christian theology, with reference to the ideologies of Augustine, Thomas and Bonaventura. He supports them against the modern schools of thought, when they say that they have failed to understand the theological limitations of these schools. He unveils the theological formulations of the medieval scholastic syntheses, in the light of gnosis or what they call as *sapientia*⁴, which is at the heart of the revelation. Schoun's study of Christianity concerns the Christian tradition not at the doctrinal level but at the level of traditional study. He has expounded the Christian way of prayer and litanies, meditations, and the methods of religious practices. He reveals the Christian art with reference to Christian traditions in his work of *The Transcendence Unity pf Religions*.

⁴ page no 19

In the Abrahamic family of religions, Schuon has scripted his writings about Islam, his opus of Islam is titled as Understanding Islam. He has explained the basic concepts of Islam, the Quran, the ways of Prophet (PBUH) and the perspectives on Sufism. The Islamic metaphysics and cosmology are also at the center of his books and the perspective of God being both the Inward and the Outward, and that man should realize the Divine reality of the metaphysics and cosmology. He has compared Islam with Judaism and Christianity, and with Hinduism. The Sufism in Islam has been explored by Schuon in his writings, it provides fecundity to his thoughts of Islam. The grandeur of Sufism, and the intimate experiences of inward vision makes him the expositor of the varieties of Sufism in the modern world.

His knowledge is not limited to the Sufi doctrine and its practice, he reveals the different schools of Sufism and their multifarious manifestations of Sufism within the Islamic history of Sufism. There are traditionalists in France, who have followed Guenon are gravitating around the writings of Ibn e Arabi considering him as a supreme authority on Sufism. Schuon emphasizes the presence in Sufism, and many Saint Scholars like Jalal udin Rumi, indicating over and over again the wealth of diversity manifested within the Sufi tradition.

In the book, *Sufism, Veil and Quintessence*⁵, Schuon expounds the writings of the Saint Scholars like Al-Ghazali and Ibn-e-Arabi to explicate the main quintessential Sufi thought based on the Unity (Al-Tawheed), and invoking the Divine Name of (Al-dhikr), “to be distinguished from a more peripheral manifestation of Sufism which displays certain characteristics most difficult for westerners with the best of intentions to comprehend”⁶.

He has scripted the profound corpus on Sufism, including the Divine unity, the life of the Prophet, the early saints of Islam and the inner meaning of their life, the esoteric meaning of Quran, the theophany which is to be imagined in the unsullied nature, and also about the alchemical impact of love and poetry on human soul. However, schuon unveils the Truth in metaphysical perspective in his writings.

The unveiling of divine unity

“Hear, O Israel, the Lord our God is one Lord. And thou shalt love the Lord thy God with all thine heart, and with all thy soul and with all thy might”.⁷

These lines have expressed the Siniatic monotheism and include all the spirituality in it which is metaphysical discernment and

⁵ page no 21

⁶ page no 22

⁷page no 226

reflective concentration and that means the doctrine, method and the way of Truth. There are three divine principles in these lines which are one should unite himself with God, and then thoughtful about God, one should work in God, with his hands and body. As it is narrated by Hazrat Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (SAW) said “Allah Almighty and Sublime be He said: Whosoever shows enmity to someone devoted to Me, I shall be at war with him. My servant draws not near to Me with anything more loved by Me than the religious duties I have enjoined upon him, and My servant continues to draw near to Me with supererogatory works so that I shall love him. When I love him I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his foot with which he walks”.⁸

The unveiling of the veiled realities in Schoun's works are revealed in metaphysical perspectives and in exoteric ways. He makes connection of interiorized soul to the exteriorized forms of Truth. The forms of Truth are reintegrated in multifarious perspectives of wisdom traditions. The forms of Truth are called primordial religion and not tradition, the prior term has the advantage to express intrinsic reality of religion (religere that is to bind the earthly with the heavenly), and not only to reveal scripture through forms of holy books but to make it transparent

⁸<https://sunnah.com/qudsi40/25>

for the people. The traditions are involved in *mutatis mutandis*, which is in every religion and it has handed down the scripture with the plurality of formulations. Furthermore, the primordial religion is defined by tradition in later histories of religions and in the Abrahamic family of religions. The essence of the Truth is from One, and He reveals it through the holy scripture, As it is said that “O Israel, the Lord our God is one Lord”, and “And God said unto Moses, I am that I am”.⁹

The Quran says, “All praise is due to Allah, Lord of the worlds”.¹⁰

The esoterists perceive reality of the things around them. They take account of what is essential and what is hidden in the veil of varied religious formulations. The paper unveils the Truth with many magnifying perspectives as presented in the perennial philosophy of Frithjof Schuon. In the globalised world, there are trans-religions which have been explicated by the different philosophers in multiverse dimensions. The universal spirit of religion is very like the cave allegory of Plato where the third (universal) dimension had been explored by the one who was able to escape from the cave. The research will focus on the global philosophical perspective of the perennial philosophy that is the ‘Transcendence in Unity’. The universal spirit of religion means to explicate the Truth with many expressions of every sage and also in the (g) local posterity. It will also explain the

⁹ page no 232, Exodus III,14

¹⁰<https://quran.com/1>

perennialism in the context of the primordial Traditions that it is important to understand the spirit of religion with reference to the different sources of revelation. The global philosophy of transcendence makes way for the universal balance, hence, people can comprehend the Truth as the Absolute One. The search for the Real in the unreal world has become difficult because people founded Pollyanna escapism as a solution in the contentious world. The method of the paper will be grounded in the philosophy of Schoun's works. The questions related to the 'Transcendence in Unity' shall be addressed in the research vis-à-vis global themes of Truth, Absolute, and the Real.

Will you not understand?

The Truth

Truth is sculptured in an Eternal Dot

It is fashioned with all colors of wisdom

It takes all colors

For the Truth is colorless

One dot measures single dimension

Two dots measure two dimensions

There is third dimension with the two

The dimension of the Universal intellect

Sages fashioned it with wisdom

Will you not understand?

Dot is a continual allegory (Real)

It journeyed to unveil the Truth of others

How can I hold my own Truth when the Truth of others is different?

Dot is the living Real for all

Unreal pursuits Real outside the cave

Will you not understand?

The Truth is light

The Truth of other is also a ray of light

Light never burns the other light

For its always 'light upon light'

It is consubstantial

Will you not understand?

Religious Tolerance among the People of the Book

Dr. Musferah Mehfooz^{*}

Abstract

Judaism, Christianity and Islam are all revealed religions. The major characteristic they have in common is belief in the Oneness of God. This belief could be the foundations for greater tolerance, justice and peace in society. The paper asks the question why the followers of *Shari'ah* (revealed law), namely, the Jews, the Christians and the Muslims cannot come together in one single body similar to the United Nations. The concept of religious tolerance exists in the teachings of *Hazrat Ibrahim (A.S)*, *Hazrat Musa (A.S)*, *Hazrat Esa (A.S)* and *Hazrat Muhammad (SAW)*. All these prophets taught unity, justice, tolerance, peace and ethical standards. This paper sheds light on the need to understand the real teachings of the laws revealed in the Bible and the Qur'an. It also highlights the importance of interfaith-dialogue for the People of the Book and discusses the life of Holy Prophet (SAW) and the era of the Rightly Guided Caliphs with reference to tolerance and harmony.

Keywords: Judaism, Christianity, Islam, tolerance, interfaith dialogue, peace

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Introduction

Jews and Christians have strong belief in God. Therefore Prophet (SAW) made this doctrine of Tawhid (oneness of Allah) as a source of unity because, through this platform all the followers of revealed religion could be united, and Prophet (SAW) had tried to avoid any kind of discussion other than God for the achievement of peace and harmony among Book-keepers. This indicates zeal for alliance for the Book-keepers of holy prophet (SAW) and it was also the source for existence of peace because prophet (SAW) was declared the blessing for whole humanity.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

And [thus, O Prophet,] We have sent thee as [an evidence of Our] grace towards all the worlds. ¹

Therefore, all the nations are to be addressed by the Prophet (SAW). Allah has clearly conveyed his message that all the humanity is one nation.

Holy *Qur'ān* mentions Eighteen Times the words “الناسيائها” are used to address the whole humanity without regard of their caste, color, creed and religion. The Holy *Qur'ān* addresses all the human beings including Muslims and non-Muslims and lifts the curtain from the secrets of this universe.

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

O men! Behold, We have created you all out of a male and a female, and have made you into nations and tribes, so that you might come to know one another. Verily, the noblest of you in the sight of God is the one who is most deeply conscious of Him. Behold, God is all-knowing, all-aware.²

In his last sermon Hajjat Al-Wada" (The last pilgrimage), the Prophet (SAW) said, "O people! Lo your Lord is One, no Arab is superior to a non-Arab and no non-Arab is superior to an Arab. No black is better than a red and no red is better than a black. Then only criterion for superiority and honor is piety".³ According to these teachings, if the Muslims eradicate all discriminations, then a true global brotherhood will establish. This will be free from all sorts of favoritism, inequity and prejudice. Mutual love, peace and prosperity will be all around.

This principle is best manifested in the Charter of Medina, according to which Jews of Medina were accepted as a part of the community in the city, despite the inherent and well-known disagreements and differences that existed between the Muslims and the Jews of Medina.⁴

The Treaty of Hudaibiyyah between the Prophet and his opponents is a very good example of how the Prophet chose to ignore the clear provocations by his opponents and kept

patience. Furthermore, the majority of the Prophet's companions took a stand against the conditions of the treaty, which they clearly found unfair, but the Prophet agreed to the terms. Later years showed that the treaty bore huge successes for the believers and was blessed by God. Islam is a perfect religion. As the Prophet Hazrat Muhammad (SAW) said:

الْخَلْقُ كُلُّهُمْ عِيَالُ اللَّهِ عَزَّ وَجَلَّ، فَأَحَبُّ خَلْقِهِ إِلَيْهِ أَنْفَعُهُمْ لِعِيَالِهِ⁵

(The whole humanity is created and supervised by Allah and most beloved among them is he, who is most beneficial for mankind)

In early prophetic era when Emperor of Persia Khusraw Parvēz had conquered the Byzantine (Eastern Roman), they had treated them inhumanly and had showed extreme brutality to end Christianity, killed more than a Hundred thousand Christians, demolished the temples and monasteries and built the fire temples everywhere. Christians were forced to worship the fire rather than Christ. During these circumstances when Harqal, the King of Rome had tried to do reconciliation with Emperor of Persia Khusraw Parvēz, then Khusraw Parvēz had replied which indicated his intolerable thought,

“No, I require Harqal the King of Rome, imprisoned in chains under my throne, I will not reconcile until denied Christianity and embraced the religion of Persian empire.”⁶

There is another historical fact about Jews as discussed in following words, that they have forbidden the Christians entry in their synagogues. The ouster of Christians from the Jewish places of worship commenced from Intaqia and gradually spread towards other areas of the sultanate.⁷

Shah WaliUllah (R.A) describes: “One major objective of the arrival of the Holy Prophet (SAW) was to bring to an end the two tyrannous rules of the day (Persia and Byzantine (Eastern Roman) and the others like them. Economic in equilibrium reached its heights those days and a limited affluent class had started suppressing the people on the basis of their wealth. In so doing, they forgot Allah (and felt no scruples). The people, under the burden of heavy taxes, were forced to lead the lives of oxen and donkeys”.⁸

Because in contrast, when we study the life of our prophet (SAW, we find endurance and toleration towards non-Muslims and his opponents throughout his life. He never tried to force someone to accept Islam, nor misbehaved with any non-Muslim because of his doctrine but always showed far-sightedness and elegance of manner. For example:

Once a delegation of Christian religious scholars and leaders of Najran visited Medina and prophet (SAW) had arranged their stay in Masjid Nabwi, served them noble hospitality and offered them Islam, which they did not accept, after a few moments they started to offer their prayers

according to their doctrine and companions of Prophet (SAW) tried to stop them but Prophet (SAW) allowed them to do so and they offered their prayers by facing towards East (Aqsa Mosque).⁹

Another example from the life of Prophet (SAW) is , when he sent some cavalry towards Najd and they brought a man, who was called Thumama bin Uthal. They fastened him to one of the pillars of the Mosque. The Prophet went to him and said, "What have you got, O Thumama?" He replied, " I have got a good thought, O Muhammad! If you should kill me, you would kill a person who has already killed somebody, and if you should set me free, you would do a favor to one who is grateful, and if you want property, then ask me whatever wealth you want." But after three days he acknowledged good morals of Prophet (SAW), and when Prophet (SAW) released him, he (i.e. Thumama) went to a garden of date-palm trees near the Mosque, took a bath and then entered the Mosque and said, "I testify that None has the right to be worshipped except Allah, and also testify that Muhammad is His Apostle! By Allah, O Muhammad! There was no face on the surface of the earth most disliked by me than yours, but now your face has become the most beloved face to me. By Allah, there was no religion most disliked by me than yours, but now it is the most beloved religion to me. By Allah, there was no town most disliked by me than your town, but now it is the most beloved

town to me. Your cavalry arrested me (at the time) when I was intending to perform the `Umra. And now what do you think?" The Prophet (SAW) gave him good tidings (congratulated him) and ordered him to perform the `Umra. So when he came to Mecca, someone said to him, "You have become a Sabian?" Thumama replied, "No! By Allah, I have embraced Islam with Muhammad, Apostle of Allah. No, by Allah! Not a single grain of wheat will come to you from Yamamah unless the Prophet gives his permission."¹⁰ It indicates tolerance and his regard for bond of kinship that after immense torture and opposition of Maccans, Prophet (SAW) allowed them wheat.

It was the teachings of Prophet (SAW), which was followed by his companions, it is reported that, Sahl bin Hunaif and Qais bin Sa`d were sitting in the city of Al-Qadisiya. A funeral procession passed in front of them and they stood up. They were told that funeral procession was of one of the inhabitants of the land i.e. of a non-believer, under the protection of Muslims. They said, "A funeral procession passed in front of the Prophet (SAW) and he stood up. When he was told that it was the coffin of a Jew, he said,

"أَلَيْسَ نَفْسًا"

"Is it not a living being (soul)?"¹¹

A Jewish boy used to serve the Prophet (SAW) and became ill. The Prophet (SAW) went to pay him a visit and said to him, "Embrace Islam," and he did embrace Islam.¹²

A Jew whose face had been slapped (by someone), came to the Prophet (SAW) and said, "O Muhammad! A man from your Ansari companions slapped me. "The Prophet (SAW) said, "Call him". They called him and the Prophet (SAW) asked him, "Why did you slap his face?" He said, "O Allah's Messenger (SAW)! While I was passing by the Jews, I heard him saying, 'By Him Who chose Moses above all the human beings.' I said (Protestingly), 'Even above Muhammad?' So I became furious and slapped him."

The Holy Prophet (S.A.W) has taught tolerance and has practiced it as well.

قَالَ "لَا تُخَيِّرُوا بَيْنِي وَبَيْنَ النَّاسِ يَصْعَقُونَ نَبِيَّ مَالِ قِيَامَةٍ فَأَكُونُ نَائِلًا وَمَنْ يُفِيقُ، فَإِذَا أَنَا بِمُوسَى أَخَذَ بِقَائِمَةٍ مِمَّنْ قَوَّائِمُ الْعَرْشِ، فَلَا أَدْرِي أَفَأَقْبَلُ أَمْ جَزِيْبُ صَعْفَةِ الطُّورِ".

The Prophet (SAW) said, "Do not give me preference to other prophets, for the people will become unconscious on the Day of Resurrection and I will be the first to gain conscious, and behold, I will Find Moses holding one of the pillars of the Throne (of Allah). Then I will not know whether he has become conscious before me or he has been exempted because of his unconsciousness at the mountain (during his worldly life) which he received."¹³

The Prophet (SAW) said, "Do not prefer some prophets to others."¹⁴

"لَا تُحَرِّقُوا بَيْنَنَا الْأَنْبِيَاءَ"

Another place Allah's Messenger (SAW) said:

"وَالْأَنْبِيَاءُ إِخْوَةٌ لِعَالَتٍ، أُمَّهَاتُهُمْ شَتَّى، وَدِينُهُمْ وَاحِدٌ "

The prophets are paternal brothers; their mothers are different, but their religion is one."¹⁵

In the event where no ruling could be found in the *Qur'ān* on a religious or customary matter, the Muslims assimilated the ways of the Jews and Christians and followed their example. For instance, the Muslims followed the hair-style of the Jews in preference to that of the pagan Arabs,¹⁶ and faced Jerusalem in their prayers for a period of about 16 months.¹⁷ Also, when the Prophet knew that the *ahl al-kitab*, especially the Jews, observed fasting on the day of 'Ashura (tenth of Muharram), he ordered the Muslims to fast on that day. However, the Prophet (SAW) later instructed the Muslims to fast on the 9th and tenth of Muharram to differentiate themselves from the Jews. The Prophet (SAW) used to stand up whenever he saw a Jewish funeral procession.

For managing religious differences it is basic rule for all the religions to be moderate enough in their religious beliefs and practices and to always try to give space to other faiths as well. Moderation does not mean that one should forsake their

religion; rather it means one should at the same time not let their religious practices be a problem for others who are not of the same faith.¹⁸

The life of the Holy Prophet (SAW) is decorated with the examples of tolerance and kind heartedness. After attaining Prophet hood, numerous blames were leveled against the Holy Prophet (SAW), But the Holy Prophet (SAW) remained calm and patient along with his companions in the face of these odds. He captivated the hearts of the people due to his forgiving temperament in Mecca as well as in Madina.

Religious Tolerance during Caliphate era

During the era of second caliph of Islam, the General of Christian army of Mery wrote a letter to Shamoon of Persia and confessed in his writings, that Arabs are blessed with a great dynasty by God and they do not attack Christianity, even they are our supporters, respect our God and do regard our saints, give donations to our churches and monasteries. No Muslim whether he is a ruler, an officer or an ordinary Muslim citizen is allowed to capture the property of any non-Muslim illegally.¹⁹

And second caliph made no distinction for social justice among Muslims and non-Muslims. If a Muslim committed a murder of a zimi (non-Muslim)²⁰ he was also murdered in retribution and if any Muslim harmed the property of non-

Muslim was bound to pay the ransom, even a Muslim was answerable in case of harsh words or disrespect of non-Muslim.²¹

Not only according to Islamic law Muslims and Zimi (non-Muslim) have equal rights in the state, and are also considered equal in social status. “So the fourth caliph of Islam said, their blood is just like ours”.²²

During the whole period of Caliphate the same religious tolerance had followed with non-Muslims which were practiced by the prophet (SAW). They had given the same rights and facilities which they had already availed during the period of Prophet (SAW). Hazrat Abu Bakar(RA) and Hazrat Umar (RA) had renewal of the same constitute of Christians of Najran, which was settled down by Prophet(SAW) with them.²³

Even we will not demolish those specific buildings and castles in which they take refuge during the attack of their enemies. Their rituals like ringing bells and blow a conch (at divine worship to summon the congregation) are not forbidden in any city of Muslim empire, also on their religious festivals they were allowed for procession of Holy Trinity.²⁴

Another important Example is of a Christian man, who came from Egypt to ‘Umar ibn Al-Khattab and said, “O leader of the believers, I seek refuge in you from injustice!” ‘Umar

replied, "You have sought someone willing." The man said, "I competed with the son of Amribn Al-'As and I won, but he started striking me with a whip and saying: I am the son of the dignified!" Upon this, 'Umar wrote to Amr ordering him to travel to him with his son. He came with his son and 'Umar said, "Where is the Egyptian?" He gave him the whip and told him to strike the son of Amr. The man started striking him while 'Umar was saying, "Strike the son of the illiterates!" Anas said, "By Allah, the man struck him and we loved his striking, and he did not stop until we wished he stopped." Then 'Umar said to the Egyptian, "Direct it to Amr." The Egyptian said, "Oleader of the believers, it was only his son who struck me and I have settled the score." 'Umar said to Amr, "**Since when did you enslave the people though they were born from their mothers in freedom?**" Amr said, "O leader of the believers, I did not know about this and he did not tell me."²⁵

Not only the western inhabitants, one of the most ancient Egyptian civilizations had warmly welcomed the Muslim civilization, Because Muslim civilization had conquered their hearts forever due to its nature of betterment and welfare. So it is notable for the book-keepers that individual can subdue the hearts of others through love, brotherhood and peace rather than wars, battles, racial prides and prejudices. Because these emotions and actions do not promote except hate, enmity and revenge in nations of world

and in return our next generation harvest the crop of hate and be agitated and troubled.

Teachings of The Holy Bible about Religious Tolerance:

Throughout the history religious narrow mindedness and intolerance had existed In the Jews for other nations, and mingling with other nations and religions is specifically avoided. But when we study their religious book like Bible, *Talmud* and other religious literature, the situation is opposite. Their religious scholars had taught kindness and tolerance, although there is little literature available, which is not in favor of non Jews, most of their Rabbi's had preached kindness and love for humanity, for example, Rabbi Mayor's statement is given in the following lines:

“The aim of Judaism is to unite humanity and not to separate them. Everyone will have to be humble, tolerant not only with the people of his own religion but with all”.²⁶

In the Book of **Malachi**, it is stated:

Are we not all children of the same Father? Are we not all created by the same God? Then why do we betray each other, violating the covenant of our ancestors?²⁷

According to Judaism, love of God is the first duty for man, for when a man is possessed by that love he will seek to do the good even at the price of life itself. It is man's duty to keep his soul pure, for, the soul is a gift from God. ²⁸ But commandments of love are just absolute we must overcome the

psychosis of hatred, break down all social prejudices and shatter the bonds of selfishness.²⁹

New Testament points out tolerance, equality, brotherhood and righteousness which are contained in the teaching of Hazrat Esa (A.S). The teachings of Hazrat Esa (A.S) reflect compromise and love among the people. Hazrat Esa (A.S) instructed his companions to follow these things. It is said in Gospel of Matthew:

“Those people are the blessed who make compromise because they are the sons of God”.³⁰ Hazrat Esa (A.S) preached love and removed the worries of the people and healed their wounds. His message was packed with love and tolerance. One of his aims in this world was to throw away hatred, enmity and malice from the hearts of *BaniIsrail*. He wanted to disseminate tolerance among those people who could not tolerate one another. For this purpose he again and again addressed his companions in order to reform them. His teachings are based on tolerance and grand manners.

According to the verses of Gospel of Matthew, God has ordered the Christians through Hazrat Esa (A.S): “Do not find faults in others so that others may not seek faults in you. The measure you use for others will be used for your measurement. Why do you perceive your brother's minor fault while over looking your own blunders”.³¹

The sacred book of the Christians Gospel of Matthew has always instructed the people to develop love among the members of society even when other people are friends or foes. It has guided the Christians to avoid hatred, prejudice and harshness in manners. Hazrat Esa (A.S) has imparted the same teachings that the people should not blame one another on their defects and they should have the attitude of forgiveness and passions. He wants love and brotherhood in the lives of his followers. Life is granted once in this world and it should be led in such a fashion that other people may not get tired of us. Hazrat Esa (A.S) addressed his followers in the following words:

“Tolerate one another showing complete passions and love and try to make spiritually strong link by the help of compromise. You should love your enemies, do him good and give him loan without any disappointment so that you should be paid back heavily”.³²

Hazrat Esa (A.S) As knew this thing that the people will turn against him as soon as he preaches them the words of Allah that is why he advised his companions to bear torture with smiling face and not to retaliate against the people who do injustice.

It is said in *New Testament*: “When the people will curse you and will tease you and will commit injustices against you, all for my sake, you deserve congratulations but I point it

out to you that whoever shows anger for his brother, he will deserve punishment, whoever declares his brother lunatic he will deserve harsher punishment and whoever deems his brother stupid and foolish he will deserve tortures of hell. I say to you that don't retaliate against the deeds of naughty people and if any one of those strike you in the right cheek, offer him your left one and if any deprives you of your minor belonging give him your major one as well and if any one takes you for a long distance without any purpose, keep his company for the longer distance and if any one requests you something, place it at his disposal immediately and if anyone wants loan, do not disappoint him".³³

Reason for Religious Fanaticism and Factionalism

Jews have firm faith in self created doctrine that they are the "chosen ones" all the other creations are lesser in status. This belief is a huge hindrance to be close with other nations. The *Qur'ān* has mentioned their doctrine in these words:

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى

AND THEY claim, "None shall ever enter paradise unless he be a Jew" - or, "a Christian".³⁴

This way of thinking also depicts the nature of Zionism by the protocols, For Example

The words goyim and gentile mean non Jews³⁵. The word is used everywhere in protocols, where needed for

non Jewish people. Because it represents hate and loathing of Jews for them. The hatred emotions against goyim has becomes the part of their literature, so this “doctrine” becomes the part of their spirits as well.

It is mentioned in Psalm 109:18 that goyim used to wear cursed garments and thus this curse entered into their body like water and into their bones like oil. So Jews neither change their mentality which they are receiving from generations nor do they want to leave false notion of their pride, now only a miracle from God can change their mentality and way of thinking for “goyim”³⁶. The following quotations from protocols prove that it is the part of Zionist nature to consider and treat the non Jews as animals and beasts:

*The GOYIM are a flock of sheep, and we are their wolves’.*³⁷
*As a brute beast lets out its young in search of prey, so do the GOYIM*³⁸.

Such kind of prejudice is harmful for human welfare and betterment, and has made the nation enemy of other nation, and also become the reason of wars, the history is evident that these kinds of emotions were the causes of destruction, loss of human lives, crops and animals etc. So these instincts transform the man into selfish mean and narrow minded person.

When Muslims conquered the eastern and the western parts of Europe, the Christian population of these areas had felt

that Muslim conquerors had showed the same brotherhood and equality, which is mentioned in the Bible. Consequently they found maximum harmony between Christianity and Islam and the large number of Christians had embraced Islam. In another verse *Qur'ān* has mentioned the Jewish doctrine:

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

AND THEY say, "Be Jews" - or, "Christians" - "and you shall be on the right path." Say: "Nay, but [ours is] the creed of Abraham, who turned away from all that is false, and was not of those who ascribe divinity to aught beside God."³⁹

Therefore Allah has advised the Book-keepers, that they should strictly follow the commandments of their given books in Torat and Injeel, because its teachings will prove the truth of The *Qur'ān*, and will become the real source of peace, safety and security of humanity, also they will find the same reality and guidance which is given in The *Qur'ān*, because The *Qur'ān* did not present any new or different message, it interprets the same universal message given to *Hazrat Adam(AS)* to *Hazrat Esa (AS)* . So it stated in the following verse in these words:

قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِّن رَّبِّكُمْ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ-

Say: "O followers of the Bible! You have no valid ground for your beliefs -unless you [truly] observe the Torah and the Gospel, and all that has been bestowed from on high upon you by your Sustainer!" Yet all that has been bestowed from on high upon thee [O Prophet] by thy Sustainer is bound to make many of them yet more stubborn in their overweening arrogance and in their denial of the truth. But sorrow not over people who deny the truth.⁴⁰

And also it is mentioned that whole were single community, and the purpose of revealed books and prophets were to abrogate the contradictions which were created and disseminated by their followers and next generations,

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ

ALL MANKIND were once one single community; [then they began to differ -] whereupon God raised up the prophets as heralds of glad tidings and as warners, and through them bestowed revelation from on high, setting forth the truth, so that it might decide between people with regard to all on which they had come to hold divergent views.⁴¹

And further explains this doctrine in these words:

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ
وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ

In matters of faith, He has ordained for you that which He had enjoined upon Noah - and into which We gave thee [O Muhammad] insight through revelation as well as that which We had enjoined upon Abraham, and Moses, and Jesus: Steadfastly uphold the [true] faith, and do not break up your unity therein.⁴²

It is very important for Jews to adopt tolerance and to spread love in the society for the peace in the universe and for acting upon the teachings of *Old Testament* and *Talmud*. Both their religious books give lessons of human respect, love and service of humanity. If the Jews act upon *Old Testament* and *Talmud*, they will easily mix up with the general public and they will breed sympathy and love in their own minds and can create tolerance at the international level. Only then the world can become a cradle of peace for its residents.

Objectives and Intentions of interfaith dialogue

The Dalai Lama once argued that there will be “No peace among the nations without peace among the religions. No peace among the religions without dialogue among the religions”.⁴³

Dialogue, aims to learn more about spirit of truth, pure love and respect. Many examples are found in different nations like, Egyptian, ancient Greek, Indian and Arab societies.

Although there are few basic differences among different religions but some common elements are found, which are needed to be discussed like, peace and conflict matters, humanity issues etc. Interfaith dialogue are very effective to inspire mutual respect and to avoid from communal riots, and also a source of peaceful co-existence of the beliefs of world religions.

The Holy *Qur'an* says: “O People of the Book, let us come to a common statement/word (*kalimatinsawa'in*) between us and you...”

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا

Say: "O followers of earlier revelation! Come unto that tenet which we and you hold in common: that we shall worship none but God, and that we shall not ascribe divinity to aught beside Him,⁴⁴

Dr. Mursal Farman describes the method and manners of dialogue in his article, “Theological Foundations for Interfaith Dialogue in Islam” in these words:

- Dialogue should be held in such a nice way that it may lead the opponent to get a close friend. For this it is necessary to speak mildly and the dialogue must be based on wisdom and sincerity.

- Dialogue should rest on the principle of mutual respect and should not contain any kind of abusive and taunting language.
- Dialogue must not override the principle of justice and equality and must not be affected by the past experiences or personal grievances towards the opponent.
- Dialogue should not address the issue of pulling everyone together, e.g. the opponent (for example a nation) should not be blamed for the evil deeds of few.
- Dialogue should be held with an attitude that is characterized by patience and tolerance and efforts must be made to keep the vicious elements out from harming the process.
- Both parties should openly acknowledge and recognize the mutually positive attributes.
- Imposing one's opinions upon the opponent must not be the objective of dialogue.
- Both parties should, despite the inherent difference of opinion, pursue to find practical solutions by striving towards finding a common ground.⁴⁵

A prominent Jewish academic, Daniel Barenboim, recipient of the Wolf Prize that honored outstanding individuals who worked “in the interest of mankind and friendly relations among nations” said in his acceptance speech in May 2004 that the state of Israel should be founded on the

principles of freedom, justice and peace, guided by the visions of the prophets of Israel. Barenboim added: Is there any sense in the independence of one at the expense of the fundamental rights of the other? Can the Jewish people whose history is a record of suffering and relentless persecution allow themselves to be indifferent to the rights and suffering of a neighboring people.⁴⁶

In Christianity there are also differences between the Catholics and the Protestants and with other groups within the faith. So, it is clear that no culture or religion is without differences, but they must be dealt with through a process of dialogue so that peace can prevail. The basic dialogue process would begin by listening to everybody's grievances and differences and then coming to a consensus.⁴⁷ *Holy Qur'ān* guides in these words:

لَا إِكْرَاهَ فِي الدِّينِ

THERE SHALL BE no coercion in matters of faith.⁴⁸

Also states to avoid any kind of conflict among the people of contrast religion:

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

Unto you, your moral law, and unto me, mine!"⁴⁹

Above mentioned *Qur'ānic* verses instruct the Muslims very clearly on the need to be just in relation with other faiths and not to impose their values on any culture or ideology, because there is no compulsion in Islam. Most of the problems

in the present world arise from issues related to minority rights which lead to major conflicts in most countries. For example, in Christian dominated societies such as France, they have imposed a rule that no women can wear the veil despite this being a right of Muslim women.⁵⁰

The common ideals of each religion can create many avenues for peace. As such, the civilizational dialogue project for world religions is one of the best methods to reach peace and harmony. It has been seen throughout history that a true religious person can never be a problem for the other religious communities. A true Muslim would never be a problem for his neighbors or any human being if he really understands the Holy *Qur'ān* and the Sunnah of Prophet Mohammed (SAW).⁵¹ Presently communication and co-operation between religions make an essential contribution to the eradication of religious fanaticism.

If religious leaders adopt moderate approaches while delivering their speeches, the mind-set of those in religious conflict can be changed. Religious preachers and leaders can easily teach peaceful lessons to their communities; and these efforts should be exercised at every level. The moderation of religious leaders ultimately affects the moderation of religious believers at large, automatically creating new avenues of peace

and compatibility within society.⁵² and specifically the co-operation in finding solutions to the contemporary problems of mankind, will assist in peaceful coexistence and common understanding.

Conclusion

The history of Islam is packed with the events of tolerance, forbearance and broad mindedness. It is Islamic trend that it throws to the winds all the differences between religions, sects, castes and has granted humanity a code of life which treats all human beings on the same footing. No one is superior or supreme. There is no room for regional and racial differences.

The teachings of all holy prophets (A.S) carried the concept of revealed tolerance but it was not exercised as it was demanded by sacred Text. Therefore, It has become the main reason to eliminate religious tolerance and this has affected the peace in the world very badly. Because the concept of religious tolerance is very clear and practical in revealed books, and fulfills the need of all the ages. Therefore it is needed that Book-keepers should present the practical examples of this tolerance, so the people of other religions will come to know the idea of tolerance taught by the Bible and the *Qur'ān*.

At the end, I will repeat the verse from the Book of **Malachi**, which is the conclusion of this debate:

Are we not all children of the same Father? Are we not all created by the same God? Then why do we betray each other, violating the covenant of our ancestors?⁵³

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¹⁴ Ibid,6916

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¹⁶ The pagans of Arabia used to part their hair when they combed, whereas the Jews did not, and the Muslims followed the latter. Later when relations between the Jews and Muslims took a negative turn,

the Muslims differentiated themselves in another respect: while the Jews grew their moustache and shaved their beard, the Muslims did the opposite by shaving their moustache and keeping their beards. Mohammad Hashim Kamali, *Islam and Judaism: Juridical and Theological Perspectives*, Article presented at "On Dialogue between Islam and Judaism: "others" and "Ours" in Rethinking" at Nijima Kaikan, Kyoto, Japan on July 2, 2009.

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The Response of Hinduism to Terrorism

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Abstract

Sanatan Dharm (commonly known as Hinduism) is a religion of Ahinsa (non-violence) and Shanti (peace) and stresses the obligation to be merciful not only to human beings but also to all living beings. The basic tenet of Vedic literature is to live and let others live with Ahinsa and Shanti. Yet Sanatan Dharm also states that terrorists should be sentenced to death at once. According to the Bhagvad Gita, God appears on earth to protect the pious and annihilate the miscreants. Incarnated in different forms, He (the Lord) killed many mischievous spirits. For example, Krishna killed Kans and Kauravs in the war of Mahabharat, Ram killed Ravan, Narsingha Bhagwan killed Harinyakashipu, etc. The response of Hinduism to terrorism can be understood by reading the basic teachings of Sanatan Dharm. This paper throws light on Sanatan Dharm's response to terrorism by highlighting both the non-violent as well as the violent teachings of the religion.

Keywords: SanatanDharm, shanti (peace), ahinsa (non-violence), terrorism, violent.

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1. Introduction

Sanatan Dharm's response against terrorism is to create an atmosphere of peace, non-violence and harmony in the society. It is purely based on spiritualism. On the other hand, terrorism is basically a way of life that is perverted. Teachings of the religion and spiritualism are the way to shun it. The Vedic literature teaches to have affiliation with the Supreme God, set mind in God and keep away from material desires. *Bhagvan Krishna*, in *Bhagwad Gita* says,

“A person who is not disturbed by the incessant flow of desires—that enter like rivers into the ocean, which is ever being filled but is always still—can alone achieve peace, and not the man who strives to satisfy such desires.”

(Bhagvad Gita. 2:70)

“A person who has given up all desires for sense gratification, who lives free from desires, who has given up all sense of proprietorship and is devoid of false ego—he alone can attain real peace.”

(Bhagvad Gita. 2:71)

“That is the way of the spiritual and godly life, after attaining which a man is not bewildered. If one is thus situated even at the hour of death, one can enter into the kingdom of God.”

(Bhagvad Gita. 2:72)

1.2. A person who is free of material desires certainly knows that everything belongs to *Krishna* (God), and therefore, he doesn't falsely claim proprietorship over anything. This transcendental knowledge is based on self-realization—namely, knowing perfectly well that every living entity is an eternal part and parcel of *Krishna* in spiritual identity. The eternal position of the living entity is therefore never on the level of *Krishna* or greater than *Him*. This understanding of *Krishna* consciousness is the basic principle of real peace. The person who attains this Vedic knowledge, will always be merciful to everyone and avoid harmful activities.

1.3. According to *Bhagvad Gita*, God appears on earth to deliver the pious and annihilate the miscreants. Incarnated in different forms, He (Lord) killed so many mischievous spirits. *Krishna* killed *Kans*. He also executed *Kauravs* in the battle field of *Mahabharat*, *Ram* killed *Ravan*, *Narsingha Bhagvan* killed *Harinyakashipu*, etc. These are all examples of terrorism in the tradition of Hinduism. This paper argues that Hinduism responds to terrorism and terrorist acts in the basic teachings of Vedic literature, thereby proving that *Sanatan Dharm* recognizes this ruthless aspect of human nature which has been so much part of recorded history. This paper will throw light on *Sanatan Dharm's* response to terrorism in an interesting manner highlighting the facts that have never been projected exhaustively.

2. *Ahinsa* (non-violence)—A practice that works against terrorism

2.1. In *Bhagvad Gita* (10:4,5) it is described that *Ahinsa*--a quality of human being is arising from God. *Ahinsa* (non-violence) means that one should not do anything which will put others into misery or confusion. *Sanatan Dharm* educates that human beings should keep away from harmful activities because such activities are a great hurdle in reaching spiritual realization. The people engaged in harmful activities do not know what is actually beneficial for human society. *Ahinsa* also means that people should be trained in such a way that the full utilization of the human body can be achieved. The human body is meant for spiritual realization, so any movement or any organization which does not promote this purpose is acting violently against human life. That which furthers the future spiritual happiness of the people in general is called non-violence.¹ A person intending to attain pleasure and his or her own sense satisfaction by putting others in trouble and agony, is trapped in selfishness and will never be free from hatred.² Mahatma Gandhi also was convinced that

¹Ibid. p.511

²Dev, P. (1903). *BuddhDevJi Ki SwanehUmariAurBuddhDharmKaBayaan*. Lahore, pk: Rafah e Aam Steam Press. p.9

violence is allowed neither in the *Quran* nor the *Vedic* literature.³

2.2. In the *Mahabharat*, an epic of *Sanatan Dharm*, there is the phrase: *Ahinsa Paramo Dharm*, which means “non-violence is the highest moral virtue”. The *Mahabharat* also states “*Ahinsa* is the highest virtue; *Ahinsa* is the highest self-control; *Ahinsa* is the greatest gift; *Ahinsa* is the best suffering; *Ahinsa* is the highest sacrifice; *Ahinsa* is the finest strength; *Ahinsa* is the greatest friend; *Ahinsa* is the greatest happiness; *Ahinsa* is the highest truth, and *Ahinsa* is the greatest teaching”.⁴ This verse shows how much *Sanatan Dharm* lays stress on *Ahinsa*. A person practicing *Ahinsa* will never tend towards terrorist acts.

2.3. Shri Swami Shivan and defines *Ahinsa* as:

“To give happiness to others is right; to spread misery and pain to others is wrong. One can follow *Ahinsa* in his daily conduct towards others and can evolve in his spiritual path. Do not perform any act that brings to you shame and fear. You will be quite safe if you follow this rule. Stick to any rule that appeals to your reason

³Gandhi, M. (1999). *Mazhabaur Dharm*. (Urdu Translation). Lahore, Pk: Fiction House. p.14

⁴Chapple, C. (1990). *Ecological Nonviolence and the Hindu Tradition. In Perspectives on Nonviolence*. New York, NY: Springer. pp.168-177

and conscience and follow it with faith and attention. You will evolve and reach the abode of eternal happiness.”⁵

3. Spiritual realization is the way to defeat terrorism

3.1. *Sanatan Dharm* is, fundamentally, based on spiritual realization. It produces spiritual sciences. The Vedic literature provides a vivid difference between soul and body. Soul can neither be killed nor destroyed. When someone is killed or dies, only the body is annihilated. *BhagvadGita* (2:19) states:

“Neither he who thinks the living entity the slayer nor he who thinks it slain is in knowledge, for the self slays not nor is slain.”

3.2. *Shrila Prabhupada* (d. 1977), a contemporary Vedic scholar, in relation to the above text, said that the Vedic injunction means *māhimśyātsarvābhūtāni*: never commit violence to anyone.⁶ Nor does understanding that the living entity is not killed encourage animal slaughter. Killing the body of anyone without authority is abominable and is punishable by the law of the state as well as by the law of the Lord.⁷As *Krishna* commanded *Arjun* to fight and kill the *Kauravs* and their allied forces, here he (*Arjun*) is being

⁵Shivanand, S. S. (1999). *All About Hinduism*. Shivanandnagar, India: The Divine Life Society. p.44

⁶Prabhupada, A.C.B.S., op. cit., p.100

⁷Ibid.

engaged in killing for the principle of religion, and not without reason.

3.3. In *Bhagvad Gita* (2:21), *Krishna* says to *Arjun*,
“O Partha, how can a person who knows that the
soul is indestructible, eternal, unborn and
immutable kill anyone or cause anyone to kill?”

4. Utilization of *hinsa* (violence) against terrorism

Violence may be utilized against terrorists. *Shrila Prabhupada* writes:

“Everything has its proper utility and a man who is situated in complete knowledge knows how and where to apply a thing for its proper utility. Similarly, violence also has its utility, and how to apply violence rests with the person in knowledge. Although the justice of the peace awards capital punishment to a person condemned for murder, the justice of the peace cannot be blamed, because he orders violence to another person according to the codes of justice. In *Manu-samhita*, the law book for mankind, it is supported that a murderer should be condemned to death so that in his next life he will not have to suffer for the great sin he has committed. Therefore, the king’s or court’s punishment of hanging a murderer is actually beneficial. Similarly when *Krishna* orders fighting, it must be concluded that violence is for supreme justice,

and thus *Arjun* should follow the instruction, knowing well that such violence, committed in the act of fighting for *Krishna*, is not violence at all because, at any rate, the man or rather the soul, cannot be killed; so for the operation is not meant to kill the patient, but to cure him. Therefore the fighting to be executed by *Arjun* at the instruction of *Krishna* is with full knowledge, so there is no possibility of sinful reaction.”⁸

5. Role of Avataars (Incarnations) against terrorists

5.1. Avataar is basically the descent of God on earth for the ascent of man and annihilation of the evil doers.⁹ Description of some major incarnations has been provided in *Bhagvatam Puran* (Canto 1, Chapter 3).¹⁰ As per the Vedic literature, it is crystal clear that whenever and wherever unbearable injustice, cruelties, unlawfulness, unrighteousness prevail in the society, God appears on the earth for the protection of his devotees and good doers and He annihilates the evil doers. At the same time, He also establishes righteousness and consoles his devotees. The Vedic principles encourage a person towards complete surrender unto Him; and whenever such principles are disturbed by the demoniac, the Lord appears.

⁸ Ibid. p.103

⁹Shivanand, S. S.,op. cit., p.51

¹⁰Vayas, V. (1974).*ShrimadBhagvat* (Urdu translation by Munshi Swami Dayal). Lakhnau, India: Ram Kumar Book Depot. p.23

5.2. In *Bhagvad Gita*, through following *shaloks* (verses) *Krishna*(God) mentions when He appears on earth:

“Whenever and wherever there is a decline in religious practice, O descendant of Bharat, and a predominant rise of irreligion—at that time I descend Myself.”
Bhagvad Gita 4:7)

In the very next *shalok* He gives the purpose of His incarnation. *Krishna* says,

“To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium (Yug) after millennium.”
(Bhagvad Gita 4:8)

5.3. The *Vedic* literature reveals that as an incarnation, *Bhagvan* Himself killed a lot of terrorists and demons on earth. There are so many examples when He appeared in different forms at different places on earth to annihilate the demons and console His devotees. King *Harinyakashipu* was a *rakshish* (demon) who claimed to be God and had been torturing the devotees who did not accept him as God. He did not even spare his own son *Prahlad Maharaj* who preached Oneness. God appeared in the form of *Narsingh* and killed the demon *Harinyakashipu* who had been creating troubles in the society. Similarly, the *Ramayan* describes that there had been a terrorist

or demon *Ravan* in Lanka. He kidnapped *MataSita*. He also had become a cause of sufferings for the pious. *Bhagvan* appeared in the form of *Ram* and killed him. *Krishna* manifested on earth for the welfare of His followers and killed a lot of evil doers like *Kans*, *Kauravs*, *Puutna*, *Bhusma-Sur*, *Agha-Sur*, *Bakha-Sur*, *Tarnavaratetc*.

6. Importance of war against terrorism

6.1. *Sanatan Dharm* commands to wage war against cruelty, injustice, unrighteousness and terrorism. It is a noble task. Non-violence is the best policy of the politics of the state but sometimes the circumstances take a sudden turn and the war becomes inevitable. The persons who perform duty of defense of the citizens are known as *Khashtri*. It is duty of a *Khashtri* to provide protection to the citizens from all kinds of difficulties.¹¹ The soul of a *Khashtri* who is martyred in a war for the sake of his nation and homeland is sent to the heavenly planets directly. He is free from *Aava-gavan* (rebirth). If a *Khashtri* would neglect his specific duty (war and defense of the nation) he prepares his royal road for hell.¹² These are liberated souls.

6.2. Following are the references from the Vedic literature in this context which open the window of the mind to

¹¹Prabhupada, A.C.B.S., op. cit.,p.118

¹²Ibid. p.119

understand the significance of the war against terrorism in society:

In *Shrimad Bhagvatam Puran* (Canto 6, Chapter 10), *Vatrasur* says,

“Death is the best of two types; one to die in the name of the homeland and other in the war, fighting the unrighteous to protect the race.”¹³

“Considering your specific duty as a Khashtri, you should know that there is no better engagement for you than fighting on religious principles; and so there is no need for hesitation.” (Bhagvad Gita 2:31)

“O Partha (Arjun), happy are the Khashtris to whom such fighting opportunities come unsought, opening for them the doors of the heavenly planets.”

(Bhagvad Gita 2:32)

“If, however, you do not perform your religious duty of fighting, then you will certainly incur sins for neglecting your duties and thus lose your reputation as a fighter.”

(Bhagvad Gita 2:33)

“O son of Kunti (Arjun), either you will be killed on the battlefield and attain the heavenly planets, or you

¹³Vayas, V. *ShrimadBhagvat*. Delhi, India: DehatiPustakBhandaar. p.163

*will conquer and enjoy the earthly kingdom.
Therefore, get up with determination and fight.”*

(Bhagvad Gita 2:37)

*“Do thou fight for the sake of fighting, without
considering happiness or distress, loss or gain,
victory or defeat—and by so doing you would never
incur sin.”*

(Bhagvad Gita 2:38)

7. Terrorism—Abig Sin

7.1. Terrorism basically is a big sin and its ultimate destination is hell. In this material world, all people commit sin despite the fact that no one wants to do so. A living entity, as part and parcel of the Supreme (God), is originally spiritual, pure, and free from all material contaminations. Therefore, by nature he is not subject to the sins of the material world. But when he is in contact with the material nature, he acts in many sinful ways without hesitation, and sometimes even against his will. What is the main element that urges a person to commit a sin? *Arjun* also had a similar question with *Krishna* in the battle field of *Kuru kashetar*. In *Bhagvad Gita* (3:36) *Arjun* asked,

*“Arjun said: O descendant of Vrshani (Krishna), by
what is one impelled to sinful acts, even unwillingly,
as if engaged by force?”*

7.2. In very next text of *Bhagvad Gita* (3:37), *Krishna* answered the question.

“The Supreme Personality of Godhead, Krishna said: It is lust only, Arjun, which is born of contact with the material mode of passion (Rajo Gun) and later transformed into wrath, and which is the all-devouring sinful enemy of this world.”

7.3. According to teachings of *Sanatan Dharm*, lust is the root cause of terrorism or any other sin. Human beings struggle to fulfill their legitimate and illegitimate desires. Sometimes, in case of failure to achieve their illegitimate desires, they perform unlawful or unrighteous activities. The terrorists, fundamentally, perverted. They are away from the religious principles. They are unaware of their Creator and Sustainer. Without doubt, God fulfills all the necessities of His creatures. God knows better, when and how much human beings need. But desire provokes human beings to become impatient and to fulfill their desires at once. In this way, they forget God and follow their lusts and ambitions. The lust basically is enemy of human beings. It never becomes satisfied. As they try to fulfill the lust, it grows more and more and destroys their consciousness.

- 7.4. *Krishna, in the Bhagvad Gita (3:38-39) says,*
“As fire is covered by smoke, as a mirror is covered by dust, or as the embryo is covered by the womb, the living entity is similarly covered by different degrees of this lust. Thus the wise living entity’s pure consciousness becomes covered by his eternal enemy in the form of lust, which is never satisfied and which burns like fire.”

In the light of the above said texts of the *Bhagvad Gita*, this lust is the symbol of ignorance by which the living entity is kept within the material world. A person enjoys sense gratification, which gives him or her some sense of happiness. But actually that so-called feeling of happiness is the ultimate enemy of the human being.

8. How can a human being avoid sin?

- 8.1. *Krishna, in Bhagvad Gita, gives direction how living entities can keep away from basic origin of sin. Following texts of Bhagvad Gita make it clear:*

“The senses, the mind and the intelligence are the sitting places of this lust. Through them lust covers the real knowledge of the living entity and bewilders him.”
(Bhagvad Gita 3:40)

“Therefore, O Arjun, best of the Bharats, in the very beginning curb this great symbol of sin (lust) by regulating the senses, and slay this destroyer of knowledge and self-realization.”

(Bhagvad Gita 3:41)

8.2. How can a person overcome this deadly enemy (lust)? If a terrorist learns the answer to this question, he definitely will give up all his sinful activities and turn to the right path. *Krishna*, in the last text of the third chapter of the *Bhagvad Gita* gives the solution to the problem of how to overcome bad desires. He says,

“Thus knowing oneself to be transcendental to the material senses, mind and intelligence, O mighty-armed Arjun, one should steady the mind by deliberate spiritual intelligence (Krishna Consciousness) and thus--by spiritual strength—conquer this insatiable enemy known as lust.”

(Bhagvad Gita 3:43)

8.3. *Abhay Charan Bhaktivedant Swami Prabhupada* writes in connection with the *Bhagvad Gita*,

“Desire for over-lording and for sense of gratification is the greatest enemy of the conditioned soul; but by the strength of *Krishna* consciousness, one can control the material senses, the

mind and the intelligence. One may not give up work and prescribed duties all of a sudden; but by gradually developing *Krishna* consciousness, one can be situated in a transcendental position without being influenced by the material senses and the mind—by steady intelligence directed toward one’s pure identity.”¹⁴

8.4. *Sri Swami Shivanand* writes, “A moral man who follows strictly the principles of ethics will not deviate even a fraction of an inch from the path of *Dharm* or righteousness. *Yudhishtir* had earned an undying reputation for his practice of ethics. He was an embodiment of *Dharm*. Hence he lives in our hearts.”¹⁵

9. Godly qualities of human beings

9.1. *Krishna* in *Bhagvad Gita* identifies characters of godly natured men. Such persons never harm or hurt anybody. They are always the well-wisher of the living entities. Those people do not perform acts of terrorism but they train others to stay away from such acts. In the *Bhagvad Gita*, *Krishna* says,

*“The Supreme Personality of Godhead said:
Fearlessness; purification of one’s existence;
cultivation of spiritual knowledge; charity; self-
control; performance of sacrifice; study of the*

¹⁴Prabhupada, A.C.B.S., *op. cit.*, p.212

¹⁵Shivanand, S. S., *op. cit.*, p.39

Vedas; austerity; simplicity; nonviolence; truthfulness; freedom from anger; renunciation; tranquility; aversion to faultfinding; compassion for all living entities; freedom from covetousness; gentleness; modesty; steady determination; vigor; forgiveness; fortitude; cleanliness; and freedom from envy and from the passion for honour—these transcendental qualities, O son of Bharat (Arjun), belong to godly men endowed with divine nature.”

(Bhagvad Gita 16:1-3)

9.2. All these twenty-six qualifications mentioned are transcendental qualities. They should be cultivated according to the different statutes of social and occupational order. The consequence is that even though material conditions are miserable, if these qualities are developed by practice and by all classes of men, then gradually it is possible to rise to the highest platform of transcendental realization.¹⁶

9.3. In the above mentioned text, *Ahinsa* (non-violence) is a prominent feature. It is a godly quality of human beings. In this context, *Shrila Prabhupada* writes,

“Ahinsa means not arresting the progressive life of any living entity. One should not think that since the

¹⁶Prabhupada, A.C.B.S., *op. cit.*, p. 746

*spirit's spark is never killed even after the killing of the body there is no harm in killing animals for sense gratification. People are now addicted to eating animals, in spite of having an ample supply of grains, fruits and milk. There is no necessity for animal killing. This injunction is for everyone. At any rate, when there is an ample food supply for humanity, persons who desire to make advancement in spiritual realization should not commit violence to animals. Real Ahinsa means not checking anyone's progressive life. The animals are also making progress in their evolutionary life by transmigrating from one category of animal life to another. If a particular animal is killed, then he has to come back again in that form of life to complete the remaining days in order to be promoted to another species of life. So their progress should not be checked simply to satisfy one's palate. This is called Ahinsa."*¹⁷

9.4. Krishna also mentions features of certain people with a demoniac nature, who cause chaos in the society and cause trouble for everyone in the society. Krishna, in *Bhagvad Gita*, says:

¹⁷ Ibid. p.745

“Pride, Arrogance, conceit, anger, harshness and ignorance—these qualities belong to those of demoniac nature, O son of Prithaa”

(Bhagvad Gita 16:4)

9.5. The text of the *Bhagvad Gita* communicates that the demonic nature leads the persons to hell. Actually they do not follow the spiritual path. They are unwilling to obey the religion. They always chase the wealth, name and fame. They demand respect while in fact they do not deserve it. They do everything as per their own will. They try to collect money by all illegal means. They indulge in these activities only for their sensual satisfaction. They do not know that Someone (God) is there in their heart who is watching them. They are ignorant of Vedic scripture. They have no faith in life after death; therefore they feel free to do anything for sense enjoyment, regardless of the consequences. *Bhagvad Gita* reveals that for terrorists and demoniac persons, the ultimate destination is hell.

10. Sanatan Dharm-A religion of mercy for all living entities

10.1. *Sanatan Dharm* teaches to be merciful not only with human beings but also to the animals. It prohibits hurting the animals, even sacrificing of animals in *Yagyas* (sacrificing). In *Bhagvatam Puran*, it is stated that people who kill animals in *Yagya*, they will be punished in the next life. Those animals,

which have been killed by human beings in their lifetime will, in turn, hurt and kill the person who killed it after his or her re-birth in the next life. *Bhagvatam Puran* (Canto 4, Chapter 26) narrates that King *Pracheen Vehrish* started to perform *Yagya*. He killed many animals in those *Yagyas*. He kept doing this for thousands of years. *Narad Muni Ji* (a god / an angel) told the King to stop doing this but the King was reluctant to leave the practice. At this *Narad Ji*, with his spiritual capacity, showed him all those animals which he had killed. All those animals were staring at the King furiously. The King asked *Narad Ji*, why those animals were staring at him. *Narad Ji* informed him that all these animals were waiting for king's death so that they could take revenge on the king in his next birth. The king was astonished to see all this and stopped killing the animals further.¹⁸

10.2. In *Sanatan Dharm*, *Gautam Buddh* is an incarnation of God. In the Ten Commandments of *Bhagvan Bhuddh*, the first one is "do not destroy life".¹⁹ To kill any living entity is prohibited. To kill the living entities is also included in the ten Principles (*MahaPaap*).²⁰ Once *Bhagvan Buddha* reached the *Parohits*. At that time, they were engaged in sacrificing animals in the temple. He was shocked to see the sight of

¹⁸Vayas, V. *Shrimad Bhagvat*. Delhi, India: Dehati Pustak Bhandaar. p.122

¹⁹Dev, P., op. cit., p.17

²⁰Ibid. p.18

killing the animals without mercy. He said, “These people are sacrificing the animals only because of their ignorance. Can a man’s sin be overcome by killing an innocent and wild animal? It is better to honour the righteous instead of shedding the blood of animals just to please the gods. Make your heart pure and do not kill anybody.”²¹*Bhagvan Buddha* further said, “Even killing animals does not help anyone. Do not make yourself a sinner by doing such bad things.”²² Actually, *Bhagvan Buddh* appeared to eradicate corruption and establish the Vedic principles of non-violence.²³

11. Conclusion

11.1. In this paper, it is discovered that there are several different and even opposing traditions within Sanatan Dharm. For example, one tradition says that terrorists can be annihilated and killed. This is a form of violence. Another tradition in *Sanatan Dharm* has a different view. According to this second way of thinking in *Sanatan Dharm*, violence is totally unacceptable. Even animals cannot be killed. Consequently, this second school of thought would not allow terrorists to be killed.

²¹Ibid. p.20

²²Ibid. p.97

²³Prabhupada, A.C.B.S., op. cit., p.227

11.2. This paper has presented an example of the great diversity that exists in *Sanatan Dharm*. On the one hand, violence is acceptable and, on the other hand, violence is not acceptable. There seems to be a contradiction. In my view, however, we have here an example of the great diversity of traditions within *Sanatan Dharm*. Perhaps this diversity could be a model for more accepting and more tolerant relationships among the world religions. *Sanatan Dharm* teaches peace, non-violence, diversity, tolerance of various different ways of thought. These are the values that we need in our society today where so many different religions exist side by side.

11.3. Violence is necessary to fight against unrighteousness, e.g. in self-defense, to prevent direct attacks by terrorists. However, non-violence struggles can also be effective in a political situation where the use of violence would be counterproductive. Most excellent example of the non-violence approach was Mahatma Gandhi who opposed the British Empire in India during the 20th century. In short, *Sanatan Dharm* provides different approaches to respond to injustice or terrorism. It is upto the individual to choose the most appropriate response in particular situation.

Islam, Peace Building and The Challenge of Terrorism in Multi Religious Societies

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Abstract

The contemporary world is thrown into incessant fear due to the recent phenomenon of terrorists attacks on innocent lives in different part of the world. Despite several efforts of Muslim scholars to counter the rising spade of religious hate, prevent relapse of the world into conflict and strengthen interfaith peaceful coexistence, Islamophobia continues to attribute the actions of deviant Muslims to the teachings of Islam itself, rather than a deviation from pristine Islam. While others portray terrorism as a common characteristic of all Muslims, more others consider Muslims the first suspects of every terror attack. This paper absolves Islam from these false allegations by clarifying the Islamic approach to peace and tolerance. To achieve these, relevant authorities from the Qur'an, Hadith and the unanimous opinion of learned scholars were analyzed. It argues that Islam has nothing to do with terrorism because, a religion built on the pillar of peace, tolerance and dialogue cannot be a religion of violence, intolerance and terrorism. The paper stresses also that as a comprehensive and divine way

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of life, Islam remains a justly balanced religion that will continue to be relevant for all times, places and circumstances. The work recommends for review of the diplomatic crusade of western world on Muslim countries, and intensive orientation on sound creed of Islam against deviant interpretations which cause hate, radicalization and violent extremism.

Keywords: Islam, Peace, Deviation, Terrorism, Islamophobia

Introduction

The modern world is thrown into incessant fear due to terror attacks on religious, political, ethnic or racial motives, the development which continues to generate intellectual discourse on the basis and impact of this phenomenon to religion, and the progress and sustenance of man on earth. For instance, the modern world is largely concerned about terror phenomenon under the guise of religion to the extent that Muslims and their religion became the first suspects to any terror attack (Hagee 1,161).

As a result, several attempts were made to reform muslims in line with western thought and thinking, the development which makes the researcher to classify modern Muslims into those who hold firm to the ‘traditional’ teachings of Islam, those who are liberal in the practice of Islam, and

deviant muslims who exploits their extreme ignorance with terror acts that harm Muslims and make people hate Islam.

Unfortunately, despite several efforts to avoid relapse into conflict, and to strengthen understanding toward interfaith dialogue, very few Muslim intellectuals found it imperative to clarify the alleged relationship between Islam and terrorism, and to prove that terrorism has no place in Islam. Some are of the belief that Islam doesn't necessarily need human intellectual effort to defend itself because no matter the level of damages, criticism and propaganda, Allah (SWT) will protect His religion from all allegations. Those who attempt to absolve Islam from the actions of deviant Muslims, strive to explain that fact that the Qur'an which contains explanation of all things (Q16:89), preaches that violence, hatred, aggression and terrorism are never a part of Islamic culture. Also, those who prefer to reform Islam in line with western thoughts and thinking advocates training of Islamic scholars to preaching campaign that will counter the acts of terrorism in the name of Islam by way of reinterpreting 'extreme' texts to 'lenient' positions (Hageel,11,15).

The paper attempts to justify that fact that Islam is never a violent religion. It attempts to provide in-depth clarifications that absolve the religion from all forms of allegation and condemnation advanced by those who are

ignorant of the factual reality of Islam. It concludes that terrorism is an international phenomenon that is not confined to particular religion, tribe, race or country.

Meaning of Islam

Literally, Islam is derived from the Arabic word *Silm*-peace, or *Salam*-to be in perfect peace (Hamidullah,111). It is further derived from *Aslama*, which connotes surrender, submission, purity, or obedience (Maududi 19). These mean that the root meaning of Islam is to enter into peace in all ramifications. Therefore, Islam means total submission or surrender to the will of Allah (SWT) with absolute obedience to His commands (Hammudah, 21). It is through submission to the will of Creator that mankind and the world will achieve real peace, progress and stability.

From its inception, Islam continues to prove itself as a religion with a complete code of laws that guide believers in all walks of life from cradle to the grave. It also provides cure to all the social ills of society through its teachings, which are geared towards establishing justice, harmony and peace among Muslims, and between Muslims and their non Muslim neighbors (Qaradawy, 35). It proves to be an all-embracing way of life that is free from the shackles of race, color, region, community, or country. That is why the noble Qur'an enjoins

man to enter the fold of Islam without any reservation (Q2:208).

The following verses clarify the meaning and perfection of Islam as a divine religion. This day I have perfected your religion for you, completed my favor upon you, and have chosen for you Islam as your religion... (Q5:3). Truly, the religion with Allah is Islam... (Q3:19). And whoever seeks a religion other than Islam, it will never be accepted and in the hereafter he will be one of the losers (Q3:85). O you who believe! Enter perfectly into Islam and follow not the footsteps of Shaitan. Verily, he is to you a plain enemy (Q2:208). It is He who has sent His messenger with guidance and the religion of truth (Islam),...that is the (true) Straight religion... (Q12:40), but most of men know not (Q30:30). When a man commits himself to the true teachings of Islam and refrains from evil, peace and harmony will surely pervade his life. As such, no matter criticism, propaganda and damages, Islam always reasserts itself as a divine and perfect religion of peace.

Islam and Peace building

Islam is built on the pillars of peace building and tolerance. It associates peace with the belief and worship of the Creator (Q25:63), the imperatives which are to protect Islam,

wealth, honor, physical being of oneself and the mind (Hageel,172). To achieve these, it urges Muslims to be righteous to all people in all affairs, to desire good for all Muslims, to forgive and promote reconciliation toward peaceful coexistence and sustenance of mankind and the world. This is why the noble Quran urges Muslims to treat each other with sympathy and kindness to the extent that, Allah (SWT) makes peace (*as-Salaam*) one of His attributes and Islam the abode of peace (Q10:25).

The above facts are complemented by the noble Prophet (SAW) who practically taught people the culture of peace. That is why the Quran calls him ‘mercy to all mankind’ (Q21:106). As such, every Muslim is expected to support peace for mankind and the world for progress and sustainability of the world. He is expected to imbibe the culture of peace and to exhibit compassion in dealings with others. That is why, Islam rejects all that impedes peace, endangers innocent lives and properties. This is because; violence acts have never solved problems completely, and there was never a time when Islam had a relationship with terrorism.

Position of Islam on Terrorism

The term *er-Haarband* and *er-Haabee* are the Arabic words for terrorism and terrorist respectively (Balbaaki,1216). While the former stands for a sense of fear and horror, the state of

panic, violence, assassination, kidnapping, bombing, sporadic shooting, mutilation, piracy, taking hostages, destruction of innocent lives and properties, sabotage, vandalism, the later refers to a person who participates in the above menace against innocent lives for selfish objectives (Hageel,70).

While the West sees terrorism as the use of violence to threaten and create fear on government, people, political parties, and religious group among others (Richard, 131), Islam sees terrorism as any act of hyperbole and transgression, which threatens the lives, rights and freedom of an innocent individuals or societies (Hageel, 91), and the motives are being represented in religions, tribal system, color, race or country. But in most cases, Islam and the Muslims became the first suspects, the development which brought about criticism and condemnation of the religion and the Muslims, irrespective of the affiliation of attacker, otherwise is never act of terrorism (Hageel, 70).

The Muslims generally believe that the Qur'an is a divine book of guidance (Q2:2) with an explanation of all things (Q16:89). It is called *Al-furqan* because it differentiates between what is good and bad, what is lawful and unlawful, and between what is permissible and impermissible. The application of its laws sensitize the character of a believer against any form of transgression or oppression on innocent

lives (Q6:151, Q5:32). It eliminates all sorts of instincts that lead to aggression, destruction and violence by enjoying Muslims not to corrupt the world (Q7:67, Q2:60) with mischief and oppression (Q10:81) that destabilizes security and sustenance of man on earth.

For instance, while it sanctions the killing of innocent souls without a just cause (Q17:33, Q4:93), Islam equates the consequence of killing innocent soul with the destruction of all mankind (Q5:32). It prohibits all practices of injustice which motivates a person to perpetrate terror act that will temper with the security and stability of the Ummah (Hageel, 104). The Prophet (SAW) warns that: *...Your blood, wealth and women are not to be transgressed among you* (Mubarakpuri,541). *He who kills a non-Muslim enjoying covenant from the Muslims shall not sense the smell of paradise...(Bukhari).*

In fact, the Ulama excluded the act of killing among offences repentance of which is permissible. This is because, the Qur'an gave a strong warning to whoever kills innocent sacred soul without a just cause (Q6:151). It stated that abode of hell is the punishment of intentional killing of innocent soul (Q2:204, Q4:93). In other words, it is wrong to attribute terrorism as twin brother of Islam because; the Shariah laws are free from all tendencies that can trigger any act of terrorism.

The noble Prophet (SAW) further warns against hyperbole, exaggeration, excesses, perfidy, and even mutilating dead bodies, oppressing women and children of the enemy, and destruction of properties and fruitful trees (Bukhari).

As such, suicide bombing in the name of religion is never in the teachings of Islam, but a deviant understanding which transgressed its boundary. A religion which preaches the sanctity of human lives will neither oblige Muslims to kill themselves (Q4:29), nor innocent lives in the name of Jihad or martyrdom. In fact, even in jest, Islam prevents any act of aggression and oppression that will scare fellow Muslim. The noble Qur'an clearly states: and transgress not (Allah's legal limits)...(Q11:112). Say (O Muhammad SAW):..Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray before and who misled many, and strayed (themselves) from the right path (Q5:77).

In addition, the noble Prophet (SAW) who was charged with the responsibility of providing further explanation on what is lawful and unlawful (16:44), warns Muslims to beware of excesses in religion (Ahmad). He was quoted by Ibn Mas'ud to have said: *Perished are those before you who practiced excesses in religion* (Tabarani). He also said: *He who points at his fellow Muslim with a piece of iron, the angels curse him as*

long as he holds that iron. He was reported to have said: *The teachings of Islam shall be carried over by the most learned in each successive nation, and they shall protect it from the misrepresentation of the exaggerators, the falsification of those who try to nullify it, and the exegesis of ignorant* (Tabarani). These are some of the moral laws of Islam that eliminate all tendencies that will lead to Muslims to commit terrorism in the name of Islam. As such, associating Islam with terror acts is a clear misconception.

It should be noted that self defense for the protection of legal rights against oppression, and to prevent unbundling the Shariah is never act of terrorism (Hageel, 158). By extension, it is a duty on all Muslims to protect the Ummah and the religion. All that is required is valid command from a constituted authority. Otherwise, Islam will never tolerate modern terrorism presented in the random act of killing innocent lives and squandering wealth and other mischief on the earth.

5-Views of Contemporary Saudi Ulama on Terrorism

The Shariah laws of Islam are geared to regulate affairs of Muslims with others, to prevent violence and anything that might fuel enmity and undermine peace, and to protect the sanctity of human life. Islam does not restrict peaceful coexistence for the Muslims alone, but also to sincere non-

Muslims (Q60:8). It enjoins upon Muslims to engage in sound relationship with sincere non Muslims to enhance humanitarian relations toward social peace. These are why the Ulama absolve Islam as contrastive to terrorists' ideologies. While the former preaches for peace, tolerance and benevolence, the latter is built on hyperbole, intolerance, and disrespect to peace and human lives.

For instance, Ibn Jubeer (Member, Saudi Grand Scholars Commission) considers terrorism in the name of religion is an act of transgression and hyperbole, which transgresses the bounds of Islam. Alu-Sheikh (the Grand Mufti of Saudi Arabia) adds that, the religion of Islam vehemently rejects any act that will lead a Muslim to terrorism. A true Muslim is expected to stick to the authentic teachings of Islam, which places a believer to intermediate position of extremism and looseness. As such, relating Islam with terrorism is founded on the personal whims, desires and political interest directed against the religion (Hageel, 169-170).

According to Alu-Saud (the Saudi Minister of Interior), terrorism in the name of religion is a devilish and selfish act of hyperbole with no consideration to the teachings, norms or values of Islam (Hageel, 174). Abdallah Al-Sheikh (the Saudi Minister of Justice) adds that Islam, a religion that intends

every facility to believers will never permit an act of terror on innocent lives. In other words, any act of transgression against the innocents is out of Islam. He adds that; Muslims that spread mischief in the name of religion are the most contentious of the enemies of Islam (Hageel, 178-180).Saalih al-Sheikh (the Minister of Islamic affairs), opined that the authentic practice of Islam brings about peace, happiness and security of life and properties. Any act that is contrary to it is a deviation that is out of Islam (Hageel, 162).

We can deduct from the above that; committing any act of excesses beyond what is permissible in the Qur'an and Sunnah is an act of corruption (Q11:85) that leads to repulsive acts of transgression. Islam is more interested in correcting people than giving them punishment. That is why, it enjoins Muslims to be peaceful even to the most hostile people. For instance, Musa (AS) was commanded to speak good words to the pharaoh who over stepped the bounds (Q20:43-44).

Therefore, it is the duty of Muslim scholars to shown sectarian or bigotry influence, to embark on massive preaching campaign to the authentic teaching of Islam. This will drastically counter hyperbole and excesses in the practice of religion.

The Misconception

Every day, mankind faces some kind of negative and sad experiences brought about by some people in human societies. For instance, in trying to secure the true teachings of Islam, the action of some Muslims trained by half baked scholars, and influenced by venal interpretations and misconception of texts should be addressed. Unfortunately, some non-muslims went ahead to blame Muslims and Islam of terrorism and being antagonistic to civilization. They argue that, if Islam is a religion of peace, why did it gain a bad name for being a religion of war and terror (Yahya, 8). They made several efforts to sponsor some Muslim scholars and faith based organizations to preach, publish and train to produce ‘intellectual’ or reformists muslims who are lenient to non muslims, who does not take religion on serious account, who separate between religion and a state, and those who think of religion as a sheer social and heritage related Issue (Hageel,146).

Such people forgot the fact that exaggeration and hyperbole that leads to terrorism is a transgression of the bounds of Islam (Q2:143). They also kept mute to the fact that terrorism exhibits itself in all religions of the world. For instance, recent attack on Muslims and their places of worship by non-muslims in the U.S, U.K and other western countries

are clear examples of hyperbole and transgression that amounts to religious or racial terrorism. In fact, more than eighty percent of the terror attacks were carried out by non Muslims. Unfortunately, the international community largely suspects Muslims of any terror attack. Islam, a religion which opposed any act of transgression that sheds blood of innocent lives, will never permit the act of terrorism as weapon to correct wrongdoings (Q2:11-12).

In order to free the world from religious terrorism, the world over should unite to preach the sanctity of human life, and the need for patience, forgiveness and respect for all to build a stable society. That is why Islam enjoins Muslims to strictly adhere to the commands of the noble Qur'an and the perfect illustrations of peaceful coexistence by the noble Prophet (SAW), which exhibited the best culture of peace and harmony in the family, among individuals and the society. Otherwise, it is an intellectual transgression to reform the Shariah laws in line with western thoughts and thinking, or the judging of Islam with the attitude of deviant Muslims.

8-Recommendations

It is without doubt that, while Christianity has the largest number of followers, Islam is the fastest religion in the modern world. Followers of these religions require peace,

security and harmony to practice their faith effectively. Unfortunately, most of the upheavals are in the name of 'religion' are between Muslims and Christians. This brought about the need to reduce tension, and to promote understanding and cordial relationship between Christians and Muslims.

To achieve these, Muslim intellectuals have a responsibility to develop strategies that will clarify the true position of Islam and to absolve it from all forms of misapplication and blackmail that arises from terror attacks. Focus should be on the need for intensive strive for better understanding of Islam, and to sensitize the world on the peaceful nature of Islam, and its tolerance in dealing with other faiths. They should preach the fact that there is no command which obliges Muslims to perpetrate acts of terrorism in Islam. Other recommendations are:

-Instead of aiding Muslims to re-interpret the Shariah in line with western thoughts and thinking, the western world should support the Ulama to reform deviant Muslims to the authentic teachings of Islam. They should collaborate with Islamic scholars to create an intellectual avenue of mutual discussions of the ultimate truth.

-The non Muslims should assess Islam based on its authentic teachings, and not from the actions of deviant Muslims. These will refute the false propaganda attributed to the religion,

acquaint non-muslims on how the Shariah deal with the issue of terrorism, and to enlighten them with the principles and peaceful nature of Islam, such as the extent to which the religion sanctions the killing of innocent lives (Q17:33).

-All governments should ensure equal treatment and opportunity to all, irrespective of class, religion, tribe or region. This should be supported by enjoying what is good and interdicting all that is evil by Muslims of all categories. It will enable followers to see, understand and emulate.

-There is need for awareness campaign to all Muslims on the need to pursue only what they have authentic knowledge because, all actions will be questioned in the judgement day (Q17:36). They should understand that, killing self on deviant understanding is never martyrdom.

-The whole world should unite against western crusade on Muslim countries. Let there be political and economic autonomy, and security of all nations.

-Both Muslims and non-Muslims should be taught to tolerate the belief and values of the other. They should develop an atmosphere of mutual respect, free from violence, hate and bigotry (Karina, 103).

-In order to heal religious hyperbole and bigotry, and to erase the negative image of Islam in the consciousness of non-muslims, there is the absolute necessity of dialogue of the truth to overcome the misconceptions and incessant attempts to

destabilize the Muslim nations. The dialogue should be geared toward orienting the western world for re-thinking of Islam.

If these are implemented, the spread of venal interpretations, wrong understanding and prejudiced propaganda that leads to religious hyperbole and terrorism will be curtailed.

Conclusion

Terrorism in the name of religion is an act of intolerance and result of deviant understanding of text, which inflicts harm on innocent people for selfish desire by deviant, ignorant and obscure opinions. Right from inception, Islam has being a tolerant religion that forbids any acts that impedes progress and development. It commands Muslims to pursue only what they have authentic knowledge, and vehemently rejects any act that endangers the lives and rights of the innocents. As such, it should not be blamed for the inhuman act of deviant Muslims because, it is a worldwide phenomenon that is not restricted Muslims but to all religions, tribes, race or color. In fact, attacking Islam with the understanding of deviant Muslims or to please their masters in the west is intellectual terrorism.

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Religious Violence and Counter State Response in Post-War Sri Lanka

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Abstract

Sri Lankan forces and government authorities have succeeded in taking counter measures by the State aimed at responding to terrorism by defeating the world-noted terrorist group, the Liberation Tigers of Tamil Eelam (LTTE). However, they have failed to restore peace and harmony among different ethno-religious groups in the post-war context. The additional space given to the re-emergence of radical religious groups has challenged the process of fostering religious tolerance and harmony, which has been maintained for centuries in the country. The ethno-religious minorities have been the major targets of religious hatred, violence, and attacks. At both the societal and political levels, majority religious campaigns have established a dominant presence to oppose the existence and

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practice of the religious fundamentalism of minorities. This study attempts to investigate the nature and the impact of the majority religious violence in post-war Sri Lanka, as well as the response by the State to control them and foster religious tolerance and harmony in the country. This study argues that many forces have promoted religious violence in the name of religious nationalism as a mechanism by which to consolidate majority ethno-religious hegemony in the absence of a competing ethnic-group context in post-war Sri Lanka. We also argue that the continuous promotion of majority religious hegemony through religious and anti-minority hatred and violence will further promote religious intolerance and radicalism in the country.

Keywords: Religious violence, religious nationalism, ethno-religious minorities, religious harmony, post-war reconciliation, Sri Lanka.

1. Introduction

The existence and influence of religious violence in the daily life is evident everywhere in the world. Particularly in the plural societal context, when gap in relationships among religious groups became increased that would result in increased religious intolerance and radicalism. Sri Lanka has also been evident for religious violence particularly in the post-civil war context. The more social and

political space given to the radical religious movements that recalled Buddhist nationalism induced more anti-religious minority sentiments and violence. They resulted negatively in building religious harmony and integrity in the post-war context. The Muslims [and also the Christians] were the major target of majoritarian religious nationalism and the intensified religious violence. Not only the practice of their religious duties but also their religious fundamentals became highly targeted and their socio-economic activities also violently targeted as part of anti-Muslim and anti-minority campaign.

Although, the impact of religious radicalism and violence imposed by the Buddhist nationalist forces were obvious and reached regional and international attention of human rights activists and international organizations locally and internationally, the responses of state apparatus to control or stop these violence and anti-minority campaigns particularly against Muslim were very much limited or negative. Therefore, these campaigns and violence increased in different forms until the regime change in the early 2015. Expectations and hope increased among minorities that they would be saved from the religious hatred and violence in the post-Rajapaksa era which was so much motive of promoting religious-nationalist hegemony as to remain in power. The government change in early 2015 appears to have led a decrease in organized religious violence against religious minorities. However, the

new regime too failed to express its commitment or initiate any long-term effort to control the religious violence and do justice to the affected parties under its common theme of good governance. Therefore, the religious violence continued in different ways even under the good governance. Also, there remain substantial gaps in terms of legal action against perpetrators of religious violence. This shows that the state actors continued to be complicit in violation of freedom of religions or belief against minorities in Sri Lanka (MRGI 2016).

On the above context, this study attempted to assess the nature of religious violence, their impact and the extent of state response to control those violence or establish justice to the affected parties by the religious violence. In this paper, a special focus is given to examine the religion violence targeting of religious places of worship and teaching of Muslim community in the post-war context, and the counter state responses to reconcile their grievances and to control religion violence intensified by the religiously motivated nationalist groups. The continued increase of religious violence and the influence of religious forces in societal context, and the continued neglect of state apparatus to positive response to the increasing religious violence targeting religious minorities

induced to conduct an academic investigation like this which is lacking in the existing pool of literature in Sri Lankan context.

2. Methodology

This study is descriptive and interpretive in nature and mainly uses secondary data collected from different sources such as academic journals, newspapers, reports from research centers, and internet. These sources have recorded and discussed the discourses on anti-minority religious campaigns and recorded number of religious violent incidents staged by the radical nationalist forces in opposing the ethno-religious features of religious minorities particularly of Muslims and Christians. In addition, they have also analyzed the different motives of the anti-religious minority sentiment and violence developed and intensified in the post-war era. The information gathered from the above sources on the themes of this study are critically examined and reported in this paper in the form of direct quotations, quotations of others, summaries, and the authors' interpretation, all of which support the arguments developed in this study.

In religious studies, the interpretive approach aims to provide methods for developing understanding of different religious traditions that can be used by students of different schools to increase knowledge and understanding. It sets out neither to

promote nor to undermine religious beliefs (Sarjoon et al. 2016). In this paper, we analyze the nature of religious violence promoted against religious minorities, particularly against Muslims, and the role and effectiveness of state actors (apparatus) in controlling the religious violence and restoring religious harmony in Sri Lanka in the post-civil war context.

3. Major Findings

This study has found that the religious violence as part of the political culture of Sri Lanka evolved even before the independence. Although constitutions in the post-independent era have adopted measures to protect and promote religious rights of all religious groups, religious violence continued to be promoted in different forms by different groups. The three decades-long civil war also had religious aspects and promoted violence against religious fundamentals of groups. The post-war era has highly and visibly witnessed the motivation of intensified anti-minority religious campaigns and violence. The Muslims and Christians were the major target of these campaigns and violence. The major findings of this study are presented under the following sub-topics.

3.1 Religious violence as part of ethno-centric political culture and ethnic conflict in Sri Lanka

Religion has also been a motive of ethnic conflict and violence in Sri Lanka. The famous place given to Buddhism, the major religion followed by majority in the country, in the constitution

has induced the deprivation of other religiously attached minority ethnic groups and thus resulted in the development of ethnic conflict in the country. However, religion had been the driving force behind nationalism and anti-minority sentiments and campaigns even during the colonial period. During the British rule, the expansion of missionaries not only facilitated for English education but also promoted conversion of local religious groups into Christianity was also one of the major factors that induced the reformists and nationalists to propagate and mobilize public for anti-colonialism, freedom movement and independence. However, during the anti-colonial period, the ethnic majorities expressed their anti-minority oppositions and sentiment particularly against Muslims mainly for being a religiously distinct group and the improvement of their socio-economic status. This was one of the the major motives that induced popular anti-Muslim riots in 1915 (See: Jeyawardena 1985; Sameem 1997; Yusoff and Sarjoon 2017).

In the post-independence era, religion played a vital and decisive role in societal and political context in Sri Lanka. Both major parties, the United National Party (UNP) and the Sri Lanka Freedom Party (SLFP) gave famous place to Buddhism that helped two parties to gain power in successive general elections. Religious elements also underpinned with the intensification of civil war by the major actors. In one hand, the major separatist group, the LTTE targeted on religious worship

places and religious practice of other religious groups, the government forces and the regimes played roles in destroying the religious worship places and symbols in the war zones, and to place Buddhist stronghold, on the other hand (Sarjoon et al 2016 & ICG 2012), hundreds of religious worship places belong to all religious groups became target of terrorist violence and as well as military reposes during the civil war era. Some have found that civil war too promoted to reconsolidate a Sinhala-Buddhist state in Sri Lanka, the ideology was so much counter-challenged through the advocacy for a separate state concept by the Tamils and the rebel groups represented them. It is worth noting that the religious fundamental and values of Muslims too highly targeted during civil war though the Muslims have maintained an nonaligned or neutral position among competing forces in civil war (See: Fazil 2005. ICG 2007 & Yusoff et al. 2014). But, Muslims never resorted to violence or separatism to respond to the targeting of their religion.

In the post-war context, the religion took a decisive role in the process of consolidating post-war territorial as well as state integration process. New religious groups such as Bodu Bala Sena (BBS) and Ravana Balakaya (Ravana Force) emerged as to support this process. While propagating to promote and protect Buddhism in the country, these forces highly challenged the practice of other religions and the existence of

religious minorities particularly of Muslims and Christians, and violently targeted places of their worship and religious teaching, together with anti-religious campaigns.

3.2 Nature of religious freedom and position of religious minorities in Sri Lanka

Although Sri Lanka is predominantly a Buddhist country, its society is plural in nature. From the ancient period, Sri Lankan society has been a plural one consisting of Buddhist majority, Hindus and Muslims minority religious groups. From the arrival of Western colonials, Christianity also introduced in Sri Lanka. According to the country's recent census (2012), Buddhists form 70.1 percent in the country's population while Hindus form 12.6 percent, Islamic followers (Muslims) comprise 9.7 percent, and Christians forms 7.6 percent (DCS 2014.). Buddhism was introduced to Sri Lanka over 2,000 years ago and, given these deep historical roots, most Buddhists believe that Sri Lanka is the custodian of Theravada Buddhism (Sebastian 2012 & De Silva 1981). Hinduism has long been existing in Sri Lanka since Tamils argue that they have been living in the country for more than 2,000 years and self-ruling some parts of the country (mostly northern region) for centuries (See: Rasanayagam 1993 & Britto 1899). Islam was introduced to Sri Lanka by Arab traders in the seventh century (Dewaraja 1994; Yusoff et al 2016 & Sarjoon 2017). It is generally accepted that Roman Catholicism and Protestant

Christianity were introduced by the Portuguese, Dutch and British, who invaded the island between 1505 and 1796.

Sri Lankan constitution has also adopted provisions to allow and safeguard the religious practice of all groups based on the international standards. Article 10 of the Sri Lankan constitution guarantees the freedom of thought, conscience and religion. It is framed as an absolute right that is not subject to any restrictions. Article 12 of the constitution guarantees to all persons the right not to be discriminated on the grounds of religion. Article 12(2) provides: ‘no citizen shall be discriminated against on the grounds of race, religion, language, caste, sex, political opinion, place of birth or any such grounds’. Furthermore, Article 12(3) states that ‘no person...on the grounds of religion...shall be subject to any disability, liability, restriction, or condition with regard to...places of worship of his own religion (Parliament Secretariat 2014). Article 14(1)(e) of the constitution provides: “every citizen is entitled to the freedom, either by himself or in association with others, and either in public or in private, to manifest his religion or belief in worship, observance, practice and teaching” (Parliament Secretariat 2014). This particular provision embodies the rights of citizens to manifest their religious beliefs. However, as Gunetilleke (2015) pointed out, the distinction between the freedom to adopt and hold a religious belief and the freedom to manifest a religious belief is

starkly revealed in the jurisprudence dealing with Article 9 of the constitution. Article 9 affords Buddhism the ‘foremost place’ and places a duty on the state to “protect and foster the Buddha Sasana, while assuring to all religions the rights granted by Articles 10 and 14(1)(e)” (Parliament Secretariat 2014).

The above constitutional provisions favoring Buddhism have been highly criticized by the country’s minorities and viewed as one of the major factors contributed to ethnic and religious conflicts in the country. These provisions are the major motive of Buddhist nationalist forces induced them to campaign establishing Buddhist nation in Sri Lanka challenging the existence of religious minorities. Most of the speeches on Buddhist nationalism and anti-Muslim and anti-Christian campaigns of Buddhist nationalist forces referred to this constitutional provision and revealed the government’s duty of promoting and protecting Buddhism in the country (See: Sarjoon et al. 2016).

3.3 Anti-Muslim religious violence in the post-war context

The post-war era witnessed a radical increase in anti-Muslim sentiment in Sri Lanka. Sinhala-Buddhist nationalism, which initially focused on dismantling a corresponding form of nationalism among Tamils for several decades, focused on Muslims once the war had ended (Gunetilleke 2015). The anti-Muslim sentiment, campaigns and violence were notable

among the religions violence intensified by the religiously motivated Buddhist groups during this period. These violence incidents promoted the violation of religious and other kinds of rights of Muslims. There had been increased propaganda against the religious fundamentals of Muslims such as consuming halal foods, halal foods production, religious attires such as *abaya*, *hijab* and *nikab*, Islamic *sharia* (law) based practices such as Islamic marriage and divorce practices, polygamy, Islamic banking and financial systems, together with the targeting of Islamic worship and teaching places such as mosques and Madarasas. Targeting of Muslim worship places and enterprises were highly influenced in this regard. Religious violence targeting the Muslims in the post-war context can be categorized as (a) physical violence, (b) destruction of property, (c) intimidation, threat or coercion, (d) hate campaigns or propaganda, (e) discriminatory practice. Here we mainly focus on the physical attacks on places of religious worship and teaching.

The first anti-Muslim physical violence in the post-war context recorded in 2011 with the attacks a 400-year-old Muslim shrine in Anuradhapura, a town the Sinhala-Buddhist consider historically significant. This attack was accompanied by a mob of more than 100 people reportedly led by Buddhist monks, spearheaded by Ven. Amatha Dhamma Thero, who said the shrine was destroyed because local Muslims were trying to turn

it into a mosque (Sarjoon et al. 2016; CPA 2013). Following the Anuradhapura attacks, the Sinhala-Buddhist nationalist forces staged a number of direct violent attacks on mosques and other places of worship belonging to Muslims in predominantly Sinhalese areas. April 2012, shameful attack on a mosque in Dambulla, a predominately Sinhalese town in the north-central province in April 2012 is one of the major attacks in this regard. A chief Buddhist priest led the attack. A group of about 2000 people forcefully entered the Dambulla Kairiya Jummah mosque and destroyed everything inside. Though there were no casualties, the mosque had also come under a petrol bomb attack in the early hours of the morning preceding the mob violence (BBC News 2012; CPA 2013). The major justification given by the demonstrators was that the Dambulla is a sacred Buddhist area in which no religious practice could be allowed for those other than Buddhists. However, according to the Muslim Council, the main umbrella group of Sri Lankan Muslims, the mosque building was lawfully registered and 60 years old, and it had been there long before the area was declared a sacred zone 20 years ago (Wickramasinghe 2014 & Secretariat for Muslims 2015).

Following the Dambulla mosque attack, there were attacks and demonstrations against the establishment of mosques and religious teaching institutions in many parts of the country. Some of the worst incidents include the attack and

demonstration against Madrasa Darul Quran Baranil Imam at Dehiwala in May 2012, the burning of the Mohideen Jummah mosque in Unnichai village in the Batticaloa district in August 2012, attacks that caused damage to the loudspeaker and sound system of the Mohideen Jumma mosque of Kohilawatte, Wellampitiya, in Colombo in August 2012, and the burning of the inside of the Thakka Mosque at Malwathu Lane of Malwathu Oya, Sinha Kanuwa, Anuradhpura, in October 2012 (on the day of the Hajj festival), which was followed by a protest demanding the removal of the above-mentioned mosque in January 2013. Among the incidents reported in 2013, the worst included the defacing of a wall of the Meera Makkam mosque in Kandy in the early hours of the morning, an apparent threat against Muslims in January 2013, the forced closing of a mosque (Masjithul Araba) in Mahiyangana after raw pork and stones were thrown into the building during Friday prayers on 18 July 2013 (during the holy month of Ramadan), and calculated attacks on the Grandpass mosque in August 2013 (See: CPA 2013; Secretariat for Muslims 2015.). Religious tensions and violence instigated by the BBS in Aluthgama in June 2014 are now seen as the crowning event that not only challenged the practice of Islamic religious principles but also the existence of Muslims in the country. Following these incidents, the anti-Muslim sentiments and violence gained international attention, including the United

Nations, which intensified international oppositions to Sri Lanka regarding the violation of minority rights.

Even though anti-Muslim violence became the major topic of discussion and political discourse in the following months, Muslim religious places still continued to be targeted. The stoning attack on the Meera Makkam mosque in Kandy on 11 July 2015, and the throwing of stones on a mosque close to Keththaarama, Colombo, after a quarrel that developed between two groups at a cricket match on 19 July 2015, were some of the more recent incidents (See: Getaberiya 2013). Hundreds of similar incidents of violence have taken place in the last few years, which include the killing of four Muslims, the injuring of many, the destruction of their places of worship, and challenges to their faith practices and duties. All these incidents have taken place under the mask of a disgraceful ‘Buddhist-cleansing of Sri Lanka’—propagated by the BBS and other extreme nationalist forces (Sarjoon et al 2016).

3.4 Post-war religious violence against Christians

The perception of labelling Christianity as tool for Western colonialism was perpetuated by the ardent Buddhist nationalists in the year following independence. This perspective has led Christians to be viewed as ‘others’ and a threat to Buddhism and Sinhalese culture (MRGI 2016). Attacks on targeting Protestant Christians gained momentum in

the 1980s and 1990s which were highly motivated or intensified by the nationalist Buddhist movements such as SUCCESS (Society for Upliftment and Conservation of Cultural, Educational, and Social Standards). Particularly in the new millennium, the JHU (Jathika Hela Urumaya)-which was championing the establishment of a Buddhist nation- started urging the introduction of laws prohibiting religious conversation. This was inciting further intolerance against the Christian community in the country. The period 2003-2004 marked the significant increase in violent attacks against Christians including targeted killings of clergy, physical violence and extensive destruction of places of worship and properties (MIRG 2016).

In the post-war context, Christians together with the Muslims became the target of hate campaigns and violence of Sinhalese-Buddhist nationalist forces. Many Christian churches were attacked in 2013 onwards. The attack on church in Kottawa in March 2013, attacks on two churches in Kikkaduwa in January 2014 were notable among them. The Hikkaduwa attacks were marked by the visible leadership of Buddhist clergy aligned with the BBS and similar organizations. However, compared with the attacks on the places of Muslims' worship and teaching, violent attacks on the Christians are relatively less.

3.5 The state response to religious violence: the role of state apparatus in controlling religious violence and maintaining religious tolerance and peace

Although the religious violence particularly anti-Muslim violence was seriously and negatively impacting on the religious practice and socio-economic and cultural life of religious minorities, and on the ethnic reconciliation process in the country, the government was largely ineffective in containing the violence and unapologetic in its aftermath, shifting the blame to the Muslims for provoking the violence. The state apparatus has staged little or minimal role in controlling religious violence and maintaining religious tolerance among groups. But, they played direct or indirect roles in supporting or promoting the groups which motivated religious violence particularly against religious minorities. The police officers, civil administrators, officials of central departments, provincial, and local councils were highly involved in this regard. The negative involvement of state apparatus (state actors) in religious violence includes an order or an action by state actor that directly discriminates against a particular (minority) community member, failure to uphold the victim's legal rights, the condoning of an illegal act, and forcing the particular communities to stop worship or worship places. All their negative interventions led to violate

constitutional guarantees of the freedom of religion and the right to religious worship and practice.

A lot of religious violence was done in the presence of police officers who did nothing to stop the attack or violence. The role of police is to maintain civil order and peace. In tense situation, the police and military can give prior protection to avoid potential violence and their severe impact. But, in many religious violence cases, the police or military could not do anything to stop that violent acts. The famous attacks to destroy the 400 years old Anuradepura Muslim shrine was launched in the presence of police officers who did not do anything to stop the attack but were just observed. To cite another example referring to Christian community, the Sunday worship service of the Apostolic church in January 2016 in Alawwa was disrupted by Buddhist clergy and a large group of villagers who forcibly entered the church and threatened the Christian pastor with violence if he continued the service. Later, when the pastor sought to file a complaint with the police, the police officer-in-charge refused to record his complaint (MRGI 2016).

On the other hand, state apparatus, particularly related with the implementation of law and order and maintain civil peace in society have also failed to control or positively respond to the religious conflict. Up to now, those have directly or indirectly

been responsible to or motivated the religious violence among were not found accused of those incidents or brought into judicial review. Particularly, the BBS chief, Ven. Gnanasara Thero was propagating anti-Muslim campaigns that motivated violence. He openly opposed and questioned the fundamentals of Islam-al-Quran and teaching of Prophet Mohammad. He also questioned and threatened judiciary, religious leaders, even head of the state and government. Similarly, there were signs of a potential violence incident in Aluthgama, Beruwela when Gnanasara Thero of BBS made a destroying speech against Muslims in on 15th June 2014, the day riots erupted in many parts of Aluthgama in Beruwala. In this speech, Gnanasara incited the Sinhalese to finish off the Muslims, using the derogatory term ‘Marakkalayas.’ In the presence of a rousing crowd, he said that “if one ‘Marakkalaya’ lays a hand on a Sinhalese, that will be the end of all of them” (Colombo Telegraph 2014). In his speech, he threatened to destroy Muslim businesses in Aluthgama, Beruwala, and other places. He also instructed his listeners to grab any bags with a *halal* sign and throw them on the ground. Additionally, he asked his audience to fight against the minorities (See: Colombo Telegraph 2014). But, he was not found accused of promoting religious intolerance and brought to the review of judiciary. No President or any Minister of that time had shown their opposition against the Ganasara’s speech or strongly reported

government's actions against those who responsible for challenging religious harmony in the country.

While there were serious anti-Muslim campaigns and violence intensified by the Buddhist nationalist forces, and there were huge criticisms on the ineffectiveness of government actors to control those anti-Muslim violence, the politicians and administrators were also directly and indirectly supporting these forces. In March 2013, for instance, Gotabhaya Rajapaksa, then secretary of defense ministry and brother of President Rajapaksa, signaled his open support for the BBS by attending the opening ceremony of its Buddhist leadership academy. In his speech Mr. Rajapaksa said that he decided to attend the event after realizing its timely importance. According to him, these Buddhist clergy who are engaged in a nationally important task should not be feared or doubted by anyone (Gunasekara 2013). It is highly noted that with the change of Rajapaksa regime in early 2015 and thereafter, the organized anti-Muslim violence of the nationalist forces have progressively reduced. This clearly shows that there was a close relationship between the connections of regime or state actors and the state's ineffectiveness to respond to the anti-Muslim religious violence and campaigns during this period.

4. Discussion

As many noticed, during the Rajapaksa administration (2005–2014), particularly after the end of civil war, the rapid reemergence of Buddhist nationalism was evident in Sri Lanka. Buddhist supremacy was flaunted on television, movies, and newspapers. Moreover, Buddha statues were purposely erected in Muslim and Tamil areas in the northeastern region. The military was used to erect Buddhist statues and Buddhist symbols in the newly captured territories in the north-east. Many new radical nationalist forces emerged and advocated for the protection and promotion of Buddhism and Sinhalese culture in the country. These forces were highly critical of the rapid growth and modernization of other religious and their influence in the society. Since there has been an increase of reformist movements among Muslims and a rapid change of their culture and way of life, these radical nationalist forces started campaigns against Muslims and targeted their religious worship places and livelihood activities.

In fact, the vulnerable position of Muslims in post-civil war Sri Lanka is also partly attributed to the newly emerged political scenario in the post-war context. The war itself was actually conducted to defeat the minorities' challenges to the united and unitary form of Sri Lanka. The defeat of the LTTE formed a

competing power vacuum at the societal level. There was no any competing force to oppose and act against whatever pro-Sinhalese government do. This context not only caused the revival of ethno-nationalist forces but also an ethnic consciousness among Sinhalese toward conceptualizing 'Sri Lanka' as 'a Sinhala-Buddhist nation' and 'a strong unitary state' in which there is no place for the advancement of other ethno-religious groups and regional autonomy for them (Sarjoon et al 2016). On the other hand, the regime, considering the internal crises within the Muslim political forces, strategically promoted divisions and fragmentations. This compelled the major Muslim political forces go behind the regime and support its agenda. In many cases, when religious violence motivated and intensified against Muslims, the Muslim political and civil forces have failed to voice towards Muslims and pressurize the state apparatus to control them collectively.

As Graves (2015) rightly pointed out, we should look at how the religious actors imagine and apply religion to provide legitimacy to specific political acts and violence. In fact, in Sri Lanka, both the rulers and the nationalist forces have used religion as a hegemonic means to extend their dominance in society and hold on to power. The mob violence by these nationalist forces had other purposes apart from religion, and

were often politically organized or induced. Although there were pressures and voices that encouraged controlling the anti-minority—particularly anti-Muslim sentiments and violence so as to restore ethnic and religious harmony in the post-civil war context—the rulers and the respective authorities have failed to do so, believing that through this means they can preserve and sustain their power.

It is noticeable that the anti-minority sentiments developed and imposed on minorities in the post-war context has also been triggered by the sense of powerlessness the Sinhala-Buddhist majority feels in a global context. Although the Sinhalese form a clear majority in Sri Lanka, they are a global minority ethnic group and have long felt surrounded by non-Buddhists in South Asia. Therefore, historically, religious and political leaders and ethnic entrepreneurs have emphasized the fact that Sri Lanka is a Sinhala-Buddhist country and the importance of opposing any threat to Sinhalese and Buddhism in any form and from any source. In the discourse of the BBS, Sri Lanka is the only predominantly Sinhalese country in the world where a 2000-year-old Theravada Buddhist civilization has survived challenging the three waves of colonialism. As a result, this marginalized feeling has created fear and insecurity among the Sinhala-Buddhist nationalists and incited opposition to minorities, so as to safeguard the Sinhalese and their religion.

Since this ethno-nationalism has received major support from government authorities as a means for them to sustain power, there has been no immediate justice for the minorities. Sasanka Perera (2001) observed that the retelling of history in the Mahāvamsa by Buddhist monks characterized wars waged by Sinhalese rulers as campaigns undertaken to ‘protect Buddhism and the Sinhalese nation. He claims that these accounts eventually dominated the consciousness of the Sinhalese majority and formed an important aspect of socialization in contemporary Sri Lanka.

The attacks on Mosques were mainly justified by the nationalist groups that they were built illegally (without proper permission) or they are not officially registered. In fact, Sri Lankan law did not require state authorization or registration of places of worship or religious bodies. However, in 2008, government attempted to impose a new rule in this regard. The new circular issued in 2008 consists of an instruction issued by the Secretary of the Ministry to provincial councils and divisional secretaries that the construction of new places of worship requires prior approval of the ministry. This 2008 circular has been widely used to support the restriction or prohibition of places of worship of religious minorities. There are also instances where the circular is used to prohibit prayer

meetings in private residences during the intense anti-minority religious sentiments and violence

As a member country in the United Nations Organization (UNO), any government of Sri Lanka holds the responsibility to adhere and implement the number of resolutions and provisions adopted by the UN and its agencies as to ensure the rights of plural religious groups particularly of religious minorities. Sri Lanka has accepted many human rights related international resolutions and adopted provisions in the constitution and laws based on them. However, with regard to implementing the international resolution and norms accepted by Sri Lanka and the provisions adopted in the constitution and laws on the subject of protecting and promoting religious and religious harmony, the more policy reforms and commitments of officials are needed. Because, the Sri Lankan legal framework is therefore confronted with serious challenges with respect to its relevance and application to religious freedom, and promoting religious pluralism. As Gunetilleke (2015) points out, progressive judgements that vindicate the freedom of religion and protect religious minorities are extremely rare, provisions in the law meant to protect religious freedom are used selectively against certain minorities who criticize the state. Meanwhile, perpetrators of hate speech have enjoyed impunity or in other words, 'state patronage.' This oblique

legal framework has underscored communal relations and has afforded extremist groups the space to carry out violations with impunity against religious minorities. Therefore, the government must pay attentions to the above concerns in its post-war reconciliation and conflict resolution process. Policy adoption and implementation to take strong deterrent action to prevent incidents of inter-faith intolerance and make every endeavor to arrest the occurrence of such incidents is a must from the government side. Ministries of religious affairs, and law and order are highly responsible state actors in this regard.

Concluding remarks

Religious violence is also a part of the Sri Lankan political culture even before its independence. In the efforts to establish a majoritarian ethno-religious nation-state, the religiously motivated nationalist and political groups induced violence against religious minorities in the post-independence era. Religious violence was also part of civil war violence that targeting to undermine the religious distinctiveness, fundamentals and places of worship of ethno-religious groups. However, the military defeat of the LTTE and the end of civil war created a competing power vacuum at societal and political level in the country. The major religiously motivated nationalist groups with the support of political forces re-conceptualized the concept of majoritarian religious hegemony

in the country. The regime of that time also motivated the anti-minority religious hatred, sentiments and violence intensified by these forces expecting to continue in power. The result was highly negative and the religious fundamentals of religious minorities and their practice were highly questioned and challenged. From 2011 up to the end of 2014, there were hundreds of violence incidents reported against the religious minorities particularly of Muslims and Christians. The Muslims were the highest target of these religious violence during this period together with the serious campaigns against their religious fundamentals such as ‘anti-*halal*’ and ‘anti-*Sharia*’ (Islamic law). Killings, injuries, lost of properties, attacks on places of worship were the major impact of the religious violence in the post-war context. In many cases, justice to the victims were not restored due to the negative intervention of state actors, and the lack of law enforcement during this period. The operation on religious violence of anti-minority Buddhist nationalist groups such as BBS and RB has visibly reduced under the Sirisena-Wickramasinghe coalition government, indicating less space for impunity and organized religious violence in the country. However, it is not an assurance that these forces will not repeat their operation in future. In fact, the violence targeting religious minorities continued in a lower level.

Still there has been concentration of threats, protest marches, hate speeches and prospect attacks involving in many parts of the minority concentrated areas in the country by the radical nationalist forces. However, the state response to control these forces and their motive is relatively ineffective. Even under the so-called good government, those responsible for the previous cases of anti-minority religious violence have not been held accountable. The new government has also not made any comprehensive policy measure to control the religious radicalism in the country. Inaction and apathy on the part of the state (government) to effectively address the persecution of religious minorities, as well as seeming lack of political will to control radical religious movements suggest the tacit approval of the state apparatus for the campaigns and violence towards religious minorities. This will definitely negatively influence the process of ethnic reconciliation and religious harmony in the country. In any plural society, accepting and accommodating the diversity and distinctive features including the religious rights, culture and norms of all communities and groups is necessary for maintaining societal peace and religious harmony within society.

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MILITANCY IN THE POLITICS OF PAKISTAN

Post Zia paradigms

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1. FOCUS:

The trends of militancy are growing fast not only in culture and religion but they are also penetrating in the politics of Pakistan. The emotions are in a very highswing; the graph of tolerance is going down and down. The society is under various social, economic and political pressures from the internal and external forces. Every thinking mind is worried about this situation; some are even worried about the sovereignty and solidarity of the motherland. The religious parties if on one hand oppose the militancy then on the other hand they also have allegedly their underhand militant groups, similarly the political parties, who always speak about democracy, equality and political rights, generally do not have democracy within their party structure, and are not supporting equal economic rights of inheritance to women. They also have not shown much tolerance to the fellow political parties. The sad assassination of Mohtarama Benazir Bhutto is not the last of the series rather the Arcade of PM Gilani also experienced the bullet shots on 5th Sep.2008.The

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sounds of bomb blasts had become a regular feature of Pakistani society. This situation forced the policy makers to take combining actions and establish the writ of the state.

2. MILITANCY

2.1 Militancy is developing at a higher pace in Pakistan and the cracks are visible in the civic society. It is not only in Pakistan, rather, militancy, crime and wrong is natural to man, but the degree varies from man to man and from society to society. St. Augustine in his book *The City Of God* while dealing with human nature pointed out that sin and wrong is natural to man and it is a part Of human nature, it will continue, (Judd Harmon). It reflects that to err is human and the crimes are but natural to man, herein Pakistan is not an exception. Rather in Pakistan the situation is bit better, for majority of the people belong to Islam and they believe in peace, love, humanity and harmony.

2.2 In the very first Surah, the Muslims pray to Allah to show them the right path, the path of those, whom He blessed and not of those, whom He angered. The first Surah says, “All the praise be to Allah, Lord of all the words, most beneficent, King of the Day of Judgement. You alone we worship, and to You alone we turn for help. Guide us (O Lord) to the path that is straight, The path of those You have blessed, Not of those who have earned Your anger, nor those who have gone

astray”(Quran) It is basically the pray of the Muslims to the Almighty Allah for the guidance that they seek.

2.3 Though full advantage is not taken from The Quran, as The Quran is not practiced Practically, and there remains much difference in the beliefs and the character, but still Pakistani society is not having the crimes and evils or the disease like HIV as is in USA, European and the non-Muslim states, it is due to the Preaching of Islam, and what Pakistani society could not get, it is not the fault of The Quran, rather it is because the society does not follow the principles of Islam in the true letter and spirit.

2.4 There always remains a question, why the people commit the crimes and for centuries humans have wondered why some people are chronic deviants—why some people cannot be trusted to conform to important norms. Virtually every facet of life has been blamed by someone as a cause of crime and deviance. But perhaps the oldest claim about deviance is that some people are just **born bad** (Stark Rodney) while the others point out a large number of factors for the development of crimes and deviance. They believe that essentially every man is good, as Allah has created man at His best (The Quran) and these are other factors which make him bad, any way it remains under discussion, why people commit crimes

2.4.1. Is it a Shift from the West

2.4.2 It has been observed that there is a shift in the trends of violence from the west to the Muslim society. In the previous years the militant groups were active in the western states but now they have made a shift to the Muslim society. Here the question arises, why is it so? It can be for a variety of reasons including:

2.4.2.1. It is easier to penetrate in the Muslim societies as compared to the western society.

2.4.2.2 The state management in the Muslim states is not this much stronger, efficient and well equipped as it is in the western states.

2.4.2.3. It is far easier to find and recruit the carriers and workers in these states due to the economic factors, the poverty. Due to the poor economic conditions, on cheaper rates the workers can be recruited.

2.4.2.4. The illiteracy also favors such groups, since the people are not educated to understand the things, or, to distinguish between the right and the wrong, so they be easily trapped.

2.4.2.5. The factor of religion can be very easily used in the societies where there is lower rate of education, because the common man is not even educated in the matters of religion.

2.4.2.6. It is also not impossible to use the element of religion to gain the sympathies and soft corner, in the lower tiers of administration.

2.4.2.7. The easy availability of the explosive material can also be one of many reasons.

2.4.2.8 MILITANCY AND CRIME

It can be quite interesting academic discussion, and, the synthesis can be very productive for those researchers who are interested in the causes of the militancy and crime, and, also that, whether militancy and crime are one and the same thing or they are to be differentiated. It is also to analyze the psychological, environmental and the biological reasons for the commission of offence. To have a better understanding it will be of much significance if we pass through the theories of offence.

3. Theories of Offence

3.1 To answer the aforesaid question many theories are brought forward, these theories include, the biological theories, personality theories, deviant attachment theories, structural strain theories, control theories, along with environment, climate and season and many others. In the coming pages some of these theories will be discussed not only in general but with reference to Pakistan as well.

3.2 Biological Theories

3.2.1 This theory focuses upon the **born criminals** study envisaged by Cesar Lombroso, an Italian physician (1836-1909) who gathered systematic data of the prisoners and developed the biological theory on the basis of the collected information.

3.2.2 Born Criminals

3.2.3 He believed in the born criminals as the sole basis. He believed that he had found the key to criminal behavior in human evolution, his years of careful observation and measurement of prison inmates convinced him that the most serious, vicious and persistent criminals (who he believed made up about one third of all persons who commit crimes) were **born criminals**. (Stark Rodney) Born criminals were less evolved humans who were biological throwbacks to our primitive ancestors according to Lombroso. The born criminal is “an activist being who produces in his person the ferocious instincts of primitive humanity and inferior animals.” (Lombroso) He believed that because of their genetic make up, born criminals could not restrain their violent and animalistic urges. Because the trouble was biological, he argued little or nothing could be done to cure born criminals; society could be protected only by locking them up. However, because their criminality was not their fault, born criminals ought to be

treated as kindly as possible in dignified, decent prisons. (Lombroso)

3.2.3. In the case of Pakistani society, we observe that the general perception of the people is that each and every human being is created by Allah and he is innocent, no body is the born criminal rather every human being irrespective of caste, creed, color or even religion is innocent, and, he can not be declared born criminal, hence, this concept does not seem to be acceptable in Pakistani society, rather, by a serious research the causes will have to be searched out, why the people are moving towards militancy.

3.2.4 The data upon which Lombroso worked upon 832 Italian prison inmates, and especially on 390 of the most notorious and depraved, he observed preponderance of low foreheads and over large jaws among criminals ----traits associated with primitive human types, further that they lacked strength and weight and that they were of low intelligence.(Lombroso). These observations though seemed to be impressive in the first instance, they received much appreciation. It also made him a very renowned criminologist, this reputation stayed for a fairly longer period but his views were vigorously attacked in France by Gabriel Tarde and Emile Durkheim on the grounds that crimes could be committed even by entirely normal persons for the reasons beyond their control. (Beirne, Piers)

3.2.5 In Pakistani society, we can observe that generally the commission of crime is the creation of the circumstances, environment, passions, fear, incentive, amenity, anger, hot exchange, money, land, women and the reasons alike. Therefore it will be very difficult to apply this theory out rightly.

3.2.6 Charles Goring in his “The English Convict: A statistical study” Worked on 2348 male convicts and he compared them with a variety of non-convict people. He also got the assistance from Karl Pearson, an expert of modern statistics. In his studies he discussed in detail that the skull shapes and sizes and other traits of physiognomy of the born criminals did not distinguish convicts from others, nor did they distinguish the worst offenders from those convicted of less serious crimes. His results used a rapid rejection of Lombroso’s evolutionary theory of the born criminal. However, the findings based on English convicts reaffirmed some of Lombroso’s most interesting findings. In particular he found that English convicts also were of inferior stature and weight. Moreover, he observed a marked lack of intelligence among convicts and concluded that this was the principal constitutional determinant of crime.(Starke Rodney)It also reminds us that in Pakistani society if crimes and militancy are our concerns, we will have to expand the network of education, by education, we mean, a consciousness to distinguish between the right and wrong, the

virtue and evil, the good and bad, if get success in the development of such disciplines and curriculum we can get the success in the reduction of crimes and militancy, I think it one of many reasons that the government and non-government agencies are expanding the network of education to the areas of concern .

3.2.7. If we simply focus upon the elements of lesser weight or the inferior stature as mentioned earlier, we can see very different results from Pakistani society as in Pakistan about 30% people are under the poverty line, or in the case of India or Bangla Dash or the states alike where the dietary deficiencies have caused the poor health and very weak stature of the people, then we will have to declare a very big number all those weaker people as the born criminals and on the other side of the coin in the case of US where the people are of better health and stronger stature, the society should be crime free, but, even in the case of US the crime rate and militancy is very considerable.

4. Behavioral Genetics

4.1 A very significant study about the militancy in the society of Pakistan may be found if we study the behavioral genetics. Very interesting methods begins with he study of the twins as the primary research method for the better understanding of behavioral genetics, as in the seventies one study was done in

Denmark on 3586 twin pairs. In this study the “researcher examined each twin through the criminal record files of the Danish Police, focusing only upon the serious offences. This study gave many suggestive and productive results. In the identical twins, if one twin had a serious criminal record, the odds were fifty-fifty, that the other twin did. But for fraternal twins (using male sets only to eliminate gender differences within pairs), if one twin was a criminal, the odds were only about one in five that the other twin also was a criminal, because each set of twins grew up in the same home, their environment was held constant, and thus, these differences suggest that the more genetically similar, the more similar the pattern of deviance or conformity. Adoption studies also have sustained interest in a hereditary component in criminal behavior. In terms of criminal records adoptee much more closely resemble their biological than adoptive parents” (Mednick, S.A.)

4.2. Even if in the studies we accept that there is a genetic predisposition to commit a crime still one should not forget that there may be many other factors involved in the commission of the offence, here very simple instances can be given that the weaving bird may be genetically having the programming to weave the nest but everybody is clear about the human beings that no human being is born with the programming to the suicidal attacks or he is not born to kill. The creation of every

human being as it is ordained in Quran, “That We created man of finest possibilities”(Quran) But when a human being does not follow what is ordained to him, The Quran further says , “The brought him down to the lowest of the low”(Quran) This is the very next verse, it reflects that, a man remains good as long as he follows the right path, but when he deviates ,he becomes bad, it also shows that one can not say he is only bad or he is only good rather he has both the qualities of good and bad, it depends completely upon his deeds, and not on his birth or the genetics. So we are to study the causes of the militancy in detail.

4.3. The Quran in the Surah HALAQ (The Embryo) in the second verse says that, “He Created man from an embryo” (Quran)it deals with the creation of man from a clot, it refers to the creation of man ,its process, but when a man learns he becomes greater, and why is he greater?, he is greater because of his deeds and attitudes or behavior with others, It is Allah who guides man and teaches him , “Taught man what he did not know”(Quran) In the very next verse The Quran says that, “And yet, but yet man is rebellious”(Quran),it refers to the point that by the education better citizenship can be created and the trends of militancy can be avoided.

4.4 A different angle study presents that the boys pointed out by their peers and by their record as guilty of persistent

antisocial behavior were quite deficient in the cortisol level found in their saliva after they had been subjected to stress. (Mc Burnett, Keith, Benjamin) This study refers to the cases where there are some sort of deficiencies or the physiological causes of the crime and militancy. There should be a project study to find these causes in detail.

4.5 Another study can be gender based on the footings of the data provided by Interpol of 1992 which shows the lowest presence of women in the commission of offences. The nation based analysis like 1. China 2.2%, England and Wales 4.0, Peru 6.0, Romania 7.9, Poland 8.2, Paraguay 9.2, South Korea 9.6, Czechoslovakia 9.7, Botswana 9.9, Netherlands 10.0, Bahamas 10.1, Greece 10.3, Northern Ireland 11.5 (Interpol Records, 1992)

4.6 The above data presents a picture where the presence of female is the lowest in China and, it is mere 2%, while highest figures can be seen in the society of Northern Ireland, it shows that the commission of offence (arrested) in the Chinese society in the female portion of the society is at the very bottom. It further proves good mental and physical tendencies in the female of the Chinese society. Good mothers make good society; this healthy tendency in the Chinese female may be one of the reasons of the social improvement and socio-economic development of China at a faster speed and an

appreciable degree. In the case of Pakistani society, if we work on these research grounds we may observe a very low crime rate in the female portion of the society, but it is also amazing that in the wave of militancy the females are also on the list of the suicidal bombers.

5. Mental Sickness Factor

5.1 A very significant factor involved in the commission of crimes is generally known as the mental sickness, and the Police, investigation agencies and Courts give special considerations to this aspect, because, human actions, reactions and responses remain under the mental impact. It is the human commanding force. This situation becomes different when a school of thoughts claims that the mentally sick are no more dangerous than the general public. (Scheff, Thomas J) This claim is further strengthened by Andrew, when National Mental Health Association distributed a pamphlet claiming, "People with mental sickness pose no more of a crime threat than do members of the general population." (Starke Rodney) These studies show that the people with sick minds pose lesser threats to the society as the elements of the commission of crimes. But one thing remains in the interest of the researchers that the mentally sick need the cure, the medicine, the attention of the family or the caretakers or even the mental hospitals, the therapists or at all the attention of the loved ones. In the case of

Pakistan, where many people are committing suicide due to family hunger, what can be the research result?

5.2 What happens when these mentally sick do not get the required attention, the medical or the social care? They become worse in physical or in mental health, sometimes they are thrown on the roads, the public parks or even at the public places for begging charity or they lie on the road side. In Pakistani society the examples of such people can be seen almost in every village, town or the city. Such people are exposed to those who have no sympathies for this sick part of the society rather they use them for their own program, generally for the drugs or the alike. Here is a question for the civic society, Is it not a sick part of the society involved in the crimes? No matter who is responsible but crime is a crime and it needs the attention of the society.

5.3 When we have the views from The Quran, we see that in the 2nd Surah of The Quran, from the very beginning, the style of presentation is addressing those, whom the guidance is to be given through the Book of Allah. The Quran says,

“This is the Book free of doubt and involution, a guidance for those who preserve themselves from evil and follow the straight path, Who believe in the Unknown and are firm in devotion, who spend in charity of what We have given them, And believe in what has been revealed in you and what was

revealed to those before you and are certain of the Hereafter. They have found the guidance of the Lord and will be successful. And for those who deny, it is all the same if you warn them or not, they will not believe". The charity can be a method for the help of the needy and the poor.

6. White Collar Crimes

6.1 White collar crimes can be defined as those crimes which are committed by the high status people. The people having reasonable education, social status and the capability to distinguish between the rights and wrong commit the crime, it is simple to say that they are crazy. They have sufficient economic resources, and, this situation, distinguishes white collar crime from other crimes. The term white collar indicates that a person wears a suit (with a white shirt or a blouse) to work as opposed to blue collar workers who wear work clothes and do manual labor. Hence, White collar crimes are those committed by a person of respectability and high social status in the course of his occupation. (Sutherland, Edwin) A good example of white collar crime would be a person in a position of power or authority who accepts bribes to perform his or her duties.

6.2. Though no crime can be justified but the white collar crimes at all have no justification for the commission, simply because, the persons who commit have a reasonable social

status, sufficient economic resources, education, official responsibilities, the power to dispose off their official work, and above all they are the superiors of the society. It is astonishing to know that many analysts have reasons to justify the white collar crimes in their societies. To have a better understanding it seems quite appropriate to go through this study based on the question whether it is ever justified for someone to accept a bribe in the course of their duties from among the family of nations on sometimes % basis Argentina 05, Turkey 09, Denmark 09, Brazil 12, China 14, Russia 15, India 15, Ireland 15, Northern Ireland 16, South Korea 16, Chile 16, Iceland 16, Poland 18, Switzerland 18, Bulgaria 20, United States 20, Norway 20, Slovenia 21, Spain 21, South Africa 21, Canada 24 (Starke Rodney).

6.3. The above articulated data refers to the opinion, whether it is ever justified for someone to accept a bribe in the course of their duties". We may observe a fluctuation "between" 05% and 24%, and it is a wide range. The nation like Canada, which is much civilized and have a higher degree of the indicators like education, health, shelter, food, social security and other social and economic indicators still think it is justified to take bribe during the discharge of the duties with a very high degree of 24%. It opens many new doors of discussion for the researchers to reply, "Why white collar crimes are committed

even in the presence of the indicators of social and economic development.”

6.4. As it can be observed that in the above table the difference is big and it runs between 5 to 24 %, it reflects the state of mind and the social environmental prevailing which varies from society to society. In Argentina it is different while in Canada it is different, as in Argentina if it is 5% then in Canada it goes very high, touching the figure of 24%, while Brazil stands in between with 12% and Russia, India and Ireland with 15%, it refers to the social and economic set of mind.

6.5. There is another representative study which floats between 24% and 48%, it deals with the higher degree states, here Italy possesses 24% where as Mexico 48%. To have a better understanding, it is given in the following table.

7. Pakistani Society:

7.1 Pakistan appeared on the map of the world in the name of Islam, as the Indian Muslims wanted to lead their lives in accordance with the principles of Islam. This element was envisaged in the Objective resolution of 1949. The constitutions of Pakistan 1956 and 1962 included this resolution in the preamble, and, it remained in the guiding principles of the constitutions that Islam will enjoy the supreme status in Pakistan. Pakistani society carries Islamic characters in general; the common man is the practitioner of the Islamic

doctrine. The Constitution of Pakistan 1973 initially included Objective Resolution of 1949 in the preamble but later Gen Zia made it a part of the Constitution by an amendment. It is the constitutional spirit and the requirement that the voters and the office bearers of the top positions should be of good character, and, should have the qualities of a staunch Muslim, where as essentially the President, Prime Minister, Speaker National Assembly, Senate and the positions alike, should be the staunch believers. Since Pakistan is an ideological state, hence, the top elites are also supposed to be in line with the Principles of Islam.

7.2 But when a researcher goes through the Dailies, he reads many stories pertaining to the commission of offences, militancy, bomb blasts, suicidal attacks and many other things.

7.3. Mr. Nawaz Sharif, the three times Prime Minister of Pakistan, also remained allegedly in the shadows of the scandals of the alike. The Daily Khabrain in the Sunday Magazine, on January 9,2000, brought the stories, involving him with a lady, and, further that she is alleged to be taking Rs.5 Lakh monthly from the Red Co. of Sen. Saif Ur Rehman, Mr. Nawaz had some other stories as well. Such stories bring many questions in the minds of a common people.

7.4. The newspapers carry such stories to the people, with the objective, that, there should be a check upon the top elites.

Media serves as the fourth pillar of the government, where, the functions are distributed in a way that, the legislature consists of the elected representatives of the people, to legislate on behalf of the people, to meet their requirements and to satisfy their heart and soul. The executive enforces the legislations, it is required that the executive should enforce the legislations in the true letter and spirit. The judiciary is the institution which is responsible for the dispensation of justice. It is to watch, how the legislature and executive are performing their duties, keeping a just balance between the rights and duties, as judiciary is the protector of rights. But here what has happened to the judiciary itself is open to all.

7.7 The free media is not only the educator of the general masses on the matters of public significance; rather it is the free media which keeps a vigilant eye upon the functioning of the Legislature, executive and judiciary. It remains awakened to watch, whether, the rights of the people are protected and the duties are being performed. If the duties are not performed and the rights are not protected, then, free media raises the voice for the protection of the rights. Free media assures the balance between the rights and the duties.

8. Checks Upon Militancy

8.1. After having this long discussion it seems quite appropriate to see very briefly, how we can check the militancy

in Pakistani society, if not checked completely, then at least how we can reduce the pace of the commission of the crimes. This discussion becomes more significant when we find that the decisive majority in Pakistan belongs to Islam and Islam means the purification and justice. The Quran in Surah 02 Verse 21 says, “So, O you people, adore your Lord who created you, as He did those before you, that you could take heed for yourselves and fear Him”(Quran) Here evidently the requirement is to fear Allah, those who fear, do not commit the crimes (wrongs). Thus, if any body fears Allah he does not commit crime, and, the fear of Allah makes the people good citizens, and a balance between the rights and the duties.

8.2. In the coming Verses of the same Surah of Quran, the reward is announced for those who follow the commandments of Allah. Quran says, “Announce to those who believe and have done good deeds, glad tidings of gardens under which rivers flow, and where, when they eat the fruits that grow, they will say, “Indeed they are the same as we were given before” so like in semblance the food would be. And they shall have fair spouses there, and live there abidingly”(The Quran) If a researcher analyses the tempo and the spirit of this Verse of Holy the Quran, he finds that, the reward is the fine and eternal life, a crime free and worry free life, where they are in complete peace. This is the situation every body dreams. It is

possible by a complete surrender before The Quran, which is a constitution for the human beings.

8.3. People have the attitude towards Crime and militancy; it is a part of their nature. The Quran in Surah 02 Verse 30 says, “Remember, when your Lord said to the angels: “I have to place a successor on the earth,” they said: **WILL YOU PLACE ONE THERE WHO WOULD CREATE DISORDER AND SHED BLOOD**, while we in tone Your Litanies and sanctify Your name? And God said: “I know what you do not know” (The Quran). Here the angels are pointing out the human nature of the commission of crime. But in the very same Verse Allah says that “I know what you do not know”. It is followed by the Verse where it is said that, “Then He gave Adam knowledge of the nature and reality of all things and everything, and set them before the angels and said: Tell Me the names of these if you are truthful” (Quran). Here clearly it is the knowledge which gives the superiority to man even over the angels. It also means that man is man if he has the knowledge, not otherwise,

8.4. The things have become quite clear by now, that

- a. Man has the tendency to crime.
- b. The way to make him gentle, is to give him the knowledge.
- c. The knowledge of what is right and what is wrong.

- d. If he remains within his limits he remains good.
- e. It is the fear of Allah which can make him gentle and good.

In the modern society it is the constitution which serves as the book of guidance. In Pakistan, the constitution is to be subordinate to The Quran, thus the society is in a better position to benefit from The Quran.

8.5 The Holy Quran, crime free society or at least a society with lesser degree of crimes can be established.

9. Sum UP

9.1 Militancy has moved into the society of Pakistan and it is spreading very fast. Pakistan has been a strategic partner in the war against terrorism led by US. It is worth noting that after 9/11 US is more secure but Pakistan has become more insecure. Practically speaking there is no city, or, town which is beyond the approach of the militants rather they have shown their presence everywhere in the country. It may be Islamabad, Karachi, Lahore or even the most protected and sensitive areas of Rawal Pindi they have shown their effective presence and used the situation as they wish it to be.

9.2

Pakistan has been more active in this war and has delivered even more than what the highly equipped Allied forces have done, but, still there has been the demand, “DO MORE” and a very

pressing US attitude for the Pakistanis. Pakistan has suffered a lot in this war, according to the figures published generally in the newspapers more than 3000 Pakistani soldiers have been killed and more than 30000 innocent citizens lost their lives or received injuries in it. But still US is not happy and is always demanding more and more. Now it is the right time for the leadership of Pakistan to think and decide what is to be done in the future. In my personal views Pakistan should revisit its relations with US, the things have become more sensitive after the policies of Donald Trump. The Policy should be First Pakistan and then anything else.

9.3 It is also a very appropriate time to bring the matter to the newly elected Parliament to discuss the issues of this war. Let the new Parliament of 2018, discuss and decide the future line of action in this regard especially about India and USA. . The Parliament should also see what has been the price and what is the gain. Let it be openly debated, letting the world hear what the people of Pakistan say about it. Apparently we are neither recognized nor appreciated. It is pathetic.

9.4 China and Iran are the most reliable friends of Pakistan, in my opinion, it can be very useful to bring this issue in the diplomatic discussions with these strategic partners. It is very simple that US cannot be reliable for Pakistan as we have seen in 1965 and 1971 wars and even in the case of Afghanistan, US

has used everything of Pakistan and now is threatening us. It is absolutely unfair. China and Iran are the most reliable strategic partners, and, we must not ignore our dependable friends on this very significant strategic issue. CPEC has changed the entire scenario. Now Pak China economic and strategic cooperation has given a new life to Pakistan and its economy.

9.5 Beyond all doubts Pakistan has been a victim of terrorism and militancy more than any other state with the only exception of Afghanistan. Here on the basis of the above discussion which is not very new and fresh rather I have been saying so on different forums and platforms that the people of Pakistan will have to re-determine their national objectives. The entire national life needs to be overhauled. Then what can be my suggestion for the solution of the problem? I believe it can be only the Rule of Law and the restoration of the human rights without any discrimination of Caste, creed, color, religion and even the Gender.

Religious Pluralism and Interfaith Dialogue in

Akbar's Court: An Appraisal

Miss Ammara Tabassum*

Akbar the Great is considered as the most successful Monarch and the real builder of Mughal Empire in India. He believed in religious pluralism and continued the Interfaith Dialogue in his court. He initiated this exercise by giving adequate representation to Hindus in his cabinet and the court. He expanded this process by inviting Christian Priests/Fathers in his court from abroad for a better understanding of Christianity and the Interfaith Dialogue. Monserrat is a Father who stayed for three years in his court and wrote his observations/experiences in Latin language. Its manuscript was discovered in 1906 and was translated in English by Holland and Banerjee. It was published in 1922 under the title "The Commentary of Father Monserrat, S.J.O. on his journey to the Court of Akbar.

The attitude of the Christian Fathers, purely Pro-Christian and unfriendly towards other religions is remarked by Dr. Mubarak Ali has translated this book in Urdu under the title," Akbar Ka Hindustan". It is published by Fiction House, Lahore in 1999 and is dedicated to Muhammad Farooq

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Qureshi. This book is not divided into chapters rather seems to be in the form of the notes, numbered as much as 128, it consists of 176 pages. The introduction of the translated book is written by Dr. Mubarak Ali but the introduction of English translation is written by Banerjee and Holland.

These notes/observations now published as book present a very detailed account of the constitution and function of the Court of Akbar. It contains that Akbar had the multi -religious personality and was not restricted to his original faith Islam only rather he showed much interest in other religions like Hinduism, Jane, Sikhism and Christianity as well. He wrote letters to the European states with the request that they might send the Christion religious scholars to give better understanding to the King and the Court. The arrival of Monserrat is the result of one of these invitations. Akbar extended a very friendly attitude to the father and designated him as the tutor to his son Murad.

Akbar initiated the interfaith dialogue by bringing the scholars of different religions in a platform of discussion in his court. Monserrat has given a detailed account of these discussions and dialogues. Dr. Mubarak remarks that the participants showed the extremist attitude during these proceedings but Akbar remained cool and calm with a very smiling face and gave very positive gestures. Monserrat has mentioned many

occasions when the participants adopted the extremism but he intervened to bring them back to a point of normalization.

Inter Faith Dialogue

Dr. Mubarak is of the opinion that Akbar might or might not be interested in religions other than Islam but evidently he was interested in strengthening his rule and kingdom. He knew that India is a multi-religious society wherein the Muslims are in minority but they are the conquerors and the rulers. They could establish their rule by winning the hearts of the people and winning the land was not sufficient enough for the success. He adopted the strategy that all the religions should be honored and respected. No religious community should be treated as the second rate community. Religious freedom should be the state policy. The society should be united on the basis of religious equality and liberty. Akbar adopted this strategy and got success .The title, “Akbar the Great” ranks him at par with “Alexander the Great and Ashok the great”.

The event of the presentation the Bible to the King is mentioned on page 58. It says that the Father Monserrat presented The Bible to the King in the Court. King gave full honor to the Holy book and kissed it while receiving from the Father. It was amazing for the courtiers belonging to the religions other than the Christianity. He not only kissed it but also put it on his head to show the great honor to the Holy

Book. He ordered to put this book in a very beautiful Amirah, meant for such books. In the same evening there was an Interfaith Dialogue in the Court. It was a Full House Dialogue and the religious scholars of different religions were present therein. The King opened the house with the words of appreciation for these scholars and the religions they were representing.

He expressed that all the religions were respectable and contained the truth. It could be more useful if these scholars presented the novel features of these religions and their Holy Books. This exercise could be more helpful in understanding all the religions. The participants should hear each other with great tolerance and that it is not the “lose and win” exercise rather it is a “win win activity”. The object is to understand these religions and to find out the point of agreement in these religions. These words of honor created the academic and healthy environment of discussion at a very high platform.

The Fathers argued in favor of Christianity and showed very unhealthy attitude towards other religions. It was not very much acceptable for the scholars of other religions. The King was also not very happy in this situation. He announced to close the session. However, the Christian Delegates accompanied the king. While walking with them, The King advised not to be so emotional and that they should be selective

in their language. The Delegates assured the King to be more selective and careful in future in such discussions.

After the pause of three days there was another such session. This time the King opened the House in the same style of appreciation. This time the Topic was different. It was related to the Divine Blessings. King asked them to argue, “How the Divine Blessings could be availed”. The King was more interested in the concept and mechanism of Divine Blessings in these religions.

After a few days there was another such session it was on the Holy Books. Their content, text and the element of Human welfare was the main theme. There was a very long discussion and the delegates brought forward their view points in the light of their Holy Books. King enjoyed their arguments.

The hot point of the discussion during this interfaith dialogue emerged when the Muslim Delegates proposed that there should be a test of truthfulness and reality of these religions. Such test could be useful in the verification of these religions. Herein, the truth could be separated from falsehood. It was a difficult but decisive turning point in these sessions. The Christian Delegates were hesitant to enter in this test, which could be in the form of Fire. The King stepped forward and stopped the discussion on this point. It frustrated the

Muslim Delegates as they wanted the final result but King was interested in the continuation of the process of Dialogue.

Conclusions:

The Notes are rich in events and ideas and the analysis can go beyond many barriers but it is safer to say that

1. Since Akbar was more a secular Monarch than a Muslim religious ruler, hence he showed more tolerance towards all the religions.
2. His objectives may be to include “strengthen the Empire”. His objectives seemed to be more political than the religious.
3. He wanted to maintain religious freedom and equality by giving equal opportunity to all the religions.
4. Since India is a multi-religion society, therefore the peace and harmony could be established only by religious harmony.
5. His army consisted of the followers of different religions. From the defense view point it was essential to maintain a religious harmony in the empire.
6. Akbar believed that the Interfaith Dialogue could be more helpful in maintaining the religious, social and political tranquility and harmony in the empire.

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